Sivas Station Report for 1859-60

The circumstances of our coming to Sivas are briefly these Last Autumn, a few days before we were to start for Erzroom, Bro's Parsons and Leonard visited Tocat, to ask advice in respect to Mr Parsons' returning with his family to the U.S.A. This question having been decided in the affirmative our brethren advised us to stop at Sivas. We followed this advice for two reasons, First there was no other Missionary family ready to take the place of Mr and Mrs. Parsons when they should leave. Secondly Mrs. Winchester's health was failing and it was probable she would not be able to make the journey to Erzroom during the Autumn. We reached Sivas, Sept. 22nd. As the sickness of my family prevented touring until the season for such labor was past, the report of Sivas district will necessarily be somewhat meagre this year.

I Sivas.

The membership of the church remains the same as it was a year ago at this time. There are eight members. Those who were excommunicated from the church a little more than a year ago, attend the Services of the chapel regularly and some things encourage us to hope that the fruits of genuine repentance will appear in their lives. Some have already applied for readmission to church membership, but on being told that delay in such a case is safer than haste, and that

they had better defer their application, they made no objection.

Our services on the Sabbath have usually been as follows.

(1.) Sermon in Armenian in the forenoon.

(2) Sabbath school, at which nearly all those present in the morning remain. In this exercise, both parents and children appear much interested. Dr West has a Bible class to which he gives instruction in the Turkish language. To this he frequently brings strangers, - sometimes Turks.

(3) Sermon in the Afternoon in Turkish.

At the preaching service, the average attendance since Nov. has been 42. Sometimes we see 10 or 15 new faces at this service.

The weekly meetings have been as follows.

Tuesday evening a meeting at which half the time is given to singing, and half to the discussion of some moral or religious question. This meeting has been well attended, and has been profitable I trust, not only to our own people but to some who do not come to the chapel on the Sabbath.

Wednesday evening, Lecture and prayer meeting.

Saturday evening, prayer meeting for the brethren.

The monthly concert for prayer has been regularly observed, the first Monday evening of each Month. The money contributions at the concert during the last year, which, by vote of the church, was given to the American Board, increased by a thank offering of the Brethren, amounts to $24.22.

2nd School.

The school has 25 pupils, and is in a very flourishing condition. The people contribute 50 p. a month for the support of the school.

3. Book Store.

Our sales of books, have been small, being about 20 p. prastres since last Nov. No doubt the sales would have been greater, if the first books had not been given away. But the usefulness of the Bookstore, is not to be estimated by the number of books sold. It is located in a central place of business. Many visit it and thus an opportunity is afforded our excellent Deacon, for religious conversation, which he does not fail to improve. At eleven in the morning, Dr Best goes to the bookstore, and remains there an hour. At this time he gives a Medical lesson to four or five ~~differ~~ young physicians, or if the hour is occupied in prescribing for patients, the class are benefitted by seeing the practice. More persons visit the bookstore at this hour, than at any other time of the day, but it is not the most profitable time for religious conversation. The patients, their attendants, and those who come in from mere curiosity are too much interested in that which pertains to the outer man, to lend a serious ear to religious truths. Dr Best however improves every opportunity to invite his patients to visit our chapel on the Sabbath.

Frequently they accept this invitation and come. He sees all classes of people, and thus have many probably received from his lips for the first time the invitation to come and hear the Gospel.

When invited they often enquire, "Where is your chapel" This enquiry and the readiness with which strangers come to the chapel when invited there, have convinced us that we need a room in the central part of the city in a conspicuous place. Our place of worship is in an unfrequented corner of the city, in a private house behind a high wall. We have sought for a suitable room for several months past but have not been able to find one that we could rent. Mr Parsons made the attempt last year without success. It appears from the Report of the Sivas station for 1858. that during the previous year, there was a movement on the part of the Priests, some of them possessing more general education and knowledge of the Scriptures, than most of the Priesthood and also on the part of some few and influential laymen. The result of this movement however has not equalled the hopes entertained by the Missionaries at the time it originated. Pictures, in some instances have been removed from the churches, and these better informed men have formed themselves into a society, and established a school in which several hundred boys are instructed in a better manner than in any school in the city except our own. Some of the leaders of this movement, boast that their school is just like ours. They assert that the scriptures are read in the Modern Armenian, every day by the scholars, and they would fain have us believe that the children are faithfully instructed in the truths of the Bible. But this representation is not just. A few of these boys have an excercise of translating the new Testament

from the Ancient into the Modern Armenian, and this is the nearest approach that is made, to faithfully instructing them in the truths of the Bible. The leaders of this movement, occupy a kind of middle ground, from which it is easy when with Protestants to admit all that they teach, and again when they are with the old Armenians, they are careful to identify themselves with them. These enlightened ones, are greatly in our way and need to be compelled to take several steps in advance. Their example confirms many in the opinion that to reject the errors of the Armenian Church, is to become a Protestant and all that the Bible requires. It seems therefore important that a chapel should be built in a central and conspicuous place that those men who pride themselves on having rejected the errors of the Armenian church, and also passers by may come in and hear the word of life. Dr West adopted an excellent rule as it seemed to me, when he commenced his Medical practice in Sivas. It is this, never to take promises, but always the money for his professional services, except in cases of manifest poverty. It would be very gratifying to Dr West, if the receipts of his Medical Practice, for a year or more could be applied to defray in part the expense of erecting a chapel in Sivas.

4 Protestant Community.

This consists of 16 men 7 women and 26 children, — in all 49 persons.

II

Divrik Out Station —

(1.) The church at this place has fourteen members five of whom were received at the time of my visit last February. They walk together in peace and harmony. Within the Protestant Community the work is moving silently but steadily, and from being merely Protestants, they are becoming Christians. When they were asked why so few books were sold, and why so few outside of their Community came to the chapel, they replied, "we will give you the reason that others give us when we invite them to come." They say, "You have no chapel and no Preacher, we will not be found among you". These Brethren, all called on me one evening to enquire whether they could receive assistance to enable them to secure a chapel permanently. I shall not forget the earnestness with which they plead for this - "We entreat you" they said, "as those who are hungry and come to the door and knock for bread, will you aid us to purchase a building for a chapel?"

They certainly needed one very much, the one they were then using was dark, having no glass windows, and altogether too small. The air in summer they said was very offensive. When they were told that if they received money to the extent they had asked, there would be no money to pay a Preacher for them, they said "It is better to secure a suitable place for worship, now that we have one offered to us. For several years we have tried to find a proper building for this purpose but without success

"Now let us secure a chapel, another year we will hope for a Preacher." They rejoiced much when the understood that the aid which the solicited would be granted.* ~~Since~~

(2) School.

This has at least 18 pupils who appear to be making good progress in their studies. It has already been intimated, they have no helper except the teacher, who preaches to them on the Sabbath.

(3) Protestant Community.

This consists of 11 men, 13 women and 25 children, in all 49 persons.

As Divrik is 24 hours from Sivas, and the road a difficult one, as it crosses a high mountain, it is plain that this outstation cannot be properly superintended by us while there is but one preaching Missionary at Sivas. It is certainly very desirable that this little flock be provided with a Native Preacher, or what is still more needed, a good native Pastor.

Gürün Out Station.

The Protestant Community here numbers 7 men 3 women, & 13 children, in all 23 persons. They are much discouraged. They have no helper of any kind. We are doing absolutely nothing for them. Three times since last December, we have

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* Since this report was written, a chapel has been secured in a suitable quarter of the city and the audience has much increased.

we have been visited by some of their number, to urge us to send them a helper. Thrice we have been compelled to tell them, "We have not yet a man to send you". The story of their frequent persecutions, after making due allowance for Oriental exageration, shows that they have suffered a good deal for the truth's sake. I have several times planned a tour to this place, and the neighboring villages, but it has been impossible to go.

Gürün is 24 hours from Sivas. Again I would ask how can the work in this place and in the villages around it be properly superintended if their is but one preaching Missionary in Sivas? In Mr Parsons station report for 1858, he says "The call for Missionaries to reside at Gurun is a loud call. The town has 1200 Armenian, and only 600 Turkish houses Manjaluk, Albistan, & Derindeh aned a considerable number of small places, are but a few hours distant and easily approached from a central point like Gurun." Dr Pratt visited Gurun last October, and his view of the importance of its being occupied as a Missionary Station was such as to lead him to enquire, in a letter to the Sivas Station, whether the Missionaries would think of leaving Sivas for Gurun, without however advocating the change.

IV. Sinjain out station

It appears from the station re-

port, for 1858, that the work at this place was thus denominated a marvelous work. From recent occurrences, it seems to have retained this characteristic. Last January we heard that all the Protestants in this place, except two or three had gone back to the old Armenian church. The reason given, was this. Several of the unmarried young men found it impossible, while they were Protestants, to obtain wives. They therefore decided to do claim the Protestant name at least for a time, until they should be married. In this scheme however they failed, as they deserved to. Stopping at Sunjam on our return from Divrik, these Armeno-Protestant Armenians called on us and appeared very friendly. They did not attempt to justify themselves, but plead that the "temptation was strong, and they were men". Our Native helper dealt with them in a very faithful but kind manner. On leaving, we understood that they would remain in the Armenian church, and that the Brother who had faithfully declared the truth to these men, and who is a member of the Divrik church will return thither that he might enjoy the privilege of worshipping with his brethren on the Sabbath. and that his Children might attend the Protestant school. To us this was very unwelcome news, and we expected this place must for a time be given up to the enemy. But we have received encouraging intelligence within the last few days, a change has taken place in the right direction. And it seems to have been brought about in a

"marvellous" manner A Priest from a neighboring village was near called to baptize a young child, but before he arrived the child died. The Priest said the child must not be buried in the Armenian Burying ground, not having been baptized it was unclean and would pollute the place. The Parents, though Armenians, had probably received some light from the Protestants — They rejected the advice of the Priest, and buried in the usual burying place But out of this arose a discussion to which the Protestants were soon called. The Brother from Divrik, above mentioned, and the Priest, continued the discussion the greater part of two days. The result was, a General conviction that the truth was on the side of the Protestants. Those who had turned back declared themselves Protestants, and professed to be sorry that they had ever denied the name. They now meet regularly on the Sabbath, and the good Hagop preaches to them. They wish that he should remain with them, and open a school there, He will probably do so. They seem earnest and united in the desire that the work of the Lord go forward in that village. The Protestant Community now consists of 8 men, two of whom are members of the church at Divrik, 2 women, & 11 children, in all 21 persons.

Yara out Station

This town has been visited only twice by a missionary. Once by Mr Parsons a little more than two years ago, and by myself last January. I found a

Band of Brethren walking together in harmony, and manifesting a Christian spirit. They have met twice on the Sabbath for two years, and last winter they came together every evening to read the Bible, and pray. They wish that a church should be organized and a school opened there. And so far as I was able to understand the state of the work, this step is required. But we must for the present delay for the want of a good helper. We had a very pleasant and I trust a profitable time with these Brethren, spending three nights and two days with them. On the Sabbath our native helper preached to an audience of almost 30 persons. The Protestant Community consists of 5 men, and 16 children in all 21 persons. In our view this is a promising field for cultivation, and if the work could be pushed forward here it would have a favorable influence upon the surrounding villages, of which there are many. A few hours east of Zana there are many Koordish villages. About 6 hours in the opposite direction there are 15 villages of Greeks. Some of them know the Greek Language. All know Turkish. They are picture worshippers. Between Zana and Sivas, a distance of 12 hours, there are 14 villages. The inhabitants of which are more than half Armenians. These villages have all been visited, they have heard something of the truth. They have read a few of our books and in some instances, the truth has begun to work —

A few remarks in conclusion.

1. The extent of the field deserves attention. On the North it extends about 30 hours from Sivas. On the S. E. and in the direction of Divrik, 30 hours. On the south 24 hours, or if the boundary line between the Northern and Southern Mission, should be moved south about 6 hours, as Dr Pratt thinks it should be, this would make an extent south, of 30 hours. On the North West, Chamlu Bel, which is ~~the~~ about 12 hours distant from Sivas, is the natural boundary, between Tocat & Sivas.

2 The population is large.

In his Report, Mr Parsons gave the names of the villages, the population of which he estimated at 46.784.

To this number be added for	Sivas	50.000.
" " " " "	Divrik	10.500.
" " " " "	Gurun	9.000.
" " " " "	Zara	8.216.
" " " " "	Sinjain	500.
This gives population of		125.900.

exclusively of the Turkish and Armenian villages, the names of which he had not then ascertained.

For this large, and populous district our force is One Preaching Missionary
" Native Preacher

One Native Assistant,
Two " Teachers.

We need at once a reinforcement of one preaching Missionary, and 6 Native Helpers. The work calls loudly for this additional force, it is suffering for want of it.

True, there are two Missionary families at Sivas, but Dr. West is wholly devoted to his profession, and as there is but one Missionary Physician for so large a field he may be called away suddenly, and then any touring that may be planned for the Sivas district must be deferred during his absence, and perhaps by this delay, the season for touring may be past.

3. Work among the Turks.

Of this, my observation has been very limited, because of the short time I have resided in Sivas, and of the little intercourse I have had with this class of people. At the close of the last year and the beginning of the present, several influential Turks called on us at our house, but since the arrival of the late Pasha, very few have visited us. It was soon understood that he was a Turk of the old school. One of his first acts, was to send a crier through the streets, commanding all the Turks to repair to the Mosques regularly for prayer. This was followed very soon by the persecution of a Protestant, Moses by name.

The facts of the case are briefly these. This man fell into temptation, professed himself a Mussulman

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The facts of the case are briefly these. This man fell into temptation, professed himself a Mussulman

and married a Turkish woman. This happened about 2½ years ago. A few months after this, he began to come to the Chapel occasionally on the Sabbath. For a long time the Native Brethren, witheld their confidence from him. Since last September, he has come regularly to the chapel. — When inquired of by the Turks as to his faith, he said uniformly, "I am a Christian." He called on me several times Said he had been a great sinner, but he believed that God could forgive even his sins. He thought it his duty to confess Christ in Sivas, where he had denied him. During the absence of both the Missionaries, this man was summoned before the Pasha, and interrogated as to his faith. On replying that he was a Christian, he was thrown into Prison. We made every possible effort to obtain his release, but without success. When we asked what was his fault, the Pasha replied "He has no fault, but I send him to Constantinople because he is in danger here. He will be sent simply for his own protection." On arriving at Constantinople, he was soon released by the efforts of our Missionary Brethren, and of Sdefan Agha, and now enjoys liberty, with two restrictions, He is not to return to Sivas, and not to reside in Constantinople. But this is not the end of the matter. The Turks are still making efforts to persuade Moses' wife to marry a Turk. She has been threatened, and flattered. An attempt has been made to bribe her still she refuses to accept of any one but Moses for a husband. This case of persecution has no doubt lessened our intercourse with the Turks for the present.

One Turk however continues to call on me, occasionally for Religious conversation. He says he has no confidence in the religion of the Koran, believes the Bible reveals the only true way of Salvation. He points to the case of Moses and says there is not religious liberty in Sivas. Says he intends to go to Constantinople to reside, and there will confess the truth. He is an intelligent man, reads the Bible, and appears well. Whether he is a Christian or no, I am not prepared to give an opinion. There are four or five Turks in the city whom we know to be reading the Scriptures, but with what results we cannot tell.

Of the Armenians, who readily admit admit that they have no confidence in the religion of their church there are many. Our helper thinks there are more than 500. They are confessedly without faith, and without any hope of salvation. It is a sad thing that they live on, feeling so secure in their sad condition. May the spirit of God arouse them from their slumber and lead them to enquire after the way of life.

In behalf of the station.
(signed) O. N. Winchester

May 4th 1860.

Report of the Sivas Station Report
1859–60

~~Station for~~
~~1859–60~~

Rec'd. July 27. 1860.

Acknowledged Aug. 8.

Report of Sivas Station for 1860

A few statistics will form the basis of this Report.

1. The church at Sivas now numbers 14 members five of whom have been received during the past year. Of these three were excommunicated early in 1859. This action of the church "seems to have been blessed to them and we hope that they are now truly regenerate. The other two were received on profession of Faith.

Our religious services have usually been as follows. On the Sabbath a Sermon in Armenian in the forenoon. Bible class at noon at which nearly all the congregation remain. In the afternoon a Sermon in Turkish. The average attendance of these services has been about 50.

The Monthly Concert for prayer has been observed on Sabbath afternoon taking the place of the preaching service. The regular weekly meetings have been a prayer meeting or lecture Wednesday evening and the Brethrens prayer meeting Saturday evening.

2. The School now numbers 25 Pupils. Its worth is more and more appreciated both by our people and by the Armenians. Six of its Pupils are from the Armenians. Of these two are the Sons of an Armenian Priest. During the last winter three or four young Artisans were accustomed to leave their work and come to our School spending two or three hours daily in learning to

read. A public examination was held last winter at which all the Protestants and many Armenians were present. All seemed much pleased with the progress which the scholars had made. The system of requiring a small tuition fee which was adopted last year works well. The rates of tuition thus far have been 2 and in some cases 3 piasters per month.

3. Our Protestant Community includes 14 Males over 20 years of age. Under 20 years 29, and 9 women. In all 52 souls. Two young men have professed themselves Protestants and regularly attend our chapel. One is a Physician about 30 years of age. The other is about 17 and has been regarded as one of the best scholars of the largest Armenian school of the city. As his Father is a man of considerable standing among the Armenians and his Uncle a Priest he has met with strong opposition but has thus far borne both persecution and flattery with a good spirit. Though the average of our congregation on the sabbath is only a little greater than it was last year yet there is more reading of the Bible and more discussion of its doctrines by those who are not regular attendants at our chapel.

Our Sales of Books for 10 mos. i.e from July 1st 1860 to the last of Apr. 1861 to 1434 piasters or in American dolls. $58.89 cts. The most of these books have been sold in Sivas

The money paid for the following objects, fuel & lights for chapel & school room, contributions at Monthly concert, Taxes paid to Sdepan Aghan, ~~on~~ Tuition fees, and contributions to Syrian Relief Fund amounts to 1851

Of this for chapel & school Room 689 p was paid
" " " Taxes to Sdepan Aghan 630 " " "
" " " Monthly Concert 188
" " " Tuition fees 294
" " " Syrian Relief Fund 50

Of the above sum all but about 200 p was raised in Sivas.

Divrik Out station.

The church at this place has 14 members. The community consists of 11 males over 20 years of age. 23 persons under 20 and 9 women. In all 43 souls. The school has about 20 pupils.

Sinjan Out station.

The Protestant com. at this place numbers 10 males over 20 years of age, 3 women and 8 children. In all 21 souls. There is a school of 14 scholars which is kept in operation about half of the year, Several of the Parents have made some progress in learning to read and one man has been added to the Protestant community during the year.

Garun Out Station.

Last sec. Dr. Nest and I visited this place. We found our people somewhat discouraged. Some of their number had gone back to the Armenia and others had become careless and unworthy of the Protestant name. Only 3 families remained firm Protestants. They had been without a Helper of any kind for about 3 years and during this time had not been visited by a Missionary from Sivas. We left a Helper with them and during the few months that he has labored there the work has taken a new start. Three families have joined the Protestants so that the Community now numbers 11 males over 20 years of age, 24 females under 20 and 5 women. In all 40. The school has 14 scholars. The audience for the last few months has been about 40. Much inquiry has been awakened and a good deal of opposition to the truth. A very suitable place has been secured to the Protestants for a burying ground. The Helper has recently removed his family to Garun and we hope his labors will be greatly blessed to this large population of 1200 Armenian houses.

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Zara Out Station

During the last year one of the Brethren at this place was killed instantly by accident. We hope he was prepared for such a sudden death. There has been a deeper interest in the truth here than ever before. Though we have been able to furnish them with preaching only a few Sabbaths during the year they have not forsaken the assembling of themselves together for the reading of the Bible and prayer not only every Sabbath but every day. Three families have been added to them making in the community 7 males over 20 years of age, 15 under 20 and 5 women. In all 27 souls. There is a school also of 16 scholars which is in a very flourishing condition. A grave yard has also been secured for the Protestants. The Brethren

have no suitable room for meetings and for the school. They wish very much to build a small chapel. They offer the building spot and will bear half the expense of creating a building worth about 4000 p. Considering how few they are and their poverty this is a very commendable offer on their part. But we have hesitated to use 2000 p from the funds of the Board to defray the remaining expense fearing that we must curtail to that amount in some other department which would be very difficult.

If we add to getting the number of persons embraced in the Protestant Community at Sivas and the 4 out stations we find it equals 181 souls. But there are some in every place where there is preaching from outside of the Protestant Community who attend the Sabbath services the aggregate of those who are brought within the sound of the Gospel is over 200.

It is evident that the work which this community requires would be much less if these persons were all in one community and could be gathered into one congregation, but they are in five different places at the distance of 12 and 24 hours apart.

The work in Sivas district

is in a backward state considering how long the station has been occupied. In 1858 there were two preaching Missionaries at Sivas and four out stations were supplied each with a station helper. From that time until recently there has been in some respects at least a retrograde movement. There has been but one preaching Missionary. The helpers have been withdrawn from Gurun, Sinjan and Zara and the people left almost wholly to care for themselves for nearly 3 years. This arising from plans once ~~carefully~~ carefully and the evil results of it were ~~no doubt~~ perhaps unavoidable but none the less to be regretted. We are now striving to regain the ground which has been lost. One step taken in this direction has been to gather a Theological class of 6 members to which instruction was given last Autumn for 3 months. One member of the class who had left Sivas with no one to take his place, while he was receiving instruction, returned at the end of the 3 months to his post. Three others went to the places which had been destitute so long. One to Gurun, one to Sinjan and one to Zara. Thus the out stations unoccupied since 1858 are

now occupied. One of the colps, Mardiros the Mason, spent about 4 months last winter colporteuring among the villages. The Books sold were generally Bibles or some portions of the scriptures. Though these sales were small, amounting in all to only about 200 p yet we attach a good deal of importance to this work because in nearly every instance his sales introduced the scriptures in the Modern Armenian into these villages for the first time. An explanation of the cause of these small sales is found in the fact that in these villages there are very few persons who are able to read. The efforts of this laborer have not been restricted to selling books. He has preached the truth wherever he has been. He has every where endeavored to awaken in the minds of the people a desire to learn to read that they may read the Bible for themselves.

In this effort he has been quite successful in many instances proving the sincerity of his good wishes in their behalf by taking the head Priests, seating himself by their side and teaching them a part or the whole of the Alphabet. He has labored in 24 villages and travelled 1388 miles. He has peculiar qualifications for this work. He is very social, frank and outspoken in his address gaining friends wherever he goes and withal a warm hearted Christian. His faithfulness and activity won for him from the villagers the name of "Faithful Tartar". This seed though widely scattered is well sown and if in answer to the prayer which we believe our Brother often offers a blessing shall descend upon it the fruit will in due time appear. We hope that the "Faithful quick Messenger" will be spared to engage in this work another winter.

Dr. Wests labors are promoting the spread of the truth both directly and indirectly. He has a Bible class of young men which he instructs through the Medium of the Turkish language. Occasionally Turks and Armenians are present by invitation at this exercise. He has rendered some assistance in conducting the Missionary Concerts. His Professional Services are removing prejudices and gaining friends among Armenians and Turks.

~~among Armenians and Turks~~. Many mention with great thankfulness the benefits which they have received from his Medical skill. He has access by his profession to all classes and during the past year has had friendly intercourse and frequent religious conversations with many persons both Armenians and Turks whom it would be difficult if not of impossible for us to approach directly and address them on religious subjects. His Medical practice is increasing. Patients are frequently brought to him from neighboring villages and cities. He has been called several times by wealthy Natives from a distance of some days and been promised a handsome compensation if he would visit them. But he has accepted only two or three of these calls that he might not be absent if needed by a Missionary family. From the record which the Doctor keeps of his cases it appears that from May 1860 to May 1861 he has prescribed for 3359 patients. His Receipts for the last 6 mos. of 1860 were 13434 p or $537.36 cts. For the first 4 mos. of this year his Recpts are as follows for Jan. 8961 p. for Feb. 1483 Mar 6042. Apr 1841. This is in Sivas currency or T. T. = 110 or 112

A few words with regard to some Kizzylbash Kurds in our district. About 45 miles S. E. of Sivas there are some 50 families of this people who call themselves Protestants. As early as 1856 some of their number visited the Missionaries at Sivas and asked for a Religious Teacher. During the past year several of

their number have visited us 6 or 7 times always renewing the intimacy that we would send them a Helper. Last Nov. in company with a Helper I visited them at their villages among the mountains spending one day and two nights with them. They received us with great cordiality listened to the truth with much interest and were so desirous that the Helper should remain with them that after returning to Sivas we immediately sent back the one who had accompanied me. He commenced teaching them the Alphabet from the Armenio-Turkish Tract Primer. All said they wished to learn to read. He also read and explained to them a chapter of the New Testament every day. For a few days all seemed much interested and the Helper was greatly encouraged but in less than 10 days this work was interrupted and the Helper returned to Sivas on account of the opposition of neighboring Kordish tribes instigated as we have reason to believe by the Turkish Governor at Khangal. These unfriendly tribes threatened to plunder their houses and take their property unless the Helper was immediately dismissed and they were assured that an armed force of about 100 men were in motion to put this threat into execution. This, to them was no idle threat for in consequence of their claiming to be

Protestants about 4 years ago they were robbed of nearly all their possessions for which they have never as yet received any redress. Still they come to us and ask if nothing can be done for them. We have sent them a good old man who under cover of selling goods and practicing Medicine also preaches the Gospel. And he brings back encouraging reports of their continued interest in the truth.

A few extracts from the Report of this station for 1858 will give some idea of the extent of our field. On the North and N.N. Chamlu Bel range of mountains which is about 12 hours from Siras serves as a boundary between Tocat & Siras districts, along the River Halys in a Northeasterly direction the field extends towards Erzingan some 25 or 30 hours. In the direction of Sivirik on the S.E. and up to the line which bounds Arabkir station the distance is 30 hours. Towards the South or go 30 hours and then come to the boundary given to the Southern Armenian Mission. Towards the S.W. the boundary is about hours from Siras." In the Report from which these extracts are taken mention is made of 80 villages of which the names had been ascertained and an approximate estimate of the population obtained. These are either wholly or mostly Armenian.

Mr. Parsons estimated the population of these 80 villages at 46.784

to this be added for Sivas 50.000

" Sivik 10.500

" Gurun 9.000

" Zara 8.216

" Sinjan 600

This gives at his estimate for the field 125000. Turkish villages are not included. Karahissar and its surrounding villages are not included in this estimate but it seems to me to belong to the Sivas field. Within 30 hours from Sivas and the region between the two cities is more thickly settled with Armenian villages than any other part of our district so that on our way to and from this place we should find work in the villages whenever we might stop. One of our helpers has this spring visited Karahissar. He found 5 men there who call themselves Protestants and desire very much that we should send them a helper. They hold meetings at the house of one who was formerly a member of the church in Sebizond but is now a member of the church in Pera I think. Our helper represents Karahissar as very pleasantly situated - says the Armenians there are more cultivated in their manners, wear better

better clothing and live in better houses than those of Sivas. There are 600 Armenian houses in this place and in Tamzara, One hour from Karahissar 350 houses. He also gives the names of 13 villages at distances from Karahissar varying from 2 to 6 hours. The number of houses in these 13 villages added to those of Tamzara and Karahissar equals 1921 which if we reckon 8 souls in each house gives a population for this region of 15.368. This gives a population of 140.368 for the Sivas district.

With such facts before us concerning the extent of the field, ~~and the~~ its undeveloped state and our small corps of Native Agency it would seem that the Com. ad Interim were fully justified in sending Mr. and Mrs. Livingston to aid us in this great work and we are very thankful for this reinforcement.

In behalf of Sivas station
O. H. Winchester

Report of the Sivas Station.

1861

Sivas Station Report 1860-1

Rec'd. July 12, 1861.

Ack'd Jan 25, 1862

Report of Sivas Station. 1862

During the year important changes have been made in our field greatly increasing the Arm. pop. wh. according to the Report of 1861 then numbered 140368.

By vote of last Ann. Meet. Tocat & its outstations were placed under our care. Zile, one of these outstations was immediately transferred by us to Marsovan, as it naturally lies within the limits of that field. Divrik & Sinjan, outstations of Sivas, the former containing a church of 14 members & a Prot. Com. of 43 & the latter a Com. of 21, after consultation with the brethren at Erabkir, have been given over to that st., to wh. they formerly belonged. This change was rendered advisable, not only on account of the large increase of our field by the addition of Tocat, but for the further reason, that these places fall within the bounds of the Erabkir field, & can be much more easily reached fr. Erabkir than Sivas. In regard to the city of Sivas we are unable to report as favorably as we cld. wish, especially in reference to the church itself. There have been no additions, & one excommunication, leaving the number of communicants 13, one less than reported last year. There has not been among its members that living earnest zeal, wh. we so much desire to see & wh. is so necessary for the progress of God's work in this land. The case of excommunication was exceedingly painful. The man excommunicated being one of our oldest church members, & formerly employed as a helper, who for the sake of gain left us, & returned to the Armenian church.

Our services on the Sab. have been preaching in Arm. in the morning, sabbath school at noon, preaching in Turkish in the afternoon, with the exception of the first Sabbath in the month, when the monthly concert has taken its place. During the week there has been a conference-meeting on Wed. eve., & on Thurs. afternoon a meeting for the women conducted by one of the Miss'y ladies. The school has made commendable progress. It now numbers 30 scholars, 15 of whom are fr. Arm. families, showing an increase of 9 fr. the Armenians over the previous year. This result is due no doubt in a good measure, to our public examinations, by wh. the Arm.s have been led to compare the merits of our school with those of their own. In addition to the school we have a system of adult education, in wh. 5 boys are

engaged receiving 5 piastres each per month, wh. is given by them toward the support of the school teachers.
The Prot. Com. numbers 57, 25 over 20 years of age & 32 under 20, an increase of 5 during the year. The attendance at chapel has averaged about 50 tho' on two special occasions 200 have been present, these latter are not included in the average. The sale of books fr. May 1861 to May 62 amts. to 2 006.15 p. Swiss currency.

Tocat. The church numbers 30 with a Com. of 44. There have been two excommunications fr. the church during the year, 4 have returned to the Com. & several removed fr. the city. Altogether the number falls below that reported last year. The school has about 50 scholars who are making excellent progress under a teacher who takes hold of his work with vigor.

For a part of the year this place was without a preacher. The circumstances are briefly these. When it came under our care as we understood the matter there was a preacher engaged for a year. In the Autumn this man asked leave of absence for a month to go to Nicomedia to look after the affairs of his father who had just died. This request was granted with the understanding that if possible he shld. return in less than a month, the pulpit to be supplied by the teacher & others during his absence. Very soon we had good reason to believe that he had no intention of returning, & set about supplying his place as best we cld. We sent our deacon fr. Sivas for two months & wrote to different brethren making enquiries about a helper, hoping one might be obtained before the end of the two months, in this however we were disappointed. Soon after the deacon's return Mr Winchester went for 3 weeks. It then seemed best to send our preacher fr. Sivas, who at once commenced making arrangements to go, but owing to sickness in his family was detained at Sivas until April. He is now about removing his family to Tocat, with the intention of remaining as a permanent supply. We have the highest confidence in his christian character & believe him unusually well qualified for the position in wh. he is placed.

Gerun. The work at this place is highly encouraging. There are now 51 Prot. 26 over 20 years of age 25 under 20. The school has averaged about 15 scholars. The attendance on the

Sabbath has been fr. 50 to 60. While there has been a large addition to our numbers at this place, than at any other of our outstations, our encouragement arises rather fr. the spirit manifested there fr. any mere increase of numbers. Whenever we visit there our room is thronged, not with a listless crowd, but with persons anxious to hear the truth & learn what they must do to be saved. Here the progress at this place the only fruit of our labors for the year, we wld. thank God & take courage knowing we had not labored in vain.

Zara. This place has a Prot. com of 25, 11 over 20 years of age, 14 under. There was a helper here for three months who rec.d 200 pias. per month, 165 of wh. was paid by the brethren at Livas. This Spring a chapel has been commenced wh. we hope may be completed during the summer; we have promised aid to the amt. of 400 pias. It is very desirable that there shld. be a helper at this place the whole year. On the road fr. Zara to Livas are 14 villages, wh. cld. be visited by such a helper. At Todorag, 2 hours fr. Zara, there seems quite a desire to hear the gospel. A man fr. this village who called himself a Prot. came to see me last winter with an urgent request that we wld. go to his village & preach to the people. Another village is represented as dissatisfied with their religion & ready to listen to a helper.

Nikzen. There was a helper at this place a part of the year, but owing to the reduction of the appropriation, we were obliged to remove him. It now seems probable that we may be able to find a man who will go there & work at his trade a part of the time, & thus be able to live on the salary we can give him. Our helper had a small school, & sold books to the amt. of 200 p. Mr Winchester spent a Sab. there in Feb. & had an audience of 30. One member of the church at Sivas now resides there, & several men are represented as reading the Bible with attention. Twelve Prot. were reported at this place last year but now we are unable to find so many worthy of the name.

The visit of the Miss.ries to Karahisar last Sept. confirmed the opinion before entertained of the necessity of having a helper at that place. It is the centre of a large Arm. pop. who exhibit a marked degree of industry & to all appearance are willing to listen to a helper.

We found but 1 professing Prot: a member of the church at Pera & so far as we cld. learn a man who maintains a consistent christian character. Three or 4 Prot. had just gone to Sebizorek who wld. no doubt return to Hara hissar, chld. a helper be sent there. Several persons came to converse with us the subject of religion among whom was a young man, who if not already a christian earnestly desired the salvation of his soul, feeling it cld. not be saved by any of the rites of the Arm. church. The helper taken fr. Nikseu has now gone to Hara hissar with the views of ascertaining if sufficient help can be procured fr. the people with the addition of what we can give, to support him there.

The Hoords, of whom mention was made in last year's Report, have visited us at different times during the year, still declaring themselves Prot. & asking if something cld. not be done for them in the way of rel. instruction. Our past experience having shown that it is not practicable, for the present at least, to send a helper among them, it has been proposed that a few of their young men come to Sivas for instruction, & then go back & teach their people. They have assented to this plan, & some of them wld. undoubtedly have come before this, were it not for the fact that they are just getting back to their villages fr. wh. they were driven for declaring themselves Prot. It will not now be practicable for them to come to Sivas until after their harvest is gathered in the Autumn. An interesting fact has recently come to our knowledge in regard to one of these Hoords, who some 5 years ago was brot before the Pasha & accused of being a Prot. When questioned by the Pasha as to the truth of the charge, he at once affirmed himself a Prot. & his intention of remaining such, at all hazards. He was then sent as a soldier into European Turkey & nothing was heard fr. him until last winter when he returned to Sivas & immediately sought out our brethren & during his stay attended chapel. He is now at his village but whenever he comes to Sivas visits the Mis^ies. & to all appearance is a man worthy of confidence. Altho' unable to read, it seems that during his absence as a soldier he was accustomed to carry a copy of the N. Test. so that he might have an opportunity of listening to it whenever he cld. find any one able & willing to read to him

We have employed for the whole, or part of the year, 7 helpers. Of the 5 now in our employ the averaged wages of 4 are 144p. per month £-100. The fifth will receive at Socat 312. The averaged wages of these same men at the beginning of the year was 185. The greatest reduction is in the wages of the schoolteachers at Sivas & Socat fr. fr. 195 to 97.5, one half. In addition to their ~~wages~~ the brethren at Sivas have paid.

for a helper at Zara 497p. Poor at Baghchynth 134p. Poor brother at Gurun 70.

The force employed is evidently inadequate for the wants of this field. At present ~~two~~ new men are absolutely necessary, 1 for Zara, & the other to act as colporter among the villages.

With Sivas as centre, such a colporter wld. have a field extending N. to Nikisar 30 hours, N.E. to Hara hissar 30 hours, & S. to Derende 30 hours, with numerous villages upon the different roads.

There has been a desire expressed on the part of the brethren both at Gurun & Zara to have churches formed at those places, & while we hope that at both of these places there are those worthy to be rec.d into church-fellowship we have delayed that we might have time to judge of their christian character & thus if possible not receive unworthy members, who shall impede the progress of our work in the future

Dr West's receipts for the year fr. May 1st/61 to M. 1st/62 have amt.ed to 30960.20 current money.

Number of prescriptions for different diseases in the same time 2926.

His practice has given him access to all classes & therefore unusual facilities for forming a correct opinion in regard to the views of the better class of Mussulmans & Arm.s in reference to matters of religion. Amongst the Arm.s there are large numbers wishing the Bible & claiming the right to think & act for themselves. As I am writing a young man from the family of an Arm. priest has come in for two Testaments. The Sec. & brother-in-law of the Pasha who was for sometime under Dr. West's care repeatedly, when conversing with the Dr. in the presence of influential Turks, declared his utter disbelief in Mahommed & the right of every man to believe what he wishes. These facts are mentioned not as showing that there is a great desire for the distinctive truths of the Gospel, but as indicating the direction in wh. a class of minds are turning. May we not hope

that the spirit of God will direct such in the way of all truth & not allow them to exchange a false religion for a barren skepticism.

In behalf of the Sivas Station
(signed) Wm. W. Livingston.

Copied by A. G. Schauffler 1862. June 24

Dated May 1 1863

Report of Divas VV
Station.
1862.

Rec'd July 17. 1862

Ack'd Sep. 10.

Sivas May 4. 1863.

The past year has been in some respects one of disappointment to us in our missionary work, especially in the city of Sivas. Some labors planned a year ago have not been performed and the fruit of others has been less than we anticipated. Want of success, in part at least, may be attributed to obstacles which were beyond our power to surmount. Our labors have suffered interruption from sickness in our families, to an extent unparalleled by the experience of any previous year. A quarrel of some ten years standing has been revived and continued for the greater part of the year, with excited and bitter feelings on either side, occupying the thoughts of our people in a very unprofitable way & fostering party spirit. It has been a great hindrance to our work and a reproach to the Protestant name. We shall greatly rejoice if the reconciliation which seems to have been effected shall prove to be permanent. In our intercourse with our people we have not been assured of their sympathy to so great an extent as formerly and in some instances their coldness and unkind feelings have been apparent: But we are not without some signs to encourage the hope in this city. The attendance of the Sabbath morning Service at which time there is always preaching has not diminished but remains as last year, at an average of 50. The Sabbath School has been reorganized and made more

Received at Boston 1863

interesting. It now takes the place of the Afternoon preaching service and is well attended, the average number of scholars being about 80.

The number of church members remains the same as last year & is 15, one having been added by profession of faith and one having died during the year. The day school has 36 pupils an increase of 6 during the year. About two thirds of the scholars are from the Armenians. We feel more than ever before how much we need a blessing from God upon our labors at this center. The tone of piety among us needs improving. There is little hope that any thing we can do will silence complaints, remove prejudice and awaken our people to Christian activity, but the Holy Spirit is able to remove all opposition, to unite the hearts of these Brethren and make them earnest workers for Christ. A thorough Evangelical work among our own people would not only be of great value to them and to others here but we should soon see the good influence of such a work in all the different parts of our field between which and this city there is so much intercourse.

Tocat. The church numbers 23 members, 7 having been excommunicated during the year. Four of them were noticed in the last Annual Report as having returned to the Armenians. Of the remaining 3, two confessed that their conduct had been unworthy of the Christian profession and that they had violated their covenant vows in several ways

especially by failing to meet with their Brethren to worship and by transacting business on the Sabbath. The church and community seem to be in a better state than they were a year ago. The Preacher whom we sent from Sinai is very acceptable to the people and often they become convinced that they cannot have an American Missionary I doubt not they will unite in calling him to be their Pastor. But as they are very poor they will be able to do but little for his support. Their subscription towards the support of this Preacher is 264 p for this year. Though the sum is small it is encouraging that they should begin to recognize the duty of doing something in this direction. The audience on the Sabbath averages about 30. The day school is in a flourishing condition. It has about 40 pupils of whom at least three fourths are from the Armenians. The Sales of Books which for several years has not exceeded 200 piastres a year has lately much increased. By employing one of the Brethren to carry the Books through the Market & from house to house he sold 1500 p worth in a month and the sales at the Book store during the same time were about 500 p.

Gurun. This is one of our largest & most important out stations. In proportion to the labor expended, there has been more progress here than at any place in our field. It is much to be regretted that the plan of visiting this place by one of the Missionaries & his family last Autumn to remain two months was defeated by sickness. It is hoped

that such a visit may be made this year. The Protestant community numbers 51 souls. The School has 15 pupils.

Zara. There are at this place 7 Protestant families forming a community of 25 souls. We have been unable to find a suitable man for this place & the people have been without a Helper for the entire year. For this reason we have the more frequently visited them remaining 3 or 4 days at a time. It is their custom to meet every Sabbath for reading the Scriptures & Prayer. It has remarked in the last Ann. Report that the people had commenced building a chapel which it was hoped would be completed during the summer. It is not yet ready for use but may be finished in two or three weeks. It will be a happy day for this people when this little structure shall be dedicated to the service of God. The Audience Room is 27 feet long, 14 feet wide & 13 feet high, having a gallery at one end. There is also under the same roof a little room with an ojak which may be occupied by the Teacher or will answer for a "Prophets chamber" when the Missionaries visit this place. The whole will be plastered within & without with lime, and will have glass windows

a distinction which some of the Houses of our Brethren can boast. The cost of this building will be a little more than ~~[illegible]~~ 3000 piastres of which the Board will pay about one third. It stands over the stable of one of the Protestants, thus saving all expense for lot. It might have been built much cheaper but by lengthening the time the expense will be less as the Brethren have thus been able to bring the stone & timber & do nearly all the work, except the labor of a Mason workman & they will be unencumbered with no debts.

Kassaba Limon. This is a flourishing town in Pontus of about 4000 inhabitants S.E. of Sivas about 90 miles & about 50 miles from the Black Sea. The importance of this place, in a Missionary point of view, is due to the fact that it is the natural center of a larger number of villages probably, at least, 100, the greater part of which are either Armenian or Greek. This place has been occupied as an out station since last September by a good Helper & his wife who is an intelligent & pious German girl. She is the daughter of the late teacher & Preacher for the German Colony at Smyrna. Soon after this family commenced their labors here, the olde story of persecution was heard, giving assurance that the truth were only preached in vain. A family consisting of Mother, daughter and two sons became interested in the truth and sought instructions of the Helper. The Armenians

made every efforts to prevent their obtaining food from the Market. As they went to & from the house of the Helper they attended assemble on the Sabbath with women & children amongst themselves on either side of their path, abusing them with insulting language, spitting in their faces & beating them. But they were not prevented from hearing the Gospel by such means. At length the Mother was taken sick, when she often desired that the Testament should be read to her & in listening to it found great comfort. After a lingering sickness of several months she died, as our Helper thinks a true Believer in Christ. As the Armenians would not allow her to be buried in their burying ground she was buried on the Private premises of the family but here too the relatives came to insult her grave & show their hatred of the Protestant name. This resulted in securing from the Government a gift of a burying ground for the Protestants. There is here a little Protestant community of 6 souls.

Mr. Livingstone during a tour to this place last Autumn visited many of the neighboring villages & he represents it as a fine agricultural region containing many large villages. The people everywhere were ready to hear preaching & and considerable desire to procure Bibles were manifest. He sold all he carried & the people wished for more. The impression made

by this tour upon his mind was that this is one of the most important portions of our field.

Touring. In this department of labor the travel performed by the Missionaries always accompanied by a Station helper amounts to 819 miles, occupying 54 days, at a cost of 912 piastres. The time spent in travelling by Station helper alone, occupied 4½ months at an expense of 982 p. number of miles travelled 384. The sum of travel by Missionary & Colporteur is 1203, at a cost of 1794 p, occupying about 189 days. Except a tour among the villages in the vicinity of Karahisar the Missionary travel has been for the most part confined to visiting outstations, laboring ~~at~~ in the intermediate villages while going & returning. The Colporteur on the other hand has spent most of his time in villages never before visited or visited only once or twice. From the nature of the case it is not possible to estimate the results of this kind of labor, but it is evident that the condition of these villages differs from what it was three years ago. Then the Protestants encountered opposition in visiting these places. Then the Scriptures, in Modern Armenian, was rarely found. Now we find some to welcome us in every village. In almost every village we find some portion of the Scriptures in the Modern language which the people have purchased & desire to ~~have~~ have ~~them~~ read & explained to ~~them~~.

The Station has employed 6 helpers for the entire year,

and a local portion a part of the time. The average wages of the permanent helpers is 252 piastres per month. Towards the goal of self-support we have not made progress during the past as we did during the previous year, not because it has seemed to us any less important, not because we have not made efforts to accomplish it - but because circumstances have opposed us. Our Station Agency needs reinforcement. We need a helper at Zara & another at Sivas. There are other places where two men might be employed a part of the year very profitably if we could obtain them but we cannot. Our Great need is suitable native helpers, those trained in the Interior & for the Interior. The Brethren at Gurun and Zara desire that churches should be formed at those places. We hesitate to take this step, not because we do not think there are several persons at each of those places who are worthy to be received into Christian fellowship, for we think there are such, but because we question the propriety of organizing churches which we are unable to offer their Pastors.

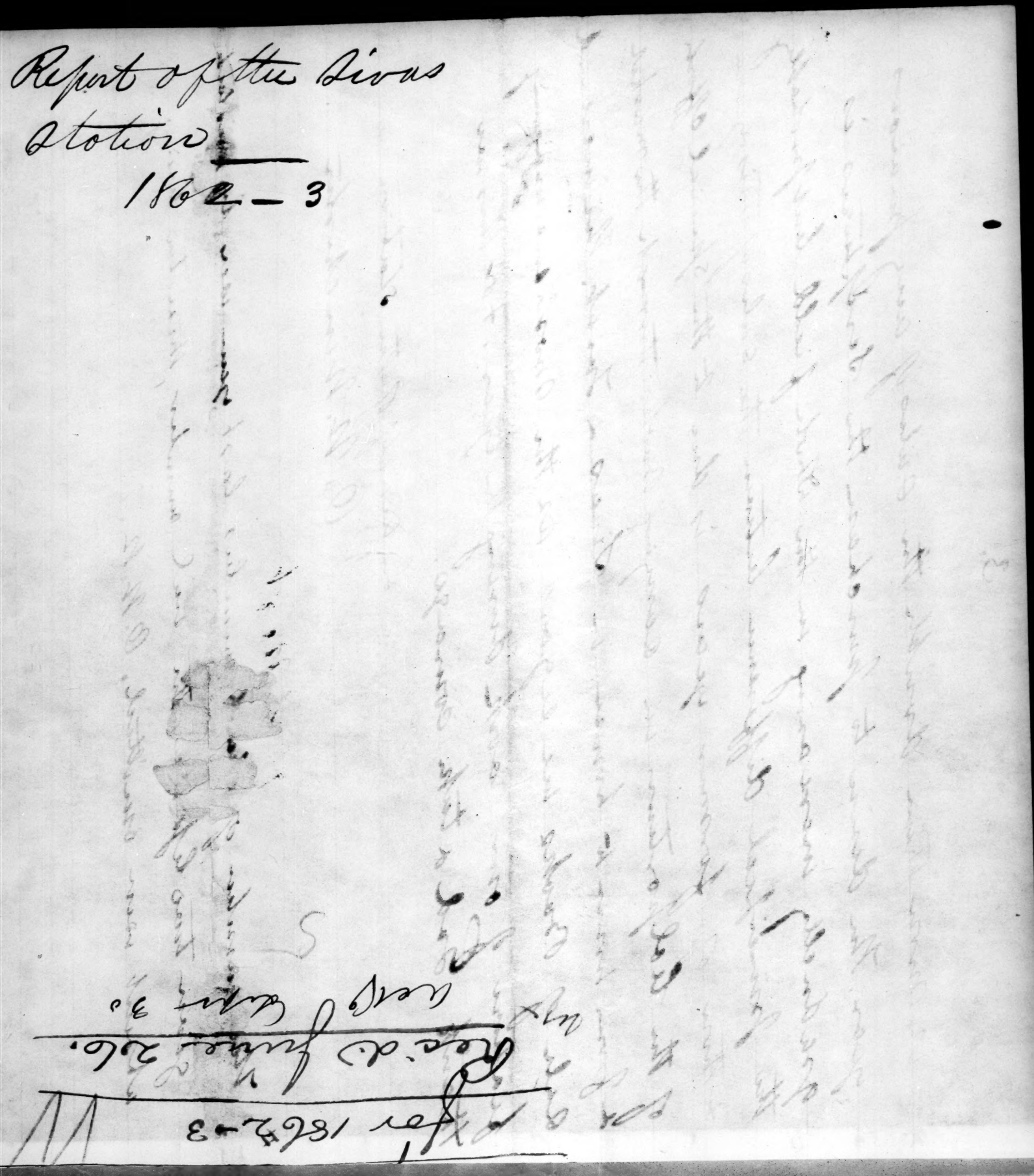
The Sales of Books for the last 11 months, not including those sold at Gurun & Zara ~~& Tokat~~, from which places returns have not been made, amount to ~~[illegible]~~ 5006 piastres which

is more than double the sales of any previous year. The desire to purchase the Scriptures is gradually increasing in the whole field but probably the principal difference between the sales of this year & those of former years is due to the special efforts of the Colporteurs in carrying Books through the market & from house to house in Sivas & Tokat. The increased sale of Books we regard as the most encouraging feature of our work during the year. For this we thank God & take courage.

In behalf of the station
O. N. Winchester

* The number of church members last year was by mistake given two less than the real number, those two being absent were omitted. O. N. W.

Report of the Bivas
Station
1862 – 3



Report of Lovas Station April 1864

In reviewing our labors for the year we are encouraged rather by the hopeful indications for the future than by the actual results of the past for although the Holy Spirit has not yet come with any striking manifestation of power we believe that the hearts of some have been touched & softened giving us promise of that more copious outpouring for which we labor & wait.

Harmony has prevailed throughout the year in our community The quarrel mentioned in the report of last year which did much to embitter the feelings of the Protestants towards each other has not been revived. A kind interest & cordial good will has also been shown towards the Missionaries which has greatly encouraged & strengthened us. During the year the families of all our native brethren have suffered more or less from sickness which has at times greatly diminished the attendance on chapel & the schools. The missionary families too have been afflicted in the same manner One of the Missionaries has been dangerously ill & a little child from the family of another has died. The church in the city of Lovas now numbers 15 members which is the same number as reported in 1863. No additions have been made during the year one individual has however been propounded for admission & will be received at the next communion season.

Two others give such evidence of piety that we hope soon to receive them into Christian fellowship. Six new residents of the city wait for letters of dismission & recommendation from their former churches to unite with the one in Lovas. Our religious services have

been as follows. On Sunday preaching in both American & Turkish with the exception of the first Sunday in the month when the Monthly Concert has taken the place of the Turkish sermon in the afternoon.

A Sabbath school immediately after the afternoon service

Wednesday afternoon prayer & conference meeting

Thursday afternoon meeting for the women conducted by one of the missionary ladies Friday evening Teachers class

Saturday evening prayer meeting

In addition to the above religious services a singing school has been held during the winter on Monday evenings. The Sabbath school has usually embraced the entire congregation. The character of the school has much improved during the year. Both teachers & pupils now show an intelligent interest in the study of the word of God & the younger pupils especially have committed & recited their weekly lessons with unusual promptness. The attendance at chapel on Sunday has been from 40 to 70 a slight increase over that of the previous year. The number of regular & attentive listeners however has been much greater than before

The common school has numbered from 20 to 37 pupils.

A change of teachers recently made has we think added much to its efficiency. A Majority of the pupils are from families not Protestant. The Bible is made the text book & the effort that our new teacher is making to have all the pupils attend our chapel on Sunday seems likely to succeed with complete success

A school for girls was opened in July last by a teacher from Constantinople formerly a pupil in Hasskeuy seminary which was continued under our care until the middle of December when it was interrupted by the marriage of the

teacher. She has since reopened the school at her own house when this is a measure under our oversight may supply our need ~~for~~ of such a school for the present. It now numbers 11 pupils between the ages of 7 & 15 years.

Tocat. The church numbers 23 members one young woman has been propounded for admission & will be received at the next communion season. The average attendance on the Sabbath is about 30. The school has greatly increased in numbers the attendance at times being as high as 80 with an average of 50 for the year. Four fifths of this number are from the Armenian including some from the most wealthy & influential families in the city. The parents frequently visit the school & express themselves gratified with the progress their children are making.

The Preacher finds much to encourage him especially in the villages which he has recently visited. In places where a year ago it was difficult to find anyone willing to listen to religious instruction numbers are now ready to welcome a preacher. All things considered the work at this place seems more encouraging than at any previous time since it came under our care.

Erzerum. The attendance at the religious services has been from 20 to 60. The number of pupils in the school from 15 to 20. One of the Missionaries spent a month there last autumn whose presence did much to encourage the brethren.

Some steps have been taken towards erecting a chapel & it is hoped that the building may be completed during the coming ~~year~~ summer. The difficulty of obtaining a suitable room for religious services renders it highly desirable to have a chapel of our own

as soon as possible

Zorec This place which for a long time was without a helper is now provided with a man who is taking hold of his work in good earnest. He was sent there about the middle of October There is now a congregation of from 30 to 60 on the Sabbath, a school of 25 pupils steadily increasing in numbers & a Wednesday evening prayer meeting which is well attended.

A chapel capable of seating 175 persons was completed & dedicated last autumn. The expense of the building was about £50 Turkish One fifth of this sum was given by the native brethren. Two of the Missionaries accompanied by 8 of the brethren from Tocat attended the dedication services. In all about 150 persons were present. The services were listened to with marked attention giving hope that many who then ~~came~~ for the first time heard the gospel in its purity would come again to listen to the same truths That such a hope has been realized is evident from the attendance on Sunday & the number of pupils in school.

Kasabissar & Nikzar have been without helpers during the year simply for the reason we have had no suitable men to send to these places. So much has been said about Kasabissar in previous reports that it is not necessary again to go into particulars concerning it. The more we know of it the more are we impressed with the importance of making it a center of missionary operation The claims of a city embracing in its immediate neighborhood nearly a dozen Christian villages all ready to receive the gospel cannot be lightly passed over. A first class native helper or what would be still better a missionary to reside at Kasabissar is an imperative demand of our field. Sickness & the unusual severity of the

weather prevented our doing all we had intended in the way of visiting amongst the villages during the past winter. This is much to be regretted as winter is the time when we find the villagers at home with leisure to listen to us.

Enough however was done to show that we are getting a hold in most of the villages about Sivas. Wherever we have gone we have been well received & found an increasing demand for Bibles & Testaments. We have had in our service during the year 7 helpers. Regular Sabbath services have been held at 4 different places. Our schools have numbered 5. The sales of books from May 1863 to April 1864 are 2847 piasters. All of our Protestants have contributed towards the support of either a preacher or teacher with the exception of the brethren at Zara whose contributions went towards building their chapel. 34 copies of the Avedaper, the Protestant Armenian newspaper printed at Constantinople, are now taken in place of 9 the previous year. How much we have to encourage us in our labors from the facility with which we are able to gain access to the people at large will still further appear from the report of Dr. West for the year which is as follows.

"My receipts from April 6th 1863 to April 6th 1864 are about 19000 piasters. During this time I have been absent from home more than 3½ months which together with sickness in my own family & that of my associates broke in upon my practice & diminished my receipts. They have been in previous years as high as 30.000 current money but the ~~difference~~ lira was then of so much higher value than now as to make the difference considerably

less than appears in printed. My practice widens from year to year & involves much anxiety, responsibility & hard labor. It also affords daily opportunities for Missionary as well as professional work, to preach the gospel in the houses of multitudes & always with respectful & cordial attention, increasing so from year to year. I think I can testify from my observation that the access to the people in this whole field is very much easier than it was five years ago. The progress in this respect has been steadily manifest. I have finished with my previous class who were under my instruction from Dec. 1859 with, some interruptions until April 1864

It has been an interesting work to me. Two of them were originally Protestants, two ~~the~~ have within the time become so & I trust they are Christians, though they have not become members of the Church as yet. One has just gone to commence practice in Kharpoot where there is no reliable physician & he will therefore be much needed I hope he will prove a valuable auxiliary to that community, both Missionaries & the Missionary work there. The other students are in practice here but I think two or three of them will offer improving their opportunities for a time longer here either near some other Missionary station & thus cooperate in the Missionary work. As there is such a dearth of good physicians in Turkey they will be needed wherever they go. I hope (D.V.) to begin with my new class about the first of June. Of my new class three are Church members & have been helpers, but one however trained for the ministry she has left this for reasons which seemed satisfactory to the Missionaries with whom he has been connected & it is with their

advice that I have received him as a student. He still preaches at times & hopes always to do so when opportunity offers. There three are all promising young men, have considerable knowledge of English which will be of great aid to them in studying their profession. Of the others one is Protestant & the others Armenians all three sons of physicians. This my earnest desire to train useful men & at the same time not to draw off men who would be more useful as preachers. I have had many other ~~applications~~ applicants whom I have been obliged to refuse"

In behalf of Seoras Stolier

Wm. W. Livingston

April 1864

Rec'd July 2. 1864.

Ans'd Jan 4, 1865

Report of Sivas Station April 1865

The year which now passes under review has been one of peculiar trial to the Missionaries of Sivas Station. One family has been called to mourn the death of a dear child while another is obliged, for a time at least, to relinquish Missionary labor to take means for the recovery of health. Plans of labor which seemed to us necessary for the most successful prosecution of our work, especially in the more remote parts of our field, have been rendered impracticable by reason of the illness of the Missionaries.

In all our trials, however, we have seen many things to assure us that our labor has not been in vain. There have been no quarrels amongst our native brethren such as have from time to time in previous years disgraced the Protestant name. And although we are painfully aware our people have been far from manifesting that spirit which the perfect rule of the Gospel requires we would fain hope that some advance has been made in divine things by those who profess to be the followers of Christ.

Since our last report there have been no deaths amongst the members of the Church in Sivas neither have any been excommunicated.

During this time 7 new members have been received into Church fellowship. 4 on profession of faith & 3 by letter making a total of 20.

35 different persons have been received into the Church since its formation in March 1851.

There has been preaching on the Sabbath in both Armenian & Turkish & in several instances one or more Turks have been present.

The average attendance has been 50. The first week in January was observed as a week of prayer. The meetings were held at noon from house to house & well attended. There has been a slight falling off in the attendance

at the Sabbath School owing to the efforts of the Priests to prevent the Armenian boys from coming to our Chapel. Still every Sabbath more or less are present from the Armenians. The school for boys & girls has averaged about 25 pupils. A girls' school has also been in operation a part of the year with 10 pupils. It is an encouraging fact in regard to our schools that the parents & friends of the pupils take more interest in them than at any previous time.

A Chapel is now building to meet the want felt for a more convenient place of worship than the one we at present occupy. The building together with the lot on which it stands will cost some 50.000 p. The brethren give some 4000 p & the remainder is paid from Dr. Nutt's medical receipts.

Zocat. Gurun & Tosa are now occupied as out-stations of Sivas. Other important places are unoccupied for want of suitable men. Through the efforts of Rev. Dr. Van Lennep a chapel has been erected at Zocat. It was dedicated in July & the same day a native Pastor ordained over the church. The church has 17 members one of whom has been received on profession of faith during the year. The average attendance on the Sabbath about 30 the same as reported last year. At this place the school is the most encouraging feature of our events. It is under the charge of an efficient teacher with an average of 50 pupils the majority of whom are from Armenian families.

Recently there has been not a little talk here concerning the preaching of a vartabed Emmanuel by name. He is represented as declaiming from the pulpit that he takes the Bible & the Bible alone as the rule of faith & those who come to listen to his preaching must expect to hear only such truths as are contained in it, whether they are in accordance with the belief of the church or not. As yet we dont know enough of the man to speak with confidence about him, still we rejoice if Christ is preached "whether it be in pretence or in truth."

At Gurun there has been an average attendance of 40 at the services on the Sabbath & 15 pupils in the school. The preacher reports a good degree of interest

amongst the people. Zarca. This is in some respects, at present, the most interesting place in our field. There is an attendance of 30 on the Sabbath & some 25 scholars in the school. We have hope that a church may be formed ere long. The influence of our work is felt not only in the place itself but in the villages around. Adults are learning to read parents are sending their children to school so that the Armenians in self defence are opening schools even encouraging girls to attend a thing unheard of before.

There have been in our service for the whole or part of the year 9 helpers. We have had 5 schools & regular Sabbath services at 11 different places. The sales of books for 1864 were about 2000 p. 55 copies of the Avedeyan are now taken in our field.

We are constantly hearing more or less of the Kurds. Two of our helpers visited them at their villages the past winter were well received. The only feasible plan in regard to them at present is to have some of their young men come to Tavriz for instruction. We have no helper to send there if we had it is not probable that one would be permitted to stay amongst them. We therefore ask an appropriation of $100. for the coming year to aid such as may come to us to be taught. Two or three amongst them the son of the Sheik's held themselves in readiness to come whenever we can aid them a little. From the villages throughout our field the most encouraging reports reach us. Every where our helpers go they are most cordially welcomed. Some 35 different villages have been visited since the first of January & many of them several times & in not a single instance has an insult been offered to a helper. As an illustration of the change in this respect a single instance may be mentioned.

A few years ago one of our brethren going on business to a neighboring village stopped with the head-man of the place. In the evening several persons came to see him & as they were about to separate for the night our brother took his Testament

from his bosom for the purpose of reading & offering prayer: but no sooner had he commenced reading than the owner of the house snatched the book from his hand & throwing it into the fire drove him from the house saying he would have no Prates about him. During the ~~forepart~~ porch winter two of our helpers have visited this village at the invitation of this same man made their home at his house & talked & prayed as they saw fit with all who came to see them.

With this & similar facts in mind we take courage & by the blessing of God on our labors look for great things in the future.

In behalf of the Station

Wm. N. Ferrington

Station for 1864-5.
Rec'd Feb 13. 1865.
Ack'd Aug 3, 1865

If the progress of our work during the past year has not been all that we could wish it has in many respects been an advance upon that of any previous year. Our discouragements for the most part have been such as must fall to the lot of ministers of the Gospel in any Country and are only to be removed by the Spirit of God moving our people and especially our church members to a more complete consecration of themselves and their property to the service of the Lord for carrying forward His work. Since our last report no new church has been formed nor members received into either of the churches then existing at Livas and Locat. It might however to be said in regard to Livas that this has not been ~~because~~ for the reason that there are not those who hope they are Christians and of whom we also have hope that they have been renewed by the Holy Spirit. and at one of our outstations Lara, the preacher reports ten whom he thinks

regenerate persons but we have learned by too bitter experience the pernicious influence of ungodly church members not only upon the church itself but upon our work at large to receive any who have not proved the sincerity of their profession by their consistent lives. I doubt not the one great hindrance to our work in the City of Livas was the reception into the church at its formation of so many unregenerate persons an evil perhaps necessarily incident to the circumstances under which it was founded. Some these members were soon cut off, but some of them still stand as representative Protestants and we find it difficult to convince those outside of our people that they are not. During the year two members of the church in Livas have died giving evidence that they exchanged their life for a better. One member has been excommunicated leaving a membership of 17. The average attendance at our Sabbath services has been, for the whole year 90. for the past few months 100 or more, this is more than double the attendance reported for any previous year There has also been a marked increase in the

attendance on the Wednesday afternoon prayer meeting and at times an unusual seriousness has been noticeable. The "week of prayer" was observed by a daily morning prayer meeting. The Friday previous being kept as a day of fasting and prayer preparatory to the meetings of the week. The day of prayer for Colleges was also observed. The preacher's wife opened a School for girls the first of last December. There are now 36 pupils and the prospect is good for more. The School has been twice anathematized by the Armenian Bishop and two schools have been started in opposition to ours, but as the teacher of one of them is unable to read that school at least is not likely to prove a very formidable rival. There are now 22 pupils in the boys school, the number ought to be and would be much larger if only a suitable teacher could be found. The Chapel building at the time our last report was written has been completed and dedicated. The building is two stories in height, 28 by 56 ft. with an audience room upon the second floor, below are two school rooms and rooms for the preacher's family. The cost of the col building, water &c amounts to $5845.41 gold. The

he been gave 4075 praises. We have occupied during the year three out stations Socat, Gurun Zara, and as was ~~before~~ said in the report of last year other important places are unoccupied for the want of suitable men. One member has been excommunicated and one dismissed from the church at Socat leaving twelve resident church members, the attendance upon the Sabbath services is from 20 to ~~twenty~~ 25 There are 29 pupils in the school which is under the charge of the Pastor, the teacher having without any apparent reason gone back to the Armenian church. He was a good teacher and a man whom we had regarded as a Christian. At Gurun there is an attendance of 40 upon the Sabbath service and some 15 pupils in the school. We have just dismissed our helper at this place his course of conduct not being such as to meet our approval and have now no man to send there as a permanent helper. Our Deacon who was in Gurun for two months reports a good degree of interest among the people 75 being present at the last meeting he attended. With an efficient helper there is every prospect that this would be the most interesting out-station of our field. At Zara the work seems to be making progress from 40 to 50 persons are present at Chapel on the Sabbath and there are 15 pupils in the school

The preacher has visited many of the neighboring villages and finds much to encourage. We have employed nine helpers for a whole or part of the year. This force is inadequate to supply the wants of our field. Next to the outpouring of the Holy Spirit upon our helpers we need that their numbers should be greatly increased. We have many places which ought to be occupied at once but no men to send to them. We have had five schools. Stated Sabbath services at four different places. The sales of books for 1865 was 3900p. The amount of contributions from the native brethren was 4687p. For some months past we have seen little of the Kassilbash Lords. They seem to have become discouraged and their is little hope that we can do any thing for them at present. Two of our helpers visited them during the winter to see if it was advisable for some of their young men to come to Sivas for instruction but found none willing to do so. Their talk was much the same as when Mr Hinck visited them last October. Apparently we failed of improving the opportunity when we might have had access to them. We have a pupil in the

Girls School at Marsovan and have two young men in view for the next class in the Theological School. Altogether our work is more encouraging than we have ever been able to report and the addition of Mr & Mrs Bryant to our missionary force places us in a position to prosecute it with renewed vigor.

In behalf of Sevas Station

Wm. N. Livingston

Rec'd, June 28.

Ans. Aug 8.

No 5 Turk

Report of Sivas Station. May 1867.

Gurun is seventy-five miles from Sivas, Tocat sixty and Zara thirty-six. During the year the missionaries have visited the first two places twice, and the last named three times. In the fall Towns Mr. Livingston and his family resided six weeks at Tocat, and in the Spring Mr. Bryant and his family four weeks at Zara. Both these visits were profitable in removing difficulties, encouraging protestants or widening missionary influence.

Self-Support. During the year special efforts have been made in leading the people to love and support their own institutions, with the following result. At Sivas the people have paid all the incidental expenses of chapel and schools and are paying a tuition of two piasters per month for the instruction of their girls, this amounts not to half the teacher's salary. Since last July they have paid one hundred piasters a month towards the preacher's support, and now have called a Pastor, pledging half the salary of four hundred piasters and hoping to pay all at the beginning of the year. Part of the brethren are giving the tithe of their gains to the Lord. At Zara, the preacher died in October, Since

No 47 Here

most of the time, the people have themselves sustained the School and Sabbath Services, have called a preacher, pledging half his Salary of two hundred piasters, and in addition have given a voluntary Thank-offering of two hundred and Seventy three piasters, All the Protestants have promised their tithes to the Lord. They hope they will amount to more than the half Salary. Here are only Eight male Protestants over fifteen years of age -

At Gurun the Protestants have completed a fine and commodious chapel, paying this year fifteen hundred piasters, making in all four thousand three hundred and thirty, besides much labor which they have contributed towards it. Some of the people sold their copper dishes to make out their contribution; and one man, a mason who had already given many days' labor of himself and Sons, when money and materials were wanting, actually pulled a timber out of his own new house for the house of the Lord. The people are now very anxious for a preacher, but, after so much expenditure, are not quite ready to pay half his Salary. They hope to be ready soon. We have a preacher for them when they call him.

At Yozgat the advance, for well-known reasons, is

slow, yet here they are now giving twenty piasters a month to the preacher and paying with the help of outsiders forty four piasters toward the School. Before this they have only nominally given; but the fountain is started and use will make it flow freely, or dry it up all together. The brethren know that Sivas has been one of the least hopeful fields, as regards self support, in the mission. An experiment which will succeed there ought to be successful anywhere. The missionaries began the year's efforts with very modest expectations. The work was hard and disagreeable, but the result makes them more than hopeful for the future.

Church & congregation

The congregation at Sivas during 1866 has averaged Eighty at each of the two Sunday services. But, as different persons attend the services in the different languages, more than that number were reached. In addition to the Wednesday meeting, a Young people's meeting has been well sustained during the winter. There has been a good degree of serious attention manifested at the Sabbath services, but, as yet, no such religious interest as we had hoped for. Four persons have been added to the Church since January; two by profession, two by letter. One

during the year has died. The membership is now twenty-one. At Zara there is no church, although some of the people give evidence of being christians. During the missionaries' visit the congregations averaged seventy-three on the Sabbath, and thirty at the Wednesday meeting. This is a great advance on any previous year. The field is ripe for the new preacher who is soon to go there. At Gürün also a large congregation awaits the faithful preacher. The Armenians are much divided; and the Turks not adverse to instruction. At Yozgat the congregation is small and until recently has been stationary. Two members from the church there have been received into the Sivas church. The resident membership is now fifteen.

Mussulmans The Mussulmans in the Sivas field are more than ever accessible. At Sivas some of them attend the Turkish services every Sunday. At Gürün more than thirty Turks, mostly young men who could read, visited the missionaries during the few days they were there. They all read the Testament with pleasure. A large Turkish Bible is kept for them in the Chapel and they come and read it attentively every

day. At Zara nearly One Hundred Turks, men and women, called upon the missionaries, read the New Testament and listened to the singing of Turkish Hymns. Among others the Pacha came. In all the Sivas field Mussulmans are ready to hear.

Koords. The "Protestant Koords" have been again invited to send some of their Youth to Sivas for instruction, but they are not, as yet ready.

Education

The Educational department of the work has been sustained, as usual. The Girls' School at Sivas was started as an experiment, and more than fifty different pupils attended it. The last half of the year a tuition was required and the attendance was twenty. This school has added considerably to the Missionaries' influence. From it two girls are now at Marsovan, making three girls now there from Sivas. The boys' school has been small, the pupils mostly young. During the winter the Teacher and three other young men have been preparing for Marsovan under the instruction of the Preacher. Two of these with a young man from Tocat have just entered the Theological School. The Tocat School

under the care of the Pastor has been very successful. At Zara the people, young and old are anxious to learn. The men meet in the evening to read the Bible, and the women carry their Primers and Testaments in their girdles and read at every opportunity. The desire for education is not confined to the Protestant community.

Seven helpers have been employed in this field most of the year and sabbath services sustained at four different places. Other towns are ready for helpers but we have none to send.

Baron Sarkis, the helper at Zara died of fever in October. He was from Arabkir, and was educated at Kharpoot. He was not wise in the affairs of this world; Everybody took advantage of him; ~~Yet he lived within the smallest of salaries, and never asked for more~~. He was not a learned man; He was deficient, both in Grammar and Orthography; Yet no where do we find an entire community more anxious and determined to learn than he left them at Zara. He was not an eloquent man; his letters to the missionaries are unique for their infelicitous rhetoric; Yet he acquired the

respect of all classes at Tara, and the Sabbath congregation grew under his ministrations. He was a Christian and lived and died like a Christian. Another helper has been found who will, we trust, reap abundant fruits from the field Boson Sorlais so faithfully sowed.

In behalf of Tara Station

Albert Bryant

1899.

1900

1867

Rec'd. June 27. 1867.

a " 29 "

Sivas Report; for the year ending May 1868.

Our labours at Sivas during the past year have been mainly directed to three objects, viz., Leading the people forward in self-support, Securing helpers for outstations, & Systematizing the work in the villages. We have the following results to report.

First. In self support Sivas has made considerable progress. In May 1867 the people, having paid one fourth the preachers salary for the preceding year, pledged the half-salary, amounting to twenty-four hundred piasters; & since then have nearly paid it, - at the time of reading this report I trust quite done so. They are often negligent in paying, but behave better towards the preacher than towards each other in this respect. For they are always in debt, & pay their debts only when they must. Our people acknowledge their duty, & if the people of the country had common business honesty, - if they would learn from St Paul's "Owe no man anything" that debt is sin, we should have no trouble in getting our preacher paid.

In Zara, the eight protestants are paying fifty piasters a month. This is less than we hoped their tithes would amount to, but Zara was left some time without preaching, the last poor man in the

community refused to pay anything & afterwards died, & some of the others grew cold. Now, however, the success of the preacher who is there encourages us to ask from the mission only the half-salary for next year.

At Gurun the people were left last summer without preaching because they refused to do their duty in the matter; but they have now finished their chapel, & pledged the half-salary demanded of them, & a helper has either reached them or is on the road.

Even poor unprofitable Tocat has paid her last year's subscription, & begins with January to pay the hundred piasters a month asked by the mission. The ~~[illegible]~~ money in these several places has not been collected without difficulty, - but as the missionaries feel that they have no call to preach ~~[illegible]~~ to those that refuse to aid in the support of the Gospel, - & as all the helpers are in full sympathy with them, the people know they must either pay, or go without preaching. In some instances paying is becoming now also a work of love.

Secondly. We are much encouraged in regard to the working force in the field. We have ~~secured the services of our three Marsovan~~ secured two graduates of the Harpoot school for Zara & Gurun, & have had the services of our three Marsovan students during the winter. The young men did very well

in the places where we stationed them, & give us great hope for the future. Two of them were instructed at Sivas before they went to Marsovan, & our success in regard to them gives us faith to attempt other similar classes as we find suitable pupils. The Gurun helper is a graduate of the last class at Harpoot, & will enter upon the work with every encouragement. Gurun is in a curious state. No man agrees with his neighbour in religious things, & all Armenians & Turks alike, are eager & inquisitive. However greatly the work there may prosper we shall not be surprised, though on the other hand, we must be prepared for disappointment. The Zara helper was for several years a pastor near Harpoot. He came to Zara with zeal & experience for the kind of work before him, & has been greatly blessed. During the winter his congregation increased from about forty to one hundred & fifty, who assembled at the last visit of the missionary. He has gathered a school of from eighty to one hundred pupils, young & old, where the studies are all subordinated to the Bible, & out of it he promises us in a short time two or three teachers for our villages. Such success has of course alarmed the Bishop, who has sharply reprimanded the priests for their inactivity, & anathematized the school. A few will fall off, but most of the people are careless of

the Reverend Fathers cursing.

Thirdly. Our additional force has enabled us to attend more to the wants of the villages, & we find quite a number of them ready for preachers. At Zodorog, three hours from Zara, we stationed one of our students for a few weeks. He succeeded in gathering quite a little school & congregation before he was obliged to leave, because the man in whose house he lodged was frightened by the priests. We learned of his leaving too late to prevent it. The experiment however has been tried, — Zodorog, now pretty well supplied with Testaments, we look upon as a permanent out-station. Between Zodorog & Livas there are many villages, in all of which there are Testaments & reading men. We only wait for suitable helpers to occupy them. The Zara school will aid in the matter, & as much persecution will no doubt arise, our village-preacher, who is also head of the Protestant Community, will spend his time looking after these villages, & seeing to the wants of the helpers. Another winter we trust to have a line of preachers from Livas to Zara.

On the road to Gurum also, nine hours from that place, is the village of Moongelookk, where a helper ought by all means to be stationed.

There two quite intelligent men call themselves Protestants & are very aggressive. There are several New Testaments and Bibles in the village, & during the winter reading & discussion have enlightened the minds of many. Around this village there are other villages of Kizzilbash Koords, & the people, who understand Koordish to some extent, if evangelized, will be of great service in reaching these nominal protestants.

While thus in self-support, supply of helpers, & reaching the villages, encouraging progress has been made, & while all around the people seem just ready to join us, at least in name, we have still to regret great coldness on the part of our two churches. In a few members we doubt not Christ dwells, but the majority show no signs of a new life. There may be renewed souls in Tarar Gurun, but experience makes us cautious in receiving them. We pray for such a revival as has blessed the churches south of us; then the Holy Ghost will declare who are His.

Our station is called again to mourn the loss of missionaries. This year Dr. Wrest with his family visits America, & on account of in-

Rec'd Oct. 1880.

paired sight, I also must go with no hope of returning. Mr Livingstone is thus left alone. If an associate for him can be found who wishes to labor where abundant & speedy fruit is promised he will meet with a warm welcome. On all accounts Livas should be immediately reinforced.

On behalf of the Station,

Albert Bryant

Rec'd June 18. 1868.

Ack'd June 26

Report of Lwo's Station May 1869.

The departure of Dr. West & Mr. Bryant for the U. S. A. in February 1868 left the Lwo's station in charge of one Missionary upon whom the sole care of the work has devolved up to the present time with the exception of a month in the Autumn when Mr. Henick & his family were at Lwo's. Mr. Henick in company with the resident Missionary visited all the places then occupied as out-stations as well as Ranhsiao & many other villages in that neighborhood besides rendering important aid in settling difficulties in the Protestant Communities of Lwo's & Tscot, so the entire month he was in our field was one of continuous labor.

It is plain no one Missionary can give anything like suitable care to the large field of which Lwo's is the center & the progress which we are now able to report is but little in comparison with what it might have been had there been a Missionary force adequate to the wants of the field.

Our greatest effort during the year has been directed to Lwo's with the endeavor to teach the people the work we are superintending is their work & is to be established on a permanent basis just in proportion as they regard it.

So intimately connected is the city of Lwo's with the rest of our field we have had but little hope for our out-stations until there was something like a right feeling amongst the Protestants of that city. Finding it impossible to secure from the people the 200 p. required for the Preacher's salary it was not easy to determine the course to be pursued. To have allowed the Preacher to go would in many respects have been the easiest for the Missionary & carried out to the letter the rule of the Mission. On the other hand if the Preacher went away it would almost inevitably have resulted in the Missionary's going too, or he could not have preached to a people in the position in which they would then have been placed. So far as the nominal

Protestants of Lovo were concerned it would have mattered little whether the Preacher went or remained but taking into account the Protestants at the other places in the field & many in Lovo outside of the Protestant community who were beginning to show an interest in our work it seemed we should be remiss in our duty if we did not use every possible means to retain the Preacher. Understanding the rule of the Mission to have reference to Churches - not to communities we ignored the Church in Lovo & told the people we would assume the subscriptions of those who refused to pay on condition they should no longer be reckoned as Protestants. We were the more ready to ignore the Churches as we had no reason to believe there should ever have been one formed. We went so far as to tell the people if there could be but one person found who was willing to do his duty in supporting the Preacher we would regard that person as the Protestant community & pay the balance of the Preacher's salary. From the first we saw many difficulties in the way of carrying out this plan but thought it might do something towards forming a better public spirit. Furthermore we thought it would show that while we were anxious they should have a Preacher we were determined to carry out the rule of the Mission. After a few months during which time we had assumed subscriptions to the amount of some 100 $. per month & finding the community were not paying itself & there were those who refused to pay, thinking & declaring they were taking steps in that direction we told them we would assist them to the amount of $10 $. per month that we had done every thing in our power for them & if the Preacher went the fault would not be ours. The people endeavored to have it was not in their power to keep their Preacher without more assistance. To all this we had but one answer. We can do no more than we have promised. In the mean time we had been laboring to have the Preacher his duty in the case. At length in a stirring sermon he told the people

it was his duty to look to them for his support & their duty to support him. He offered to reduce his salary to 360 p. thus giving a tenth of his income. From that time there has been a decided change for the better.

The people have held harmonious business meetings (formerly every meeting ended in a quarrel) appointed a committee to look after their affairs adopted strenuous rules in regard to the Protestant community & so far carried them into effect as to reduce their numbers to 69 families. 66 apart from the Preacher's family. Of these 27 are adult males & these 20 years are within a short time to have received aid from the others.

They now assume 160 p. of the Preacher's salary & pay up what they owe in addition to him for the past two years some 500 p. At this we take courage. This is not all we could wish but it is a long step in the right direction.

The people are nearly acknowledging their duty but are giving proof they mean to perform it. No doubt in time to come we shall have many of those same things to try our faith as we have had in time past but this change is such as to give us reasonable hope we have seen the darkest day in Goa's.

Three new out-stations have been occupied during the past Winter, at two of which the results have been most encouraging. Books to the amount of more than 1000 p. were sold in one & at the other - a village containing a Monastery & Bishop - the inhabitants of which are regarded as the most moderate & ignorant in all that part of the country. Two Bibles 19 Primers nine Testaments & three Psalms were sold & 25 men & boys taught to read. A strong appeal now comes from them for a permanent Helper. They promising will for his support. At the other out-stations there has been greater or less progress in every direction. At Goa the contributions of the brethren for 1888 were

1.437 p. against 356 for 1867 & the contributions for that year were a large increase over any previous year. I am sorry to say however since the commencement of the present year matters have been in a bad way at Zeeh, the people having fallen off some 400 p. or more in their subscriptions for the Pastor & some take the ground they will not pay anything hereafter. This is all due to the influence of one man formerly a trusted Helper & now angry because I refused to employ him on a large salary simply to sit in the hy'lers.

I have instructed the Pastor to ignore the Church & only perform the duties of a Preacher until such a time as it may be plain what course ought to be taken in regard to that place.

There has been an addition of some 70 houses to the community at Gunna. Preaching received for the place a good degree of interest manifested in the work on the part of the people.

Twelve of the brethren at Zoro have formed themselves into a society for selling Bibles & labouring in the villages as they can find opportunity. They go two by two on Saturday returning on Monday. During the Winter they went out a whole field the sales of Bibles & testaments have been larger than before. In Sivis for the first time Turks have purchased portions of the Scriptures. Since the first of January both 17 parts of the Bible have been sold to Turks. For the most part at the doors of Mosques, as the people were coming from prayers. Within a few months we have had renewed calls from the Kurzlee & Koordo for teachers. A few Sabbaths ago seven were present at our meetings. My hope is the time is not far distant when there will be so strong a Missionary force at Sivis we may at least be able to find out what on the real intentions of this strange people in making the pleas they do for instruction.

Wm. N. Ferrington

for 1868
Rec'd Jan. 16. 1869.

Report of Sivas Station 1869-70.

Since the date of our last Annual report the return of Dr. & Mrs. West from America & the arrival of Mr. & Mrs. Riggs have supplied the want of Missionary force so sadly felt of that time. Unlike most young Missionaries Mr. & Mrs. Riggs came with experience in the Missionary work & knowledge of the language & so instead of requiring assistance from the Missionaries already on the ground were able from the first to enter into all their plans & labors & render them aid. No sooner however does our Missionary force become in some way adequate to the wants of the field than ill health compels Mr. & Mrs. Livingston to visit America thus leaving our work again for a time as it has been left in the past in the care of one Missionary. In saying this we do not forget Dr. West or underrate his labors. The simple fact however that his professional duties have kept him out-side of our field something like half of the time since his return from America shows that it is impossible for him to do the work of an ordained Missionary.

Whilst there has been much to discourage us during the past year there has still been much to encourage & we write this report in the confident belief that during the time now passing under review some progress has been made towards securing a self-propagating Christianity. For a whole or part of the year there have been regular Sabbath services in seven different places with an average attendance of 264. We have had seven schools with 201 pupils. Employed 12 helpers. Pecuniary contributions have amounted to £600 Piastres not including

fuel for chapels which in Lwoi at least on account of the severity of the climate is quite an item of expense. This sum is 2500 Rupees in advance of the contributions of last year gives an average of 21½ Rupees to each of the 264 souls in the ~~average~~ congregations through the field. This too has been given with less trouble on the part of the Missionaries than the smaller sums of previous years. Without exception the sales of books have been ~~greater~~ larger than in any former year. Our people ought to have given much more than they have. as they have not yet come up to the point when they make any real sacrifice for their religion. Many of them can if occasion requires build good houses. wear fine clothes make sumptuous feasts when their children are married & we hear nothing of their poverty but alas what a tale of distress greets our ears when we endeavor to show them some persons they ought to give for their Preachers & schools. The estimates for 1871 are larger than we wish to ask for but the necessity of the case compels us to keep them thus high.

The progress of the work in all our out-stations with the exception of Zocot has been encouraging. whilst in some instances as in the case of Gusum & Manjilub it has been especially marked. It would be pleasant to speak at length of what we have seen at Gusum during the year to cheer us. Suffice it to say that the Missionaries at their last visit there in March heard no complaint of poverty from the people — though not one of them has glass-windows in his house & the expense of living is with perhaps one exception greater than in any other place in our field — but found their part of the Preachers

& Teachers salary paid in full & so for the first time the Missionaries were able to leave a place without being under the necessity of referring to the matter of giving other than in way of congratulation. The Missionaries were surprised too to find their room in the Chapel which is devoted by the Preachers for a reception room fitted up with carpet. Lapsi & c to the amount of some 600 Piasters. In addition to this the brethren had secured a commodious room for school & Sabbath services in another part of the city & some of their numbers had given the site for still ~~another~~ a third place of worship. And finally that the dead might be provided for as well as the living we found they had three burying-places in different parts of the town. They fully intend to bring the whole city to acknowledge of the truth & by the blessing of God we believe they will.

A church will be formed & Pastor ordained as soon as it is practicable to call a meeting of the Union. The brethren made commendable effort to have it take place this Spring but the difficulty of getting the Union together prevented.

There is an interesting work in the village of Manjilik where we have had a Preacher for a few months ~~for~~ during the past two Winters. Here if we mistake not more books have been sold & more persons taught to read in proportion to the population than in any other place in our field. The people are making a strenuous effort to secure a Preacher & we hope may get one from the next class at Monrovia.

Kara Hissar an important center in the north-eastern part of our field which we have previously failed to occupy for want of a suitable man has had a Preacher for four months of the year after the first of

May we hope to send a permanent helper there. Near the sea-coast than any other of our out-stations we have more of the vices of the Capital to contend with than elsewhere & the work for the present at least must of necessity be slow. Its importance however as a center of missionary operation is such as to make it a cause for devout thanksgiving that we have at length an efficient man who will make this place his residence.
To turn to the darker side. Our faith has been sorely tried by the indifference of our brethren in the cities of Tacoat & Seoos. The gospel at the former place to which allusion has been made in previous reports has been carried on with renewed vigorous. The Porter by advice of the Central Union at its last meeting went to Kora Hessian for four months his place being supplied by a student from Thorsoovan. This arrangement was brought about with the hope that such a change would make it evident whether the Porter ought to continue his labors at Tacoat or not. On his return from Kora Hessian the first of March it was evident to all that it was useless for him to remain longer at Tacoat & he accordingly took his family to Seoos & is now employing his time as best he can until a suitable place is found for him. Porter Michael is a good man who has labored on in Tacoat hoping against hope: keeping up courage when most men would have given up in despair. To find a better man will be impossible even were he to be found it does not seem right that he should expend his energies on so unpromising a field. Taloan as important a city as Tacoat unoccupied may seem undesirable but what more can we do than has been done for it already? The Council send a better Preacher than the one who has been there for nearly

eight years. The Missionaries will not find it in their way to visit it more often than they have done & thus far we have only an audience of from 20 to 25 all told & this always the same. We venture to say not 10 persons (unless they have come for medical advice when Dr. Nott may have chanced then) apart from the nominal Protestants have been into our chapel in the past five years. The people if we may trust them long since found the difficulty. It is this. In their later years our Missionary policy has undergone a decided change for the worse. The people remember the time when what they call the work of the Lord was very prosperous in Foochow. To bring back that golden age they want a Missionary uncontaminated with the idea the people are able to give any thing for their Pastor but on the contrary shall fully understand the duty of the churches in America to support those who have done them the favor of calling themselves Protestants. The Missionary must be in circumstances to give the entire Protestant community employment. In addition to the Missionary two native helpers - men of age & experience, if old enough to wear beards the better - one needed one to extol Protestantism in the market & sit in the Yamens to see the people are exempt from taxes. The other for a school-teacher who shall give his scholars such instruction that on leaving school they boys shall secure lucrative situations & the girls many rich husbands. Such is hardly more than the literal truth in the case. We have labored & prayed & still no light appears. Shall we not turn our faces towards a more promising field? In our estimates for 1871 we ask for an appropriation for this place in the hope the people will learn.

wisdom by being left without a Preacher for a time & make such efforts for themselves that it will seem best to assist them again. The Preacher at Sidon is to leave the first of May the people having informed him they are no longer able to pay the half of his salary. They no doubt cling to the hope the Missionaries will find some means to furnish them with a Preacher or if not that they will receive aid from some other source. A late letter from Hakkonnes Missionary having probably given them a gleam of light in that direction. The case of Sidon is very different from that of Zahleh: the whole city is open to Missionary labor. Not a Lebbatte passes but there than nominal Protestants on present at our services it is not uncommon for the audience to be more than half made up of those out side of the Protestant community. The schools too are in a more prosperous condition than ever before. If by the Preachers going away ~~leaving~~ the people come to see the Missionaries mean what they say when they tell them they will not furnish them with preaching unless they come up to something like their duty in the matter of giving we shall have great reason to be encouraged.

It has taken them years to learn and in fact they have not yet fully learned that they cannot in some way or other get all the money out of the Missionaries they wish. They however have learned something & we too. Christ has learned wisdom from experience and it is well for us to remember when censuring our nation brethren that many of the obstacles we now encounter in our work are the legitimate results of our own mistaken policy.

Sidon is the center of a great & important field & must be held at

all hazards. Contrast the work in it with what we see it ought to be we are well nigh in despair. Contrast it with what it was when the writer of this report first went to Africa we see much to lead us to hope for better things in the future than we have seen in the past.

Apart from the indifference of our brethren in the cities mentioned another discouraging feature of our work has been the want of native helpers - or rather the want of the proper kind. It would have been an easy matter to have supplied all our cities & villages with Preachers had we been willing to give more than they can get in some other employment. At the very least we ought to have occupied during the past year 15 places instead of six as we have done but the time seems far distant when we shall have helpers to send to them as even our young men preparing for the ministry shrink from going to the villages & living on salaries which come within the ability of the people to pay. We labor in vain to plant self-supporting churches so long as our Preachers are not willing to live as do the average of the people to whom they preach.

How to procure such men is the problem we have to solve. That it is a difficult one every Missionary will testify but the exigencies of the case are such that the conviction forces itself upon us more strongly than ever that to this one thing must we devote ourselves & if necessary educate our own helpers in our own field in constant contact with the people among ~~that~~ whom they are to labor. In Porter Mitchell of Zach. B. Harris

of Lions & B. Hardesies of Gunn we have earnest self-denying men in sympathy with our plan of labor. We are thankful for them & trust that God will speedily raise up others to occupy the more than scan of cities & villages that now offer an inviting field of labor to earnest Preachers.

In behalf of Lions Station

Wm. N. Livingston

for 1869. Rec'd June 27. '70

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Sivas Station Annual Report.

1870-1871.

It is no new thing for Sivas to report changes in its corps of missionary laborers, and the past year forms no exception to the rule. As stated in the last Annual Report Mr. and Mrs. Livingston were compelled by impaired health to leave their work for a visit to their homes. They left Sivas soon after the last Annual Meeting of the mission, and are now in the United States. On the other hand we were joined in November last by Miss F. S. Bliss, until that time at Marsovan. She has taken supervision of the girls schools, visited among the women, attended their prayer meetings, etc., thus entering into departments of work from which the other ladies were, to a considerable extent, shut off by their household duties. Still the missionary force is insufficient to meet the growing wants of the field, & we look anxiously for reenforcements.

In the matter of native helpers we can report an increase which, though far short of what could be desired, is yet encouraging. A year ago we had four preachers,- now we have six, two members of the last class in Marsovan having entered the work in our field. We are employing four more teachers than at that date, and during the winter we had the assistance of two undergraduates from Marsovan Theological School. Also with the aid of funds furnished by Rev. S. G. Bliss we have had for a few months two colporteurs at work among the villages.

Sivas. At Sivas itself, though the progress in the work has not been marked, yet we are glad to report no backward movement, and an entire absence of all internal disagreement among the brethren of the Protestant Community. When, in May last, the preacher who had labored

here for several years left for Kara Hissar, there was reason to fear that Sivas might be left without a preacher. But Providence sent Pastor Mikayel of Tocat here and he was induced to settle for a year. Whether he will remain longer or not depends on the action of the community in regard to his salary. When he came he was still nominally Pastor of the church in Tocat, but the Central Evangelical Union, at its meeting in Marsovan last October, sanctioned the dissolution of that pastoral relation. That body also passed a resolution declining any longer to recognize the existence of an Evangelical church in Sivas. There has been no action on this point on the part of the five remaining members of the church, but it must be confessed that the church as an organism shows no signs of vitality. There are however, outside the church-membership some signs for good from which we take courage. The faithful labors of the temporary preacher have produced, by the blessing of God, an increased seriousness and earnestness on the part of a considerable proportion of the community; two weekly meetings for prayer have been quite regularly attended by an average of not less than twenty-five persons, and one specially for the women has been better attended than even before; one or two of the business men began with the year 1871 to give tithes to the Lord's work; and one young man, the teacher of our boys' school gives very satisfactory evidence of a change of heart, and is doing what he can to bring the truth to the hearts of others. Still there is a mournful amount of thoughtlessness and apathy among the people, from which the Holy Spirit alone can rouse them. Owing to pressure of other work the missionaries have not been able to do as much direct personal work from house to house in the city

during the winter as they feel ought to be done, and as they hope to be able to do during the coming year.

The Schools in Sivas have done very well this year. There have been from forty to fifty each in the Schools for boys and for girls in the rooms connected with the chapel, and under the care of faithful and efficient teachers they have made very fair progress. In the matter of paying tuition they have done far better than in any former year. During the winter we opened a new School for small children in a distant part of the city, and of late fifteen to twenty scholars have come quite regularly, though there has been considerable opposition to such an innovation and several attempts to turn the whole School out of doors. During the winter also we have had a small station class under instruction preparatory to the Theological School at Marsovan, and two of the pupils have now entered that School.

Tocat. The outstation at Tocat, like Sivas itself has long been among the least encouraging parts of our field, but even for that place we still hope and labor. In the Spring of last year it appeared best for the pastor to leave, and, as has been stated, he is now laboring in Sivas, his pastoral relation having been severed. During the summer there was no preacher there and the people kept up a single Sabbath service among themselves as best they could. In the Fall we secured the services of a member of the graduating class at Marsovan, and the people promised to pay one fourth of his salary. During the winter it would seem that some real progress has been made. The people have healed up and apparently forgotten some old and troublesome feuds, have paid their portion of the preacher's salary and have formed a sort of society for raising money for educational purposes. The attendance

at religious services also seems to be slowly increasing. Outsiders begin to drop in and a weekly prayer-meeting for the women has been very well attended. The preacher though a young and in many respects very defective man seems to have begun well, working hard and winning the confidence and affections of the people. There is a small school there, still in charge of a graduate of the Marsovan School for girls. We trust these signs for good are evidences of the presence of God's Spirit, but we long to see a soul-stirring spiritual awakening there which shall bring to life again the slumbering church.

Gurun. It is with pleasure that we turn to the work in Gurun. An energetic, thinking people and a progressive work give us strong hopes for the future of that place. The hope expressed in our last report for the formation of a church, was realized last October when the Central Evangelical Union met there and formed a church of eight members, ordaining their preacher, Mardiros Beshgoetirian, as pastor. The number of members was small, but has since been increased to fifteen. The work in Gurun has assumed such dimensions that, especially in view of the peculiar situation of the city, the one pastor finds it more than he can properly manage, and the people are urgent for another preacher to help him, and they need also another chapel, toward which they are ready to give liberally of their small means. They are poor, hard-working people, but very prompt and liberal in sustaining their religious institutions. Several families have been added to the Protestant Community during the year, though opposition and persecution are still by no means at an end.

Beginning with the first week in January meetings for prayer were

held every evening in two places in the city, aside from the customary weekly meetings, all through the remainder of the winter, and were constantly well attended.

The work among the women has never received the attention it needs. No missionary lady has ever even visited the place and no native female laborer has ever been stationed there. This lack it is very desirable to supply as soon as Providence shall put it in our power to do so, & it is believed that a wide door of usefulness would be opened to a suitable laborer.

Manjuluk is a small village nine hours this side of Furun, but in view of the promising opening there it has been considered a suitable place for an out-station. Last Summer some twenty five families suddenly declared themselves Protestants, and appealed to us for a permanent preacher. Their objects in taking this step turned out to be, as was suspected, in the main quite unworthy, and the greater part of them have again renounced the name of Protestant, when they found that we did not immediately grant all their requests for worldly aid. There remains however a little band of about thirty-five souls, who seem to have some right appreciation of the truth, and with them labors a good lay brother, who is teaching them to read and understand the Scriptures. We were disappointed in not being able to get a preacher for them from Marsovan last Fall, thinking that if there had been an efficient trained helper there perhaps the return of the twenty families to the old church might have been prevented. But still we hope that, as many of them went back with the open Gospel in their hands, and all of them with their eyes some-what opened, what is past may not all be lost.

In two other villages near them there was about the same time a similar movement with the same result. While the opportunity lasted some good

seed was cast in, and we trust that some of it may have found a lodgement where it will some time show fruit.

Zara is one of the oldest out-stations of this station, but we regret to see during the past year or two something of the same spirit of coldness creeping over it which has been the curse of Tocat and Sivas. Last spring their preacher left them because they failed to fulfil their promises to him as regards support. They afterward made up the deficiency and appeared penitent and we sent them another preacher in the Fall, one of the Marsovan graduates. They have again made fair promises to him, and put them down on paper with good signatures, but we have yet to see whether these promises will be worth as much as the paper they are written on. A visit there this spring showed an increased attendance on public worship, a school in pretty good condition, and well-attended weekly meetings. We hope these are signs of good, and pray for a blessing on the labors of the young preacher.

Kara Hissar. Our last Annual Report announced that we were on the point of placing a preacher at Kara Hissar. We did so, and find it to be the centre of a field containing a vast number of villages, and one which if efficiently worked would undoubtedly yield most desirable results. In the city itself, to which our preacher's labors are necessarily mostly confined, there is a little community of about twenty-five souls, who are subjected to no little persecution & reproach, but they are united and happy, & several of them give good evidence of true piety.

One of the Marsovan students spent the winter in that region, chiefly among the villages, where he found the common people desirous of learning the truth, but overawed by the local clergy who uttered

fearful anathemas against any one who should have any thing to do with these Protestants, whom they also grossly misrepresented. While in Kara Hissar itself this young man took Bibles & Testaments to the market for sale. This roused the Armenians, and they went to the local governor and desired him to confine the sale of these bad books to a shop. He felt unable to deal with a question where plain right was on one side and moneyed influence on the other, and so referred it to his superiors at Sivas. By a misunderstanding between the authorities the matter was referred to Constantinople, and till an answer should come from there the sale of our books in Kara Hissar was entirely suspended. At the capital the affair got entangled in a snarl of red tape, from which it was finally extricated through the intervention of our United States diplomatic agents. For three months our books were not on public sale there, but now that the matter is righted we hope that the reaction may give an impetus to the sale of books, which shall render the hindrance itself a blessing. Despite this trouble the sales of books there during the year have been quite large, about half the books sold being in Greek and Greco-Turkish. This fact indicates, what is confirmed by observations made on tours in that region, that the large Greek population of that section of country presents a promising field for missionary operations, and we are prepared to urge the occupation of Kara Hissar as a central station by a missionary force which shall command the Armenian, Turkish and Greek languages. Though the city of Kara Hissar is corrupted by many vices from the capital, the village population is simple-minded, religious in temperament, and just now waking up to a desire for reading, inquiring after the truth.

Ending is a village six hours this side of Kara Hissar where we placed a preacher last Spring as being a good centre for operations among the villages. It is in a rude, ill-governed district, where crimes of violence are not infrequent

and our preacher is often in no little personal danger. When the sale of books was stopped at Kara Hissar, his books were taken from him by the superior of an Armenian Convent in one of the villages, and he himself was afterwards so severely beaten that for two days he was unable either to stand up or to lie down. In the village where he lives he has as yet no stated Congregation, but goes, Bible in hand, to the coffee-shops and other places of public resort, and preaches the word as he finds opportunity. It should be stated perhaps that in the instance above-mentioned the books were subsequently restored to him, and the men who maltreated him made public confession of the wrong, whereupon he frankly forgave them.

Prospects In regard to our field generally, it may be said that, although results are as yet small, there is a general wakefulness on the part of the people, which has produced on the part of the priests a spirit of bitter animosity and opposition. The people are very extensively learning to read and the sales of our books promise to be larger than for any previous year, while forty-one copies of the Avedaper are subscribed and paid for, against twenty-eight for last year. The advance in the matter of self-support is not all that was hoped for, but still it is something, — and we look forward to an increasingly prosperous and fruitful work, if we can have a suitable missionary force to guide and prosecute it, and above all the presence and power of the Master of the work to make it true and lasting.

On behalf of the Station

Edward Riggs.

Sivas, April 13. 1871.

Recd. July 25 1871
Ack'd.

May 18. 1863.

It is now four years since a medical and surgical dispensary was opened at Siras within that time thousands of patients have been under care for every variety of disease. The chief disorders of the country have been found to be dyspepsia, diarrhea, syphilis, scrofula and various diseases of the eye and skin. Stone of the bladder is also common. Surgical operations major & minor have been frequently performed. Patients continually come from abroad, especially from Zocat, Divrigh, Sivasse, Zarsa & Hasa-Hissar and the intervening villages. They frequently come also from Marsovan, Amasia, Zile, Nicksar, Arabkir, Kharpoot, Malatia, Cesarea and the parts adjacent. The extensive acquaintance with the people acquired in this way, puts into our hands many opportunities of doing good to the soul as well as to the body, and the influence of this department of the missionary work is not confined to the Siras field, but extends to neighboring fields, and to regions yet unexplored by the preaching missionary. It has offered many opportunities, I may say daily almost, for religious conversation with all classes and all nationalities, Turks as well as nominal Christians and often in their own homes and by their own firesides. I can testify that it has not been without its

fruit for good. Some souls I humbly hope have b
saved through its instrumentality, and many dis
of prejudice and brought under the influence of
vine truth

I will briefly relate one incident as an illu
tration of the opportunities that are daily occurring
under my observation for doing missionary wo
I was called this winter by an Armenian in Sa
to operate on his son for stone in the bladder. A
I went to the house at the time appointed for
operation, I found a group of young people assemb
playing cards. I at once said to them they had m
better spend their leisure time in reading the bi
He sent out for one belonging to a young man and
mendan who had recently purchased it of us a
opportunity was taken to read it. That sam
ning I think or about that time they sent for a
servant to come and read and explain the scr
tures. He went and staid till midnight expou
ing to a listening group from the word of Go
They begged he would come again. And at su
quent visits to my little patient upon whom I
operated, I had occasion more than once to hav
that bible read from, and expounded to a comp
of attentive hearers. Most of these had never be
at a protestant place of worship and were very ign
rant with regard to religious truth. Afterwards h
ever some of them were found in our Sabbath scho
and bible class. Repeatedly many days after did t
father of the patient come from a distant neighbo

to inquire after the health of our little one who was dangerously ill and assure me they were praying for his recovery with strong faith that their prayers would be answered. This is one of many incidents which I might enumerate which are accruing to encourage me in my work

I have had under training during most of these four years 6 medical students. They were all Armenians but one connected with medical shops in the city before I came, and two had been practicing a number of years. They have all of them exhibited much interest in their studies, and four of them are making good practicioners. Their course I hope to complete this fall. Two of these were protestants before I came, and three have become so since. Two I hope not merely protestants but evangelical christians. I hope and pray that they may let their light shine and yet be the means of bringing many of their nation to the knowledge of the truth. Their influence will be wide. May they prove faithful stewards. Of the protestants students, one was formerly a student of Dr Jewett and the other a deacon in our church and every way the best man in the Protestant community in Sivas, for a number of years their miller pacha. I have had many applicants to become students and some of them young men of promise and christian character, I ask the prayers of my brethren for guidance in my work

H. S. Vose

Medical Department of
Ariz. —
1862

Rec'd June 26. 1863.
un acc Apr 3,

5

The medical receipts for the year ending April 1st. 1863, have amounted to about 41,800 Piastres exceeding those of any year previous.

Of the major surgical operations twelve have been for lithotomy. Of the minor operations the largest number have been for various affections of the eye cataract etc. The prevailing epidemics of Asia Minor during the past year have been measles and typhus and relapsing fevers. The two latter have been unusually wide spread and severe.

I began my new class of medical students last July. I give them one hour each day. Of these, all are protestants except two and four are members of the church, I trust all will become useful men. Of my previous class one is practicing at Kharpoot one in Cesarea and the others in Sivas. Some of them have been quite useful to the missionaries.

My practice has afforded me many opportunities for religious conversation and the sale of the scriptures and the distribution of tracts and other religious reading, and invitations to the Sabbath school. As such work is for the most part among those who do not belong to

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the protestants community or congregation, and extends over a wide region and embraces all classes and nationalities of the country it is impossible to make a definite report of results. I have been permitted to see some good fruits, enough to encourage to greater zeal & effort in future. May God add his blessing.

H. L. West.

Sivas, May 1st 1865.

1865-

Rec'd Feb. 13. 1865.

Ack'd Aug. 3, 1865

The receipts of my practice since April 1st/65 the date of my last report have been about 35000 piastres. Of the more important operations I have had six for lithotomy & two for strangulated hernia. Of minor operations, the most frequent have been for various diseases of the eye as cataract entropion &c. We have been spared from any severe epidemic during the year past, notwithstanding the cholera has invaded many other of the cities of the interior as well as Constantinople. The prevalence of the cattle disease and Influenza which have so often proved its predecessors, lead us to have some fears that this summer will bring that dreadful disease

My class have gone through with Materia Medica & Anatomy and are now going on with Physiology and Pathology. Four of them are members of christian churches, and I trust they will all become me christians and thus in every sense useful men.

I have had the year past many opportunities of religious conversation and effort, and can thus continue to add my testimony to that of others of the great privilege the physician enjoys of doing missionary work outside of the circle which falls under the influence of the preaching missionary; while he is also engaged in relieving suffering and disease; and thus in a double sense enabled to follow in the footsteps of Christ our Savior and Pattern

H. S. West

Siwas May 3rd/66

20. Rests Vapur –
Mest Hele
Rec'd June 28.
Ach° – July 5. 66

Medical department received since Aug. 1869 to April 1st 1871 - 492.86 pounds - Amount of gratuitous practice unusually large. Practice chiefly medical; and in large part office and consultation -

In surgery the great proportion of cases have been of eye diseases. Many operations have been performed for entropium, cataract, artificial pupil: a few others for ectropium, pterygium, lachrymal fistula, staphyloma, strabismus. Much the more numerous of all have been cases of granulated lids. Hundreds have been wholly or partially relieved from blindness -

In other departments of surgery some operations have been recorded. Lithotomy number 19, herniotomy 2, radical operations for hydrocele 9. Some amputations and exections; extirpation of various tumors and polypi, operation for hare lip and various deformities. Next to diseases of the eye, diseases of the ear have been most frequently treated. Some of the principal operations of midwifery are also recorded. Ordinary cases are under the care of the native midwives, who have no medical or surgical knowledge.

Time spent in professional visits abroad seven months
Miles travelled in such journeys - 1560.
Except during these absences, an hour and a half have been devoted daily to instructing a third medical class.

Efforts are made for the moral and spiritual welfare of patients. These are too feeble, and often apparently futile -

It is a satisfaction however to have numerous benedictions from the grateful poor, who appreciate labors for their bodily relief much better than those for their spiritual good.

Swas April 17th 1871.

Department 1869-1871.
Siros, April 17. 1871.
Recd. Chg. 7.
K.K.A. Rep. 2.

7th. Annual Report of Arabkir Station.

May. 1860.

At this station we have had during the past year quite a variety of experience; trials, and discouragements, and following close upon these, successes and encouragements. At the time of the last annual meeting at Constantinople, we were in the midst of our troubles in respect to our new chapel, which troubles commenced some months previous. Baron Hohannes, our agent in the purchase of the chapel, was first imprisoned on this account Feb. 23rd 1859. But out of all these troubles the Lord delivered us. And the experience of the past, though in some respects painful to recall, and though it teaches us to put not our trust in man, and that trials and difficulties may come, when we least expect them, and warns us to be prepared for the worst at all times; yet it has served to strengthen our faith in God, and in his unfailing mercy. We have found according to the apostles words, that "tribulation worketh patience; and patience, experience; and experience, hope." When, in the darkest time, we felt that there was no help for us from man; we were led more constantly to besiege the throne of divine grace, and thus our trials worked for our spiritual and, we trust, our eternal good. When our lives were threatened; when it was declared, that our chapel should be burned with fire or pulled down, in case it was not otherwise taken from us; when it was declared by the Turk, who was the principal stirrer up of our troubles, that the scenes of Marash should be re-enacted here; when, in these trying days, we were still more saddened by the heavy tidings from Tocat, of the burning of that valuable property of the Board, the mission houses, and the chapel

there, and we knew not but that the Turks here, excited as they were, might by the tidings be stirred up to greater violence, and hasten the destruction of our own chapel with fire; then, when we could do nothing else, as David over the smouldering ruins at Ziklag we encouraged ourselves in the Lord.

Though at times we were inclined to say, why has the Lord brought us here and into these straits, and these brethren into this furnace of trials, the words of the Psalmist occurring to us, "Oh that I had wings like a dove! for then would I fly away, and be at rest. Lo, then would I wander far off, and remain in the wilderness..... I would hasten my escape from the windy storm and tempest;" then we thought, even though it were possible, how could we leave these brethren in their troubles; and we found, that it was better to endure affliction with the people of God, than enjoy the rest of the world, and the pleasures of sin for a season.

Our Savior said to his apostles, "Ye shall be brought before governors and kings for my sake, for a testimony against them," &c. And at the time of our difficulties in respect to the chapel & taxes, having occasion to go frequently before the governor and other officers, on one occasion a copy of the New Testament in Turkish was introduced. It was in the governor's room, and though he was absent from the city at the time, his "vakeel" was present, and some members of the "mejlis". The Testament with several appropriate passages marked in it, was handed to a military officer, who read them and politely returned the book. We went, fearing how the business in hand might result, and even some of the brethren doubted what effect the introduction of the Testament might have upon them. But the officer, just mentioned, at length proposed a plan for settling the business, which was entirely

satisfactory to the brethren from Mashkir, whom the matter then concerned. - - - - - - - And while the brethren, some fifteen in number, were in close confinement in the lower prison for taxes, unjustly demanded, they employed a good part of the eight days there spent in reading the word of God, singing the songs of Zion, and in prayer, so that the jailer and some other Turkish prisoners could hear them. The governor's room, where his council met, was directly over the prison; and the prison-keeper, himself a Turk, once remarked, "That those below were better men than those above." Calling one morning into the prison, one brother remarked to us, "please send us a copy of the Bible, we have here only the Testament; and we want to read of the trials and faith of Gideon and of Barak, and of Samson, and of Jephthae; of David also and Samuel." And when we expressed sympathy for them in such a trying situation, he replied, "This is a much better place than Jonah had in the whale's belly."

One good effect of their confinement was, that the brethren became bound to each other more closely by the cords of sympathy and love, and we and those not confined, were led to feel and sympathize more strongly with those, who were. One brother, who was not in confinement, seeing the trying situation of Baron Hohannes, suffering not for any crime of his, but on account of the chapel, desired and requested, that he might be permitted to enter the prison, and take the place of Baron Hohannes. But his request was refused. Other brethren, not confined, called frequently upon those who were; and one of them remarked "I cannot feel easy while in my shop about my work: I am wishing all the time to be here with the brethren in prison."

Another good effect of these trials was, that some were brought

(X)

out decided Protestants, who before were undecided. Some were imprisoned for days, who were Protestants only in name, who had never attended the chapel. By the sympathy then felt with the brethren, and by what they then heard and learned, they were induced, on being released, at once to commence attending our meetings at the chapel; and have ever since been constant attendants. One man, who had been accustomed to attend our meetings, but who had felt no special interest in religion, had his interest there excited, and remarked to us, "I hope, that here (in prison) God may grant me his Holy Spirit." And we trust, that the Lord granted his desire either before or after his release. He is now proposed as a candidate for admission at the next communion season. (X) A young man, a firm Protestant, was imprisoned in place of his father, an old man, a Protestant only by name. Some other friends wished, that the father might be brought and take the son's place, that he too might be persuaded to embrace the truth. We were led to feel, that this trial of the faith of the brethren was more precious than of gold, that perisheth, and were surprised and pleased to find, that all, who were before Protestants, continued firm. None went back on account of the troubles they endured, except one man, and he was never a Protestant or a Christian at heart, and had been previously offended, by having a son punished at one of our schools.

Another circumstance, which served as an encouragement to us under those trials, was the evidence we had, that the preaching of the gospel was not in vain, from the fact, that opposition was thus stirred up. And we were told, that one

(X) Since the above was written, he has been received to the church.

reason why the Turks were stirred up to attempt these things against us, was that they saw that the Protestant religion was not like that of the Armenians, content merely to hold its own, but that it was an aggressive religion, & that it was not content merely with making conquests over the Armenians and nominal christians of this empire, but that it was making encroachments upon the Mahommedan faith also, and that they must do something in self-defense to check it. The person, who made this statement, was for some time the head of the Protestant community here, and having been for some time the treasurer of the Moodir, and having had perhaps more business with the Turks than any other Protestant, had doubtless a good opportunity to learn their feelings and motives, so that we could not doubt, but that his statement was correct.

But we need not now speak more particularly of those troubles, as a brief account of them was published in the Missionary Herald for Jan. of this year (1860) page 19th. It remains now to be seen what was the result of these things. The Lord, who smote the persecuting king Herod, we felt would in some way smite his enemies and our. We could not believe, that he would leave unrebuked that Moodir, who reviling the Protestants, called them worse than the Kuzzle-bash, or that he would suffer the Protestant community here to come to an end and the work to perish, as that same unprincipled Moodir declared that it should. And the Lord did smite them. At the time of the second trial at Kharpoot, Haji Mustapha, the agent of the pretended heir, who had left Arabkir but a few weeks before on the 1st of July, in high hopes of obtaining from the Pasha a confirmation of his former order, that the chapel be cleared and

given up to him; when he found after examination of the case and after the reception of an order from the capital, that the case was about to go against him; fell down upon his knees before the Pasha, kissing his feet and entreating, that he might be released from his agency, or from having any thing farther to do in this business; having as he himself declared, suffered sufficient loss, and expended two thousand piasters at Arabkir trying to get justice done him there. The Pasha would not grant his request until the trial was finished, but caused him to be put in prison for several days, lest he should escape from the place, while the trial was pending.

The kadi also of Arabkir was summoned to Kharpoot to account for his conduct; and as he could give no reasonable explanation on the ground of justice, he was disgraced before the Pasha and his Mejlis; and soon after he resigned his office, as he would doubtless have been turned out, if he had not resigned. And the Moodir, though he remained in office some three months longer, yet conducted himself quite differently from what he had done. He soon called to see us in a friendly manner; and on one occasion, passing by our chapel at the time of our Sab. service, he took the pains to come in and sit with the congregation a short time, when he quietly withdrew. Had the services been in a language intelligible to him, he might have remained longer.

At length in the autumn he was also removed from office, and though others assigned different reasons for this, we doubt not, but that a paper from the missionaries, presented to the Pasha in the summer, had something to do with his removal.

The paper stated the grievances, that we and the Protestants had suffered from him, and other things against his character, rendering him unfit for the office. And we were indebted to the kindness of Mr. Holmes English consul at Diabekir, among other things for this, that he caused this paper to be put into Turkish, and sent to the Pasha in the form of a letter. And at the time when the paper was presented to the Pasha, he told one of our brethren; "I cannot do this thing at once, you must wait a little, perhaps three months." And it was at the expiration of about that time, that we heard that a new Moodir had been appointed.

Thus as it happened to the ennemies of the ancient Jews, that Jerusalem became a burdensome stone to all those, who burdened them ~~selves~~ with it; so our chapel proved to be rather too heavy for those, who attempted to wrest it from us.

The New Moodir, who has been appointed, is a native of this place, and thus far has conducted in a very friendly manner towards us and the Protestants. It is fortunate for us, that being a native of the place he knows what battles have been fought and victories won, and will therefore will be more likely to be careful in future, than perhaps a stranger would be. And another favorable circumstance is, that he was some years since the Moodir of this place, but was displaced through the influence of former missionaries, so that from this fact he is doubtless the more willing now to be friendly and obliging. And not only to the Turks did these reverses happen, which we have mentioned, but among the Armenians also a great change has taken place. It was said, that they by their bribes to the Turks, excited against the brethren, the troubles, which they endured in respect to taxes, and not only this past year but in former years also. But though they labored much, and on

account of our other troubles, supposed that they should be more likely to succeed, yet they were dissapointed. In reference to the matter of taxes, we ought to remark, that though the Armenians did not succeed in oppressing the brethren as much as they desired; and though papers establishing the rights of Protestants were obtained from the Pasha at Kharpoot and from Constantinople, yet these orders have never been carried entirely into effect, on account of the inefficiency or undisposition of the local authorities. And soon after the appointment of the new Moodir, the chief of the Armenian princes, who has had doubtless more influence in the management of the city than any other person, whether Armenian or Turk or even the Moodir himself, was taken sick, and after an illness of about three months died a few weeks since. He was a man rather advanced in life, and possessed more wealth and consequently more influence, than any other person, not only in this city but in the surrounding cities and villages. And this influence he used, as far as was possible, for the building up of his own church and party, and against others, whether Protestants or Catholics. His death has been a great blow to the Armenians, as the arm of that powerful house is broken, since there is now no one to take his place. His oldest son, who would have taken his place had he been alive, died some two years since.

<u>The church</u> at Arabkir now numbers forty eight members. During the past year the lives of all the church members have been graciously spared, and it is a remarkable fact, that since the formation of the church, some five or six years since, but one of its members have been removed by the hand of death.

During the year 1859 twelve new members were added by profession of their faith. Nine of them were men and three women.

The congregation has averaged as heretofore, about one hundred at the new chapel and, some twenty five at the small chapel in West Arabkir. As usual the attendance in winter has been larger than during the summer; owing to the fact, that in summer many of the brethren leave the city and go to the villages around to engage in various kinds labor, returning to their homes in the autumn. But we can be the more reconciled to their absence, knowing that they go forth, many of them, both church members and others, sowing the good seed of the word. They have frequent opportunities of preaching to the villagers, among whom they reside and labor, whether Kooords Turks or Armenians, and these opportunities they fail not to improve. Many receive them gladly and hear their words, and we have great hopes, that much good is being done in this way. The little congregation at West Arabkir has been supplied heretofore by different individuals, the missionaries or native helpers; until last fall, when one of our helpers Baron Kirikore of Mashkir, became permanently settled there. During the former part of the year he was our helper at Erzingan. Returning from that place, he succeeded in hiring a house near the chapel, where he removed his family. His former wife having died two years, while he was our helper at Maskir, he has again been married. He now sustains the service there upon the Sabbath, besides visiting much from house to house and holding meetings during the week. Much good has been done in this way during the past winter in that neighborhood, heretofore much neglected. The presence of his family there is a great advantage

It has been very rare to have any women come to our meetings there, but his wife now being a regular attendant, a few other women are induced by her example sometimes to come in, and we hope their number may soon be increased.

Meetings.

During the year the services on the Sabbath have been as follows, A preaching service is held in the morning at an hour after sunrise at both chapels. At noon, during the former part of the year a bible class was held, conducted by one of the missionaries, at which the greater part of the congregation was present: but during the last six months, it has been changed to the form of a sab. school. And the preaching service in the afternoon, formerly held at two hours before sunset, is now held soon after the Sabbath school, there being only a few hours intermission, to accommodate those who live at a distance.

During the week a meeting is held at the chapel on Weds. afternoon, previous to which, the children of the schools assemble half an hour for the purpose of instruction in singing. The larger part of the scholars being from Armenian families, and they being accustomed to sing the favorite hymns, which they have learned; at their homes and elsewhere, the evangelical sentiments, which they contain, are learned by their parents and many others, who never enter our chapel. All of the children cannot attend this exercise on account of distance, but all of them have learned more or less of these hymns, and an hundred of these little preachers, scattered over the city must have an influence, which we cannot now easily estimate.

During the winter for several years it has been the

custom to have a weekly evening prayer meeting, held at the houses of the brethren. These meetings were commenced as usual in the autumn. But in the course of the winter the interest in them so increased, and the number of those, who wished the meetings held at their houses so increased; that instead of one, three evening prayer meetings were held during the week, on Monday, Wednesday and Friday evenings. These meetings were sustained with interest during the remainder of the winter.

A daily prayer meeting has been sustained during the greater part of the year, that is for about eight months. It was commenced a year ago April 25. '59. and continued to be held every morning at sun-rise for a ~~bout~~ five and a half months until Oct. 8, when for various causes it was discontinued. It was recommenced Feb. 10, being then held at noon. The immediate occasion of which, was a letter from Constantinople, stating that the brethren there had commenced a daily noon-day prayer meeting. After being held at noon for about a month, it was changed to the morning as at first; and has thus continued to be held until the present time. The number of those, who are regular attendants at these meetings, has gradually but steadily increased. Whereas a year ago the average number of attendants was less than ten, for the past few weeks the average number has been about twenty. The meetings are now held in the larger room, or the chapel proper. Formerly they were held in the little ante-room of the chapel, used as the girls' schoolroom. And during the the first part of the year, while the case of our chapel was undergoing examination before the Turkish courts, a few faithful brethren and sisters assembled daily for

prayer and praise, in that little room. And many fervent supplications with strong cryings and tears even, were offered up to the Father of mercies, that he would defend that house built for the honor of his name, and for the worship of his people. And we could not believe, that those supplications would be in vain, although it was exceedingly trying to us during those days of anxious expectation, when the scales were balancing, and we knew not which way they might turn. But even in the darkest times we had one consolation, knowing that however the case might be decided, even though our enemies might take from us our much loved house of prayer and place of worship, they could not take from us the prayer meeting or the throne of grace. They might oppress the brethren also, and take from them their goods, but they could not take away the treasures laid up in heaven, "where thieves do not break through nor steal." Besides the meetings already mentioned, there has been one held on Saturday afternoons for the teachers of the Sab. school at one of the houses of the missionaries.

Sabbath Schools

Respecting our Sabbath School, of which mention has been made, we may say, that there have usually been some 10 or 11 classes 3 of men, 1 of women, 2 of girls, 3, 4 or 5 of boys. These classes have been under the instruction of the native brethren, except the girls, who have been instructed by two young women, who have successively held the place of teacher in the girls' school. The scholars boys and girls, have been accustomed to commit verses of the new Testament to memory, and also lessons in the Catechism and repeat them on the Sabbath. From the commencement of the school upon the

present plan (Oct. 23 '59) until the end of the year, during less than three months, there were learned 3672 verses and 133 chapters of the Catechism, averaging over 1000 verses per month. But during the present year, in the course of the first ten weeks, there were committed to memory 10,474 verses, averaging over 1000 verses per week. The greatest number of verses committed and recited by the school at one time was 1591, and the smallest number was 555. The whole number of verses learned this year, from the 1st of January until the middle of April, is 15,336. And not only have many of the scholars of the school, boys and girls been filled with zeal to do what they could in this respect, but the women also, seeing the success which the children met with, began of their own accord to commit to memory pasages of scripture, and requested to be allowed to recite them upon the sabbath. This we consider the more remarkable, as these women, when we came here but a few years since, could not any of them read a syllable. But now, what is now more surprising than the 1500 verses learned by the children, is that six women in less than three months have committed to memory 1526 verses. Of this sum 990 verses were learned by one individual, the wife of one of our school teachers. This amount of gospel truth imbedded in the minds and hearts of the children and women, will not, we feel, be in vain, but will certainly be like good seed sown on good ground, and in years to come will spring up and bear fruit. We have heard of a number of instances, where these Protestant women have taken their Testaments and gone to their neighbors' houses to read with the women, whom they might find at home, or to read with and comfort

the sick. We may remark respecting our Sabbath school, that it was first commenced about three years since, and has been sustained without interruption, except that for one year, as already mentioned it had the form of a Bible class.

During the three winter months, the average attendance was ninety seven, and during the first two spring months, the average attendance has been one hundred and seventeen.

Schools.

During the year past, four schools have been sustained at Arabkir. Though the number is not so great as in past years, when seven or eight were sustained, we believe that their effectiveness has been increased. Two schools have been held on the premises of the new chapel. One for boys is taught by Baron Hagop, in the new building erected for the purpose by the native brethren. The number of scholars in this school is about fifty. The other school is for girls on the opposite side of the court, in a small ante-room of the chapel. There have been as many as thirty girls in this school, but their number was diminished a few months since, the vartabed commanding the people in church not to send their children to our schools. But many of the girls in a short time returned, and the number is still increasing. A school for boys and girls has been held in West Arabkir, in the small chapel building erected some two years since. There have been in this school some forty scholars, but the number has been diminished, an opposition school being established by the Armenians in the neighborhood. There are now in attendance 25 or 30. scholars. The fourth school taught by

Baron Haroutune, has been held in another quater of the city, whence it was difficult for children to come to either of our other schools. There were here about 30 scholars, 15 boys and as many girls, until in the winter the Armenians established a school, in the same neighborhood. They, fearing the influence of our school, endeavored to persuade the owner of the house to turnout Baron H. with his school, and rent the room to them, promising to pay as much rent, as we had engaged to pay, and to provide a teacher for the children. The house owner replied, that he could not do this, as he had let the room to us for a year, and the year had not more than half expired. He, though a Protestant, has many friends and relatives among the Armenians, and through these the enemies of the school endeavored to work upon him, and gave him much trouble by their persuasions and entreaties, besetting him day and night. But finding, that he was not to be persuaded to do this thing, they endeavored to persuade him to rent them a room in the next house, which also belonged to him. This he desired not to do, fearing it would be an injury to our school. He came to us, and stated his trials and difficulties. We advised him to rent the vacant room to the Armenians, that they might establish a school there if they wished. But when they found, that he was willing to give the second room, refusing this, they again demanded the first room. But not succeeding, they went and hired a room of another man and established a school next door to Haroutune's. Soon they had a school of fifty scholars. Some of his scholars were obliged to leave his school, the bartabeds

commanding them to attend their own school. But most of the children, who commenced attending this new school, were those, who never came to H's school, and some who did not attend school at all, and would not have attended, had not this school been opened. And as this school would not doubtless have been opened, had it not been for Haroutune's school, we may regard it, as one good effect of our work here.

And we are glad to see, that the Armenians are thus stirred up to make greater efforts themselves for the education of their children. And not only in that neighborhood, but in other places also have schools recently been established. They have heretofore had but one principle school in the city; but the report was a short time since, that they intended opening ten new schools in the city. And there seems to be a waking up among them in respect to the education of girls, which has until recently been entirely neglected by them. In the school just mentioned, which we recently visited, we found about eighty scholars, thirty of whom were girls. We hail as an omen of good, this revival in respect to education among the Armenians.

Women learning to read.

And not only has there been a decided increase of interest on the part of the children to learn, but quite a number of women also, and some of them not Protestants, have during the past year commenced to learn to read. There are now fourteen to our knowledge, who have recently commenced, and are taught by the boys and girls belonging to our school, and have all made commendable progress. And we are surprised to see

the improvement, which has been made by those women, who commenced reading but a few years since. Now they are not only able to read quite well, but as we have already mentioned, have commenced committing to memory portions of scripture for the Sabbath school. We may also mention, that a weekly prayer meeting for the women and girls has been sustained for the most part of the year, conducted by one of the missionary ladies.

Sale of Books.

During the year 1859, there were sold at Arabkir station $126.38 worth of books. The numbers of copies of the scriptures was 103, and of these 41 copies were sold at Arabkir, and 62 copies at the out stations. Of the 258 other books, which have been sold, 174 were sold at Arabkir, and 94 at the out stations. Whence we see, that the demand for the scriptures at the out stations than at Arabkir. And one reason for this may be, that a large proportion of the people in the city, have supplied themselves with portions of the scriptures or entire copies from the sales in years past.

And this may be one reason why the sales have been less this past year than in some years previous. In 1858 books were sold to the amount of $176.96. It is estimated by some of our native helpers, who have better means than any others for knowing the facts in the case, that in at least two thirds of the Armenian houses of this city, copies of the scriptures, either entire or in part, may be found.

Colportage.

During the past winter two of our helpers, Baron Krikore of West Arabkir, and Baron Kevork, "the apostle", together

two of our theological students from Kharpoot, were employed for the most part in colporteur work, in the city. Besides the visits he made during the day, Baron Krikor used almost every morning to go to some house in his neighborhood, where he had religious conversation, reading of the scriptures singing, and prayer. And not only was he well received by the families where he went, but the neighbors also were accustomed to come in, and listen with interest. Thus frequently a company of 20 or 30 were gathered. In this way in the course of eight and a half weeks, fifty or sixty houses were visited where were assembled seven hundred and eight persons, 210 or nearly one third were women. Besides these during the day time, he visited some fifty houses and saw and conversed with some 200 persons.

Baron Krwork together with the student Sarkis, likewise visited from house to house, carrying books also to sell. During the month of Jan. they visited 119 houses, and saw some 671 persons. In the month of Feb. they in like manner 495 persons. So that in all there were reported over 300 visits, and the entire number of persons was 2074. These were besides the visits made by the other brethren and the missionaries, and the regular weekly and daily prayer meetings. The winter is by far the most favorable time for such colporteur work, as then the Armenians as well as the Protestants, are to be found mostly at home, many in the summer being scattered to the villages. The brethren, as they went from house to house, made inquiries to ascertain, how many families had copies of the scriptures. And it is interesting to know, that copies of the Bible or New Testament

are to be found in a greater proportion of the houses. In one instance, ten houses were visited in the course of the day, out of these 10, seven were found to have copies of the sacred scriptures. There were but two houses out of the 300, where the brethren were not received.

Out Stations.

Erzingan, one of our former outstations, was a year since transferred to the Erzroom station, by the action of the Mission.

Dsak, a village about four hours toward the East of Arabkir, may be considered a new outstation, added during the past year. It is not now permanently supplied, but a room has been hired there, and during the winter vacation of three months two of our Theological students spent a part of their time there. Other helpers also have been sent there from time to time to spend a short season. Opposition and persecution were at first experienced, and it was difficult to obtain access to the people. But some change has taken place, and the people are becoming gradually more and more accessible.

Malatia. This is now the most important of our outstations in respect to the extent of the field, and the recent progress of the work there, being a city more than twice as large as Arabkir or larger than they cities of Arabkir and Kharpoot together. But as some account of the work there was written a few months since, and published in the March No. of the Herald for this year, (1860) it will not be necessary to repeat the story. We will merely say a word in reference to the school there, which a year ago numbered 19 scholars, but last winter increased to one hundred. Soon after, some Catholics vartabeds or

priests came to the place, and established schools, so that the Armenians began to think, that between the Catholics and Protestants they should lose most of their children. Beginning to rouse up, they made great efforts to prevent Armenian children from going to our school. In consequence of this, the number of scholars was reduced to forty, But those who remain declare, that they are ready to endure any persecution rather than leave the school.

Shapeek. The work at this place during the year past has been making ardent progress. The little church now numbers 13 members, four having been added during the year 1859. The congregation has also increased. The usual number of attendants has been about forty, and at the Communion season a year ago it was not more than that number. (6 months ago there was an audience of 80; and 3 months since, of between 80 & 90 at the Communion season) The little flock there has been, as heretofore for a number of years, under the watch and care of Baron Mardero, the converted priest, who has remained firm and faithful from the first, and has been and is still, we believe, the means of great good to the people of his flock and to other villagers, who regard him with respect and veneration. The prejudices of opposers have of late been softened; and they who were unwilling to hear the word preached, have become desirous to learn the truth. One thing, which had a good influence upon the village, is the fact, that a number of girls, belonging to Protestant families have been sent to Arabkir several months to school. The rapid improvement, which they have made, has been evident and surprising to all, and others are stimulated by their example.

Maskir.

At this village the church now consists of ninetein members: During the year 1859 six new members were received, and two have since been received. One has been dismissed to the Pera church at Constantinople. At the time of the last communion, a few weeks since, the congregation numbered about sixty five; amongwhom was the teacher of the Armenian school, who came, it is said, to learn what was our confession of faith, as some new members were then received. On the same day, at the time of the monthly concert, one of the sisters of the church took off her silver ornaments, such as are sometimes worn around the neck, and gave them to us, as her jubilee donation, making a contribution more than twice the value of that of the rest of the congregation. Three others, though poor, stimulated by her liberality, brought each one a small gold piece into the Lord's treasury.

The troubles, which were endured by this little band of Protestants and especially a year ago, at the time of the chapel and tax difficulties at Arabkir, are too numerous to mention. But we are happy to say, that these troubles have mostly ceased. The troubles were mostly through the influence of one Armenian priest; who labored with all his might by persuasions, threats, and persecutions to drive the brethren from the faith. He told some of their wives to leave them; that it would be better for them to embrace the Mohammedan faith, than remain with Protestant husbands; he caused debts to be unjustly demanded from them; he caused to be increased their taxes; influenced the unprincipled Moodir, then at Arabkir to send repeatedly for them, demanding taxes unjustly, and to imprison them for not paying; or keeping them from their homes and work week after week, to cause them much trouble and expense

which they were ill able to bear. At one time he declared to the brethren to their faces - "If you do not pay this demand, according to my word, I will mount the horse of Satan;" meaning, that he would make them much trouble, and excite persecution. But this remark was superfluous; as it appeared to us and the brethren, that he had ere this entered the service of Satan, the great enemy of all good. But instead of mounting the horse of Satan, it appeared as though Satan had mounted him, had put his bits into his lips, and his bridle into his jaws, and was turning him whither-so-ever he would. But mark the change; after months of anxiety and toil, the brethren were relieved in a measure, the priest and his party were repeatedly defeated both at Arabkir, and at Kharpoot before the Pasha. And after this, the old priest was smitten with sickness, and it really seemed to us, as though the Lord had smitten him. But he was not smitten that he died. The brethren, to whom he had been such a bitter enemy, remembering the Lord, Love your enemies, - do good to them that hate you, &c. performed for him many offices of kindness during his sickness. They visited him, carrying him medicine and ministering to his wants. After his recovery, he was perhaps afraid and ashamed to go on in his former persecuting course, and the brethren have enjoyed a little more quiet. But now the report is, that he is going again to make them trouble. With regard to a demand made upon them, (the Protestants) for money; which, it was pretended, they owed to the Armenian church, and it seems that the priest or some of his party went to Constantinople, and there in consequence of false representations doubtless, an order was obtained, that the matter be examined and the case

again tried. If this is the case, and if the matter is again brought to trial; though the decision may be as before, yet much additional expense and trouble will be caused the brethren. And this will be a great trial, as the little community have already incurred a debt of 5000 piasters ($200.00) on account of their efforts to defend their rights. Our helper Baron Garabed Aradean, formerly stationed at Agn, has been employed at Mashkir during the year. And his labors there, have not, we believe, been in vain, as he has a sincere love for the work, and is also a diligent student of the scriptures. Having some knowledge of the English language, he has made good use of the copy of the "Comprehensive Commentary," presented to him by the children of the Auburndale Sabbath School, But we regret to say, that recently on account of ill health, he has been obliged to resign his place, and now Mashkir is left unsupplied, except by a young man, whom we have employed to teach there.

Keban Maden.

At this place our native preacher, Baron Bedros, has continued to labor during the past year, as for several years previous. The brethren here have enjoyed a good degree of quiet and freedom from persecutions, which they suffered in years past. The Turkish authorities have showed themselves quite friendly. The Armenians have not ventured to any open acts of persecution, but only in some covert ways have they given trouble. For instance, about a year since, a young man, a Protestant, was engaged to be married to an Armenian girl, The Armenians endeavored in various ways to prevent the marriage; and when they could do it in no other way, on the very evening, when the marriage was expected to take place, and the friends of the young

man had made all the preparations, and were expecting the bride to be brought, another young man was hired by the Armenians to go and marry the girl, for which they promised him a reward of 500 piasters ($20.00). The school, taught by Baron Bedros, which has been quite large at times, when the Armenian school has been shut up for want of a teacher, is now quite reduced; the two Armenian priests of the place taking the place of a teacher; and the children, who come mostly from Armenian families, are forbidden longer to attend our school. During the winter the brethren here have been accustomed besides the regular weekly meetings upon the Sabbath, nearly every evening to hold meetings for prayer at the houses of different brethren. The little church here now numbers fifteen members, one having been added during the year 1859. Two individuals are proposed as candidates to unite with the church at the next communion season.

Agn (city)

This place, which was supplied for some time by our helper Baron Garabed Araradean, was left unsupplied about a year since, when we removed him from Agn to Mashkir, where there was a more promising field of labor. But though this city has proved so hard a field, yet what is not a little remarkable, quite a number of valuable native helpers both at Arabkir and other stations are from this place. One young man, Baron Simon, from this city is now a theological student in the school at Kharpoot. The long vacation of 3 months last winter, he spent in his native place. We had some hopes, that his father, a rich Armenian, who turned him out of doors for becoming a Protestant some years since, might feel differently toward him and afford him a home. But no! His friends would not receive him. He

therefore took up lodging at a room of the Khan, hired for him. Here he had frequent opportunities of seeing and conversing with different individuals, who called upon him, And though we have now no helper there, with a living voice to proclaim the Truth; we trust, that the books, which have been sold in years past, may be doing a good work, and preparing the ground for a future harvest.

Aghun (village)

This is a village about 18 miles to the east of Arabkir, where we have had a helper employed for about two years. Several enlightened men were there found 2 or 3 years since, who begged that a preacher might be sent among them. The good work there has apparently been gaining ground from year to year, and not only in the village itself, but in the surrounding villages to which it has spread.

One small village by the name of Yank, about two miles distant, has become especially interesting. Here too a good work has been commenced and a young man, B. Marderos, a native of the place and a blacksmith by trade, was found ready to devote himself to the work of the Lord, and expressed a great desire to fit himself to preach and to teach in his own village or elsewhere. For this purpose he left his business and family and came to Arabkir, spending some months in study until the school at Kharpoot was opened, with which he has since been connected. We believe he will make a valuable helper, and in a few years, will be enabled, we trust, to settle in his own village, and perhaps be enabled also to supply Aghun. There having been found from Protestants and persons, who gave good evidence of piety in both these villages,

it was deemed expedient to form a church there, a union church, to consist of members from both villages. Accordingly a church was formed there Sab. Apr. 8th 1860, consisting of five members, three men and two women. Of these, four are from the village of Aghun and one from Yank. At the communion season it is intended to hold meetings alternately at the two villages.

One interesting circumstance in relation to the work at Aghun we may allude to, A few days before our sailing from America 4 years since, a friend handed us a letter containing two Spanish dollars, to be used for buying Testaments and Tracts to distribute. About three years since we were importuned by a man from Aghun to give him a Bible. We purchased one with a portion of the two dollars, and sent it to that village, to be used by those who desired to read it. The good diacon, (Dea. George Smith of the Tabernacle church, Salem Mass.) who gave those two dollars, would doubtless have been glad to have been present at the founding of the church there a few weeks since, and to have known, that the man, who was so earnest to obtain a Bible, and by whose hand the Bible was sent to the village, became one of its first members.

And we may add with regard to this village, that besides the five persons, who have already joined the church, some four or five are proposed as candidates for examination and admission at the next communion season.

Contributions.

We may add with regard to the contributions at the Arabkir station, that during the year 1859 the contributions of the people at the Monthly Concert amounted to 248 piasters: and the contributions

to the poor fund amounted to 304 piasters. During the present year (1860) besides the regular contributions, 493 piasters had been contributed and sent to assist the brethren in Kessab to build a house of worship; and about 8000 piasters have been subscribed by the brethren and a few friendly Armenians, to pay up the debt on the school house, which they built themselves upon the chapel ~~enclosure~~ premises. For building this school house, the year previous (1859) the brethren contributed nearly 6000 piasters. Taking these sums and others contributed for benevolent purposes for the years 1858 & 9 we find they make an aggregate of about $ 258. 92 or an average of $126.46 per year. We have reason to believe that during the present year the amount will be considerably increased, for there has been already contributed or subscribed by the Protestants for the extra purpose just mentioned over $109.00, besides the regular monthly contributions.

Taking a general survey of this field connected with this station, we see that the number of church members is nearly double what it was two years since. With the churches then in existence there were connected 54 members; now with our five churches there are connected one hundred members. And we are happy to say, that never before has the work been so encouraging and so promising as at present. We have more evidence than ever, that the spirit of God is moving upon the hearts of the people, both christians and unconverted. We are glad to see among the church members some, who are growing in grace and in the knowledge of our Lord and Savior Jesus Christ, and are earnest in their desires and prayers for the conversion of others. And some, who have not heretofore been regarded as particularly interested, now seem to be seeking diligently the way of life, and are found as daily attendants at the prayer meeting. In view of these things we desire to say, "Not unto us, O Lord, not unto us, but unto thy name give glory for thy mercy, and for thy truth's sake." In behalf of the station

(signed) Geo. A. Pollard.

1859 – 60.

Rec'd. July 27, 1860.

~~Report of~~ The ~~Anacostia~~ Station

~~1860~~

Acknowledged Aug. 8.

Yozgat Station Report for 1860

Since the last Ann. Meeting there have been two Missionaries at Yozgat only three months. Dr. Dennett was absent three months on professional business. Soon after his return he decided it was his duty to seek medical advice. He therefore asked & received permission to return to the United States. He left Yozgat with his family on the 14th of Feb. On their way to Samsoun they suffered from the inclemency of the weather & on arriving at Constple. he was quite sick but was soon able to proceed on the journey.

In being thus deprived of associates we have suffered a great & real loss, as have also the interests of Christs kingdom in this land. None could be more careful of doing anything to wound the feelings of their Associates — None more faithful & conscientious in their efforts for the good of souls than Dr. & Mrs Dennett. Though they have left, their marks do follow them — in the fields where they have labored & they will ever have a grateful remembrance in many hearts.

In this year of Jubilee we are not able to report much apparent progress in Yozgat. One family has removed to another place — Some have been bought up by the Armenians — those who were almost persuaded have drawn back, & the congregation has diminished from 60 to 40. The minds of those remaining have been much diverted from the Lords work by persecution.

For a time there were only ten scholars in the school. The religious exercises have for the most part been well attended by the community & one or two hopeful conversions have taken place. Five have been added to the church by profession. Though as yet there have been no additions to the community, for a few weeks there has been a very marked change among the Armenians. There is a spirit of inquiry such as we have not before seen, & strangers as far as able preach Christ.

The leaven of truth is also working mightily among other nationalities. A Moslem spoke for many when he said to a Protestant "Since you Protestants come, you have caused us to fall into doubt & fear."

Marsovan.

Soon after the last Ann. Meeting an educated helper was procured for Marsovan, with the hope that he would ultimately become the pastor of that church. They received him as an angel, but when they learned that he was not, & especially that he would do what was right in his own eyes; some began to labor against him & so in a month had not passed ere his usefulness was much impaired. One of the church members accused him of adultery & some were found ready to believe it.

The congregation has increased to 150 but no additions have been made to the church. Five members have been expelled & the remainder are not all clean. There is also a want of zeal for the salvation of souls which augures ill for real progress.

Till quite recently there has been no school.

Sungurlu.

The work commenced here last year has gone steadily forward. God is chasing there for his own who have long been despised of men. Several conversions have taken place so that they now say "we did not come for religion but we have found religion!" The leaven is so working among the Gypsies there that it may be hoped that all will be brought under the influence of the truth.

More or less Greeks & Armenians attend meeting but none have joined us. The congregations has increased from 30 to 100.

The school has numbered 20 during the winter & might have been larger had there been suitable accommodations. ~~Another place has been rented & we hope for enlargement on every side.~~

Sungurlu & its surroundings is mostly Kurdish Bash & a man is needed to labor among them.

At Bogirli a room has been purchased & fitted up for a chapel. Though some labor has been bestowed upon it no helper has been there permanently. A recent attempt to send one with his family resulted in persecution. Hope to send one soon.

In other places there is no special work of grace. On every side there is an increasing readiness to hear the word. How this want is to be met has caused us much thought. The villages are small & scattered so that men from the schools cannot be supported in them. No villagers have yet come forward to put their shoulders to this good work. We wait in hope & patience the time when God shall call some from the plow, as he did Elisha, to be prophets in Israel.

J. N. Ball

Yorzyatt Station
1860

Rec'd July 27 1860.

Acknowledged Aug. 8.

Yozgat Station — Report
1861

In presenting our annual Report we desire to acknowledge the goodness of God to us during the past year in preserving both ourselves & our people. No wasting pestilence has come nigh our dwelling — no murderous hand has been raised against us, nor has one adult been removed by death.

The first business after our return from the last Ann. Meeting was the repairing of the chapel building. After the work was commenced we found that the rear wall, owing to constant moisture, was ready to fall & no slight repairs would be of any permanent value. We therefore razed it to the foundations & built a new Chapel. The upper story 22 by 38 ft is used for a chapel, while below there is a school room, teachers, & wood-room. The cost was ₶ 12,500 or about $500. The first cost including some repairs was $600, making the whole cost $1100 of which the native paid $150. The location is good & it would probably sell for as much or more than it cost. It has not as we hoped been a power in the city. Its erection has caused little or no increase in our congregation. It is however a beacon light that in its very existence tells of a purer gospel & a true worship, & an ever-living, prayer-hearing & prayer-answering God.

The past year has been marked by contentions & lawsuits among protestants. No sooner have they obtained comparative rest from their enemies than they begin to bite & devour one another. We have seen for the first time nominal protestants going to law before unbelievers, persecuting each other with deadly hate even unto bonds & imprisonment. With such examples of brotherly love before them what encouragement could other nationalities have to accept such a faith?

We rejoice however that in each case the cause of the offending brethren was so evidently unjust that none of the community took sides with them, & their only source of aid & comfort was from the Armenians. Could there be some way of riddling the protestant community of such men a great good might accrue to the cause of Christ.

These & kindred things have distracted the minds of our little community so that they have not shown their usual zeal for the salvation of others, nor have they made that progress in spiritual things which is desirable. From this & other causes there is a spirit of indifference among those who have some knowledge of the truth, that is sad & disheartening. By it however we are the more forcibly reminded that the work is Gods not ours, & it is he alone who can break the stony heart.

There have but two men joined the community the past year. Two have just returned to the Armenians But two persons also have been admitted to the church. Six children have been baptized. There has been no case of dicipline or excommunication For the most part the brethren walk together in love. The present number of members is 23, & of baptized children 13

The congregation has been about 50 composed mostly of our own people. A strange fact — for a congregation so recently formed — perhaps without a parallel in Turkey is that the women outnumber the men. We have 21 females to 14 males. — Contributions to benevolent object aside from the chapel exceed $30. or about $2,00 to every male.

Out-Stations

Marsovan as a largest out-station was in August, according to the vote of the Com. ad Int. transferred to Bro. Leonard. For an account of that place we refer you to the report from that Station.

Sungurlu.— During the summer & fall the congregation at this place was very small, & the school was discontinued. The Gypsies who had been our main congregation had gone on their wanderings. On returning we found that a few had held fast their integrity but the most of them had no desire to walk in the narrow way. A Monk who came early in the winter to collect church rates enticed them with flattering words, & most of them went back to the old church. As soon as he had obtained their money he left & they did not receive the promised good. Some of them returned to us, while others are neither one thing and the other though they call themselves protestants. In Jan. the congregation began to increase & some from the Greeks & Armenians were generally present. Of the latter some are almost persuaded to become Christians but are yet undecided. The place is noted for its intemperance & there is great need of reformation in morals as well as in religion. One of our Gypsy brethren, whom we hope is a true christian, fully believes in ordering his household before the Lord. On the Sabbath he takes his wife & children with him to the house of prayer, locking the door behind him to prevent their unseasonable return. The civilizing power of christianity on this despised people is immediately seen. This year with grief & pain they left on their nomadic tour. Nothing but dire necessity could force them to continue their present mode of life. It is their only way of obtaining a livelihood.

The location of Sungurlu renders it an out-station of some importance. It is between Angora & Marsovan & connected more or less with those cities as also with Amasia.

The influence of the leading man there is not what it should be & is a hindrance to spiritual progress among others. But yet there has been real progress & there are signs of greater good. The helper is a faithful, laborious christian & waters the seed sown with his tears.

Injirli — This village is a good verification of the words of our Savior — "a little leaven leaveneth the whole lump". Three brethren through good & evil report have maintained their principles, & now the whole village acknowledge that they are right. Comparatively few confess to the priest. During Lent only 60 out of 300 souls went to confession. One thing which may have contributed to this is that the Armenians following the example of Jeroboam have ordained priests from the lowest of the people. This is true so far as we know in all our field. Not one suitable man can be persuaded to take the office of priest.

The work of enlightenment & reformation in this village, under God, has mainly been through the influence of these brethren. No helper has been permanently located there. One of them has this winter received some instruction & has returned to labor in his own & other villages. As God hath given the hearing ear, we pray in hope that he will give also the understanding heart. This field is ready for the latter rain. May the Lord grant it in its time.

Of the other Armenian villages in our field little need be said. Nearly all of them have been visited once during the year. & some of them three or four times. Many persons are intellectually convinced, many are ready to hear, & many more — perhaps the majority — still oppose, some even with carnal weapons. This year for the first time in our field, one helper has learned what it is to bear stripes for the sake of Christ. The most discouraging thing is, that of those who know the truth none are willing to & obey it. The wicked heart is still hard as the nether mill-stone — indifferent to its eternal interests.

Kuzzul Bashes. — Not finding great encouragement among the Armenians we directed a helper who had been laboring among them to visit the Kuzzul Bashes. One visit was followed by a second & finally he spent most of the winter with them. Twenty five different villages have been visited, some of them several times. In none of them has he received insult or abuse, while in the most of them he has been received with the greatest kindness. In hospitality they surpass the Armenians. They do not seek to make gain of their guests, nor do they show any anxiety to have them leave the next morning. You can come & go when you please without feeling that you are not wanted. In some villages there were rooms filled with attentive listeners. In very few instances were any found, who like the Armenians are ever ready to cavil & oppose. They readily assented to what they heard as true & right, & though with many it was a mere form of words, there were others who listened understandingly. Though there may be much hypocrisy is it not a great advantage — a battle half won — when any false religionist will hear you calmly?

That the time has fully come to prosecute the work among them vigorously we may learn from the fact that they are in a kind of transition state. Many have already renounced their former secret faith, & nearly all seem to be inquiring for something better. Some finding nothing else have joined the Hi: Bek Tashes. Others are saying their prayers & keeping fast like true Moslems. That they have really accepted their faith we are not prepared to believe. Some have purchased the Gospels & others desire to, but have not the ready money to pay for it. The Kuzzul Bashes stand in fear of the Moslems & ask, "if we become protestants what will they do?" Could there be real religious liberty in this country we might hope to see a great work among them.

Education - The school at the station is small numbering from 25 to 30 scholars of whom about one half are from the Armenians. This year as heretofore they have not taken their children out of school at the dictation of their chief men. The scholars are mostly small.

At Sungurlu there has been a school of 14 this winter. The scholars have made commendable progress. As most of them are from the Gypsies the school will probably be given up this summer.

At Yozgat Mrs. Ball has had a class of three girls to whom she has given instruction. We hope they may be so situated as to use the knowledge they have acquired for the glory of God.

The writer has given theological instruction to two young men during the winter. They have read the Gospels in harmony, & received a brief course of lectures in Theology. One of them is the teacher of the school who is intending to preach the gospel. He has charge of the services during our absence. The other is from Injirli & was referred to when speaking of that village. He is a young man of the true stamp of piety. Full of zeal, love, & we hope also of the Holy Ghost, he went forth to his mission overburdened even to weeping in view of his own weakness & unworthiness. "I was once" he said "nothing but a shepherd, what wonderful grace is this that God hath made me the shepherd of souls."
~~Perhaps given proof of the sincerity of his love by gen-~~
~~erously to work without wages.~~

In reviewing the year we see that little has been accomplished compared with what we desired, hoped, & prayed for. Yet in view of all the circumstances & the small amount of labor which has been bestowed, perhaps it is all that we could reasonably expect. May the future witness the Spirit's presence with power.

P. N. Ball

Yozeyat Statistics
2. Report
1861

Rec'd July 12. 1861.

Ack'd Jan. 25, 1862.

19th Annual Report of the Bebek Seminary

1. The years changes

The Assistant Teacher Ghazaros Boghosian whose labors we have so justly & highly prized, resigned his office on the first of March, having been elected Secy of the Protestant Community. He has continued to give lessons in the evening, somewhat irregularly, & I have taken upon myself the entire care & instruction of the school, giving certain recitations to the more advanced scholars.

Four students have been sent away during the year for incompetent scholarship, or unsatisfactory character. Two left of their own will, one from the influence of his friends and in sorrow, after being 3 or 4 months in the school, and the other from dissatisfaction, or discouragement in regard to clothing himself, having no means of his own, & also finding it difficult to get any work. He went off without saying "good bye", or even stating to me any peculiar difficulties. From what I have learned of him since, I do not regret his departure. No case of what would be called in ordinary language, immorality, has been known to me during the year, & I have never seen so few exceptions to what

we could desire in the general deportment of the school.

I should have mentioned another case, B. Ericore, Madentsy has left from ill health which made a sedentary life injurious, but he has gone to be a teacher in Mr Ball's field. He is a valuable man, & has destroyed his health by continuing very hard study with no exercise. Another incorrigible case is going the same way, & I feel that systematic measures must be taken to compel regular exercise. As manual labor is too unpopular to be again attempted, I would recommend a Gymnasium as a regular part of the course.

Studies.

The attention to study has been regular, earnest, and successful. I have never taught classes with so much pleasure. The studies, besides the Armenian & Turkish recitations have been. Mathematics, Geography, History Intellectual and moral Philosophy, Political economy, Chemistry & Natural Theology, & daily English Compositions, Friday evening debating society and written Armenian Themes. The debates & themes are entered into with great spirit and constitute a good intellectual gymnasium. A good Theological class will be ready to commence that study after the July vacation.

Religious State.

A daily Prayer Meeting has been well sustained & there has been a growth & developement of religious character, but none of which we can speak with confidence as decided conversions. Some have shown a special interest in the conversion of Mohammedans, & have expressed the intention of devoting their lives if God will, to that work.

About two thirds of the students are hopefully pious, and there are 17 professors of religion.

The Seminary has passed through its Minority nearly, next November completing its 20th year. It is time it should pass into other and abler hands. If the mission rightly estimate its value, they will appoint to it their best and strongest men, but however able, let not the mission attempt to make one man turn two cranks, each of which goes hard, and needs constant filling, polishing, rubbing & oiling to make it go at all. Better break them all up, than attempt to do any such thing.

This is my farewell advice & farewell Report. Not wishing to make a great "show in the flesh," I have made it as brief as possible, & I beg the mission to believe me to be, as I always have been, heart and hand, soul & body, united with them in the great work to which God has called us.

(signed) C Hamlin

Bibb & Limmay
1 Hell

Rec'd July 27, 1860.

Acknowledged Aug 8.

Twentieth Ann. Report of Bibleh Seminary.

In accordance with the arrangements made at the last Annual Meeting the Bibleh Seminary has been for one year in charge of Miss Bliss & Pettibone assisted by Barn Barney —

During this year there has been no special religious interest among the pupils — Their attendance upon religious meetings has been regular & meetings for conference & prayer conducted by themselves have been well sustained — Two Practice Lessons, one in the English Language, have been ~~conducted~~ held on the Sabbath & one on a rest day evening. and during the last six months there has been a general exercise in the Shorter Catechism every morning —

With but one or two exceptions the Students have been industrious seldom needing reproof for neglect of study but often requiring caution to prevent their injuring their health by too much confinement — It has been a pleasure to teach them, an easy task to govern them & good progress has been made in all the branches of study pursued —

The whole number of pupils in the Seminary at the commencement of the term in August

was Thirty six including two day scholars residing
of Bebek. Of these, Eleven had nearly finished
the scientific course of study. In December
a Theological class was organized including
Nine of these Eleven & also six others four of
whom had pursued a partial course of study.
One was for some years a helper in Erzeroom
was received by request of the Native Brethren in
that place to prepare himself for a Preacher.
One was a fine student from the Prot. Com-
munity in Shamakey near the shore of the
Caspian Sea in Russia. This latter by
the advice of his friends after a few months
stay went to study in the Missionary School
at Basle. His future connection with the
~~Russ~~ German Missions in Russia made
a knowledge of the German language very desi-
rable. The students became much attached
to him during their short acquaintance & we
hope he will be the means of awakening in the
hearts of our Native Brethren a lively interest in
the religious welfare of the Armenians of Russia.

During the year ten students have been
dismissed, not giving sufficient promise of

of usefulness to justify the expense of their education. // Two of the graduates of the Scientific department have left not being suitable candidates for the Theological class. One of the Theological class has left to study Medicine contrary to the advice of all his friends —

A great many applications have been made for admission. Many candidates after examination have been rejected. Some have been received on trial & afterward dismissed while a few remain connected with the School —

The present number of pupils is Thirty six. Of them Thirteen are Church members and nine others we have reason to hope have consecrated themselves to the service of our Master. //

One at present connected with the Theological class has always expressed a desire to be a Teacher & will probably leave at the close of the present term.

The remainder of the class, twelve in number will graduate in one year. Some of them give unusual promise of becoming efficient helpers in our work. Five Students will complete their scientific course in one year & Eight others in two years from the present time —

The call for teachers during the past year has been urgent — Some places very needy are left unsupplied and some of our missionaries have been overtasked for the want of suitable helpers — Doubtless all our brethren will agree that a Seminary to train such helpers is necessary — Whether Bebek is the most suitable place for such a school is for the Mission to decide — It is a question whether the economy of means in sustaining a Seminary at some interior station & the desirableness of removing students from the temptations of a large city may not more than counterbalance any advantages to be derived from its location at the capital — It is conceded that if the school remains in the city it will be in Bebek — The question of its removal to some other point in the vicinity of a large Armenian population, was fully discussed three years ago & decided in the negative —

The Seminary building has since that time undergone extensive repairs & though now not convenient for a school. it is more suitable than any ~~th~~ we could obtain short of an expense the funds of the Board would not

justify —

Those at present having charge of the school have not been long enough connected with it to recommend many changes in its management. The following seem necessary to give it greater efficiency & usefulness —

1 — The Students suffer much, especially in the winter season for want of some suitable place for exercise — Mr Hamelin in his last report recommended the erection of a building for this purpose — A costly structure is not needed — The principal expense would be for a roof — Some ground belonging to the Seminary has been rented & it is thought that with the proceeds of that & some funds furnished from private sources the object can be secured, if the Mission give permission, with no expense to the Board —

2 — More attention to the classification of the Students is necessary — At present there is a large number of classes & most of them are small — It would be a great economy of labor to the Teachers to adopt the plan

pursued in the School at Kharpoot. A class of beginners is organized only once in two years and students are not received at any other time, unless prepared to enter in advance & be connected with existing classes. Were the plan adopted there would be but two classes in the Scientific course of four years & one Theological class in two years. The same number of students could be educated with an economy of nearly one half the time spent in instruction.

3. The Mission established a rule that no students should remain in the Seminary during vacations. This rule has not been strictly observed. It is very difficult for students that come from a distance & have no friends in the city, to find a place to remain. During the past year there have been no long vacations. Between the fall & winter & winter & spring terms a week was taken with the expectation of making the summer vacation two & one half months. It seems desirable that of the three vacations two should be short, during which those students

who can not go to their friends may be permitted to remain in the building, and that the third vacation should be long & occur at a time the most favorable for the students to be employed as helpers & colporteurs —

4th The Question of making the Seminary a purely Theological School has been often discussed — The avowed object of the Institution is to train a native agency for our Mission work — but as the Seminary building will accommodate comfortably from thirty six to forty pupils and as so many from youth can be seldom obtained for instruction, from time to time other youth of promise have been received —

The influence of such students, notwithstanding the greatest care on the part of the teachers, is sometimes injurious — This fact together with the embarrassed state of the Treasury of the Board seems to demand that hereafter none but pious youth desiring to enter the Mission work should be received & it is hoped this question will receive attention at the present meeting of the Mission ———

With some modifications similar to those here recommended we believe the Seminary will be a most valuable auxiliary to our work and a live expense to the Board. It now enters upon its 21st year. A glance at the receipts of the Board as acknowledged in the Missionary Herald shows it is remembered by American Christians. Ten of the present Theological Class are supported by the contribution of one liberal Merchant in Boston who gives this in addition to his general donations to the Board. They who give thus liberally do not withhold their prayers.

May the Lord of the Harvest make use of this institution to send forth many labourers into the Harvest.

Rec'd in Boston Oct. 1861

Rec'd in Andover Oct. 19 1861

Rec'd in Newton Oct. 16 1861

Bebek June 1. 1861

S. V. Pettibone

Report of the Bebek Seminary
June 1862.

For the greater part of the past year the only students connected with the Seminary have been the members of the Theological class. These numbered at the outset fourteen. One however (the youngest in the class) left at the close of the fall term to enter Malta College. Another who went at the same time to spend his vacation at home in Gumushkhaneh has never returned. We have recently heard that he is teaching school there having it is said become reconciled to the Armenian Church. The remaining twelve have finished their course, and (with the exception of one who has gone to Basle in Switzerland to pursue further study) are ready for active employment. In fact six of them are already at work, two at Marsovan (1 Preacher & 1 Teacher), ~~two in the~~ Cesarea field (both preachers), one at Arabkir (a preacher), and one (a preacher) at Yeni Cepse in Constantinople. The instruction of the class was

mainly by lectures, and has embraced the usual branches of a theological course with the exception of the Greek & Hebrew languages. Mr Hamlin while waiting for permission to commence his new college enterprise has rendered most acceptable aid in the instruction of the class, having taken upon himself the entire responsibility of the department of Ecclesiastical History.

Besides spending the long vacation in the fall in missionary labor at various places near & remote, to the acceptance it is believed of those under whom they labored the members of the class have been in the habit as mentioned in the Constantinople station report of going down two at a time each week to spend Saturday & Sunday in visiting the Coffeehouses & Khans of the city for religious conversation & in holding meetings as opportunity offered. Of these visits they have made regular reports at the Wednesday evening prayermeeting in the Seminary greatly to the increase of the missionary spirit of the students. Indeed the reflex influence upon themselves of these active labors for the good of others has been in many respects most happy, as it might well be expected to be. Of the work they have performed in the city Mr. Trowbridge says that "they deserve real credit for the quiet but judicious & earnest manner in which they have labored. I am sure" he adds "that they have been received with great

respect and have been listened to with attention by a great many little companies who do not profess to be Protestant. They have explained the faith & their libros have shown that the Khans of Constantinople contain thousands & tens of thousands of Armenians, hundreds of whom are more or less enlightened, and ready to listen to the words of the faithful servants of Christ." The aid which such young men can render to the work in Constantinople is one of the points to be looked at in considering the question of the future location of the Seminary or of the Theological class.

Three months since after Mr. Pettibone's return from America it was decided to recall to their studies such of the former pupils of the Scientific department as gave promise of usefulness in our Seminary work, restricting the number however to those who could be gathered into one class, & who were so far advanced in their course that they could enter upon Theological studies when the present class should graduate. Only three were found answering to these several conditions and these have since been under Mr Pettibone's instruction. They may be regarded as the nucleus of another theological class, and it is for the Mission to decide what shall be done with them.

Mr. Wm E. Dodge of New York city has

continued through the year his generous provision for the support of 10 of our students; and there is every reason to suppose that he will continue the same aid to us for some years to come, provided the mission has the young men to be educated.

In behalf of the trustees of the Seminary Edwin E. Bliss.

Beirut June 6. 1862.

Report of Beirut Seminary
Rec'd. June 1. 1862.
Rec'd. July 17. 1862.
Rec'd. Sept. 10.

(Copy)

The Theological School at Marsovan

Third Annual Report. May 1867.

Dear Brethren; We have had frequent assurance in various ways that you watch the course of your Theological School with no ordinary interest; and are by no means unacquainted with its condition:

Hence more than a brief report will be unnecessary.

Since our last annual meeting the first class numbering six members, have completed the first two years of their course. The studies pursued were for the most part those laid down in the Plan; and the progress of the Students, as seen in their daily recitations, and in the examinations at the close of the year, was eminently satisfactory.

But ~~for~~ far more than this the experience of another year has given us increased confidence in their piety and in their being called of God to the work of the Gospel ministry. There seems evidently less desire and anxiety for more human learning and a greater interest in the study of God's word which occupies a large portion of their time every day, and in which we trust we not seldom have the presence and the enlightening influence of the Holy Spirit.

During the winter all of these were engaged in preaching and teaching; three of them in the Cesarea field, and three in our own - some of them in large cities, and

others in poor villages and rural districts, among the very lowest classes. And while all have labored as we have reason to believe with fidelity and have met with a due measure of success, the latter especially have been rewarded for their self-denial by seeing more abundant and immediate fruits of their labors.

At the commencement of the present year we received a new class numbering sixteen. Two also have been received into the Senior Class to take a partial course; so that ~~now~~ we have now twenty four students in all to wit: eight in the advanced class and sixteen in the Junior Class. Of these six came from Constantinople, four from the Cesarea field, five from the Marsovan field, three from the Sivas field, three from the Nicomedia field, two from the Adrianople field, and one from the Eastern Mission. It will thus be seen that the school though but just entering on ~~the~~ its third year has already become in fact as in name the school of the Mission, all of the Armenian portion being represented with the exception of the Brusa and Smyrna fields. From each of these also there have been applications, but as yet no students have arrived. Experience has shown that the amount of aid proposed to be afforded to needy students is sufficient, more is not needed and in general less would not suffice. There is however serious diffi-

culty in furnishing work to the amount of five piastres a week to so many students. Thus far we have not been able to do so and unless some new plan can be devised, we shall have to be very careful as to encouraging candidates to expect it. If we had buildings and grounds of our own there would be less difficulty, and it is perhaps worthy of the consideration of the Mission whether some more permanent provision ought not to be made for an institution so essential not only to the missionary work but to the progress and permanency of Christianity in every stage of its development. The building we now occupy was taken for three years, with the expectation that at the end of that ~~year~~ period some more permanent provision might be made. The lease expires next December. The rent of this buildings together with the ~~cost~~ cost of repairs is about eighty-five dollars a year. We also rent other rooms for the students who have families, and for some of the others, at an additional cost of forty dollars, making the whole cost per year a hundred and twenty-five dollars; or with our present number of students, only a little over five dollars for each student. But at the close of next year our first class of seven, is to graduate and their place will probably be supplied by a much larger class. In that case a far larger portion must be accommodated outside, and also the recitation rooms which are already crowded

will be altogether unsuitable. If therefore we are to depend upon renting we ought to rent for a period sufficiently long to warrant considerable repairs. Should we rent for fifteen years or so, we might even put up a temporary building for additional dormitories and recitation rooms. The cost of renting the present building for that time would probably be about $1000. On the other hand for the same money we might purchase a suitable lot, and then whatever buildings we should put up would be our own

As you are well aware the interests of the institution urgently demand a larger instructional force. The arrangement made by the Com. ad Interim in view of the fact that Dr Schneider could not come, viz: that Bro. Pettibone should spend a part of the summer here, was heartily endorsed by the Trustees and will doubtless be approved by you. But as this arrangement only provided for the present year it will be necessary for you to make some provision for the future - either permanent or temporary.

To these two subjects we invite your earnest and prayerful attention, feeling assured that the Great Head of the Church will lead you to adopt such measures as shall be most to His Glory.

For ourselves we are willing to labor on without farther help, if the Lord so direct, doing the little we may be enabled to do and leaving the result to God. For ourselves we are

willing still to abide in hired house, or in tabernacles like Abraham or Isaac. We only wish to know how the work of Christ can be best advanced. As at the time of our last Report, we felt that there was a special call for prayer; so now though there is none the less need of prayer, there is a special call for praise. Then we were praying the Lord of the Harvest to send hither men to prepare for this work. But who of us dared to hope that this our second class would number sixteen men, all professedly and we hope really consecrated to this work? As we examined these sixteen young men and listened to the accounts of their religious experience, we could but wish that our brethren in the Mission and the friends of Missions in America might be present with us and share in our joy. How should it quicken our zeal and increase our faith!

How should it encourage us to pray that He who in answer to our prayers, has put it into the hearts of these young men to come here, may also so mould their hearts and minds that they may all become earnest and faithful ministers of the word; and that multitudes of others also may receive the same gracious call, and become sharers in the same blessed work!

In behalf of the Trustees

John F. Smith.

Marsovan - Turkey
May 6th. 1861

at Marsovan, 1866-7.

Rec'd June 27.

a - July 20.

(Copy)

First Annual Report of the Trustees of the Theological School at Marsovan 1864-5

In accordance with the plan adopted at our last Annual Meeting, a preparatory class was formed at Marsovan in July last, continuing till the latter part of November. This class consisted of five young men, one of whom was married. They all studied diligently, conducted themselves with christian propriety, made good progress & nearly or quite completed the studies necessary for entering upon the regular course — viz: Arithmetic, Geography, Mod. Am. Grammar & Jones Catechism. Three of them were employed as helpers in this field during the winter & labored acceptably & with good results.

In November, a house very favorably located, & with a good yard for a playground was taken for three years for 4000 piastres which has been fitted for recitation rooms library, dormitories & a kitchen, at an expense additional of 2200 p: making the entire expense 6200 p: or a little over 2000 p: a year.

The first regular term of school opened Apr. 5th. Thirteen candidates were admitted: ten of whom were received, but three of them left because they were not willing to sign a paper which they were required to, before receiving aid. The substance of the paper was an acknowledgment that this money was granted to them for the purpose of aiding them in preparing to preach the Gospel: & that if of their own choice they entered into any other work, (each one's own

conscience being judge) they felt that it would be their duty to refund such money to the Am. Board. The Trustees of the School had not drawn up this with any hope that any portion of the money paid out for the education of students would ever be refunded. We only wished every student should clearly understand the object & aim of the school; & especially the conditions on which he received aid. We wished them to understand that this aid was afforded them, not for the mere purpose of giving them an education, but for the purpose of of aiding them in preparing for a particular work: & that if of their own choice they should enter any other work, they were morally bound to refund that money to the Am. Board in order that through other channels it might accomplish the object for which it was originally set apart. The result showed that such a paper was even more important than we expected: that they had come to the school with very wrong views on many of these points: that they regarded themselves as called by the Am. Board to aid in its work; & not as called by God to aid Him in His work. And they were willing to trust the Am. Board: but they were not willing to trust God. They acknowledged that the paper was "all right just as it should be" & were willing to sign it provided we also would give them a paper promising that we would always furnish them employment. But they were not willing to sign it & trust God to furnish them employment. They were also willing to sign it, provided we would alter it in such a manner that the decision as to whether or not they had left the work necessarily & rightly were left to

the native brethren. But they were not willing to do so, when it was left to their own consciences.

For some time it seemed probable that only one would comply with the requisition. And the spirit manifested even by some of those who finally did comply was such that if they had gone, we should have felt no regret.

Of the seven who remain with us, six are taking a regular course of four years, & one who has for some time been engaged as a helper in the Cesarea field, is taking a partial course, reciting with the others for the most part, but leaving out such studies as, for want of preparation, he cannot pursue with profit.

Two other young men are also studying in the school, who we hope may be prepared for the next class. These, instead of receiving support, pay five p. a month for tuition. Instruction is given them by members of the regular class, who are paid out of the five piastres a week ~~allowed~~ granted for labor.

Our Asst. teacher, Br. Avedis of Aintab, is in most respects, an admirable man for the place. A good scholar, of an earnest & lovely christian spirit, & in full sympathy with the missionaries, he lacks only age & a familiarity with the Armenian language to make him all we could desire. The last of these deficiences the students feel very much — the more as Mr. Smith is as yet by no means familiar with the language, & the other two Missionaries speak Turkish. And although the desires of the students are no doubt extravagant in this respect, it is yet questionable whether in view of this, & also of wants of the church in Marsovan, we ought not if possible, to secure a pastor for the church

who should also give instruction in the school, at least in Ancient Armenian.

Another thing very much needed by the school is Apparatus — Philosopical, Geographical, Astronomical, Chemical & Electrical. Much of this is needed now, & all will be in a short time. As is known, the Apparatus belonging to Bebek Seminary was sent to Philippopolis, with the understanding that more should be purchased for this ~~para~~ school when reopened at Marsovan. The Trustees have accordingly decided to ask for an appropriation of $100 for that purpose, the present year.

But the greatest & most pressing want of all, is the want of the Holy Spirit on both teachers & pupils. Without it we may indeed give them a good intellectual education, but without it they will go forth to use that education for their own ends, or at best with but a partial consecration of their powers to God, & not as earnest, devoted, self-denying laborers for Christ. It is not said of the Apostles & Evangelists of the primitive church that they were men of great learning or of great natural ability; but they were men full of faith & of the Holy Ghost. And we deeply feel that the character & usefulness of these young men will depend not half so much on the instruction which they may here receive, nor even on the personal influence of the teachers, however holy that influence may be, as it will on the <u>personal</u> influence of the Holy Spirit, which shall come down upon them in answer to our united prayers.

In behalf of the Trustees
John F. Smith

Marsovan May 12th 1865.

Prud. School at Marsovan.
Rec'd 1865
Ans.

Second Annual Report of the Theol. School at Marsovan
May 1866.

At the time of our last Annual Meeting, the first class in this school were just entering upon the first of its four years course of study. The class then numbered seven. But one of them was obliged to leave on account of ill health. Of the six who remained, three are married & three are unmarried. One is considerably advanced in life, & had a very poor preparation, & so is able to take only a partial course. The others reviewed Arithmetic & Geography, went as far as equations of the 2nd degree in ~~Arithmetic~~ Algebra, two thirds through the Ancient Armenian Grammar, nearly completed ~~the~~ large work in Nat. Philosophy & had daily Bible lessons in Genesis, Exodus & Leviticus, in connection with which they were drilled in the History, Geography & Chronology of those portions of Scripture History. At the close of the term they passed a very satisfactory examination in all these branches; especially in the Scriptures, exhibiting a degree of familiarity with the History & Geography of that portion of the Bible which they had been over, perhaps not usually surpassed by members of our own Theological Seminaries in America.

During the winter all of these young men were employed as helpers, three in the Cesarea field & three in our own. We have reason to believe that all of them labored with fidelity as servants of the Lord & with a good degree of success. All of them returned at the opening of the Present Term, & the manifest good feeling exhibited by them towards the missionaries is in strong contrast with the unhappy feeling manifested at the opening of the School a year ago. In regard to diligence in study our only anxiety & trouble is to keep them from studying too much & injuring their health. Their studies for the present term are daily Bible lesson, Geometry, Int. Philosophy, & Arabo Turkish. Four of them are also studying ~~Turk~~ English. One, who last year received the regular allowance made to poor students preparing for the ministry, has come to the conclusion that it his duty to support himself.

On account of the scarcity of good Schools in various portions of the Mission it has seemed expedient & even essential to the continuance of the school at its present standard, to connect with it, temporarily, a Preparatory Department hoping to enter upon the regular course next year. Some of these young men support themselves entirely; others

receive a partial support from various sources: but none of them receive any allowance from the funds appropriated to the Institution. Most of their instruction is given by members of the regular class, who are paid from three to five piastres a week from the fund granted to be paid to students in return for labor.

In conclusion I need only to remind you that the interests of the school call very earnestly for an increased missionary force at this station. At the commencement of the next year we shall form a new class (which also bids fair to be a large one) while the present class will enter upon their Theological course. This will nearly double the necessary amount of instruction; & I do not see how it can be ~~done~~ performed by the present instructional force — at least without a neglect of other & equally pressing work. Did we know of any way whereby this want could be supplied we would gladly suggest it. As it is we can only call your attention to the subject requesting you to present it in your united prayers to the Great Head of the Church who knoweth the needs of all, & trusting that He in answer to

those prayers will guide you to the best interests of His Kingdom & the greatest glory of His name.

And let us also again urge you as last year to remember in your earnest, united & constant prayers the teachers & scholars already connected with the school. We trust that the prayers already offered have not been in vain. The appearance of the young men this year is very encouraging to our hearts. They seem to be growing in grace & without an exception consecrated to the work of Christ. And may we not believe also that it is in answer to prayer that so many more are looking forward to entering the next class. With six such young men already on the ground & with more than that number more preparing in various parts of the mission, we may confidently hope that the class which enters next spring will be at least double that of the present class.

And while we all feel as expressed by our new Foreign Secretary that "the Theological School is the right eye of the mission" is it not also true that it is the best index of our prosperity? For although it is true that the foundation of every

missionary enterprise are laid, if I may so say, so far down in the waters of human depravity that the main results can be seen only by the eye of a close observer, may it not justly be claimed in the present state of our work, that when the Gospel is preached in its simplicity & entireness & men are really converted unto God — & are taught that they are to be laborers together with God — that those who have freely received are also freely to give, then such as have suitable talents will devote themselves to this work, & the rest will devote their property to advancing the same work, so that we shall have on the one hand a continual support for our Seminary, & on the other a continual demand from the churches for pastors supported in whole or in part by themselves.

In behalf of Harsovan Station
John S. Smith.

Marsovan, May 1866.

Rec'd July 5.

Ans'd July 5th

Marsovan School Report

II Theological School

The first class numbering eight* graduated in November last. Respecting their final examinations and licensure by the newly formed Union you have probably been informed already. We may say that that occasion indicated progress in every respect. The candidates exhibited a gratifying proficiency in their studies, and a pleasing earnestness in regard to their future work. From their appearance at that time, and from intelligence since received concerning them in their fields of labor during the winter, we have begun this year's work with new courage.

Three men have dropped out of the present first class, one by our advice to become a teacher. The other two are now engaged in the work with the expectation of reentering the school hereafter. We are not sorry to say that one of them is kept away for the present by the urgency of a good work in Ordou. Three others have entered this class for a partial course, making up the number to fifteen.

We have been inclined to receive such men

* One of the eight was not present at examination therefore did not receive diploma nor license.

for a partial course, those who cannot take a full one, provided they are men of the right spirit. In view of the present need, it seems we must act on this principle — the labores now, the learning afterwards. Students who have been in the school but two years, or even one seem to labor successfully during the vacations, and why cannot two years men be very efficient in supplying the present necessity? We therefore suggest that if more such men are to be found, good men, they be sent on. They will not be so well educated, it is true, but they will escape one danger which, among this people at least, may well be considered — the danger from being too long in school.

The new class numbers seven. Of these, two were well prepared to enter, the two from Brousa. The remaining five passed poor examinations in only the first half of Arithmetic and Grammar, which studies, according to the rules of the school they should have completed, and poor also in Geography. They were not over half prepared. We attribute this in part to the fact that the station classes have not been established sufficiently long to admit of thorough

preparation. We knew not what to do with these unprepared men. It seemed necessary either to reject the two who were prepared or the five who were not — a bad thing in either case. We thought of waiting till next year to form a new class, but then the punishment would fall on the two well prepared men. Finally we concluded to give the five several weeks to make up their principal deficiences, at the same time giving the two another study, hoping by this means to bring them near enough to a level to allow of their becoming one class. It is to be hoped that, hereafter, new-comers will be better prepared. It would be better to lower the standard than to go on violating the rules of the school.

It is a painful fact that, from all the Western Mission only ten men are ~~intended~~ promised for the work of Christ ~~this~~ year. The fact that the worldly inducements offered are not sufficient to bring them is a comfort, but a poor one, while it is also true that the love of Christ is not powerful enough to draw them. Especially has this a bad look, when we remember that, every where, the index of feeling is the action

of young men. Far be it from us to wish to gather in men whose hearts are not in the work, but the Lord grant that more hearts may be in it!

As for the young men now in school, their development intellectually and spiritually, and their zeal in the work are instructive encouraging. As far as we can learn, they labor well in vacations, and their industry in study would be a good example to many in seminaries at home.

Our perplexity in regard to the study of English rather increases than otherwise. Hitherto we have permitted those to study it who reached a certain standard in the other branches. Those who were left out felt very much injured, and have presented a very urgent petition for permission to study it. Were there a good commentary on the whole Bible in Armenian, it might settle the point. At present we are pretty much in the dark, but doubt the wisdom of immediate change.

As to Turkish, Avedis' instruction is now in that language. We have not yet succeeded in getting a permanent school building, and are yet uncertain in regard to it.

Fifteenth Annual Report of the Armenian Female Boarding School

There have been but comparatively few changes in this institution during the year now in review. At the close of the last year it was hoped and confidently expected that with the commencement of the present school year we should be permitted to welcome the principal of the school, Miss M. A. West. to her labor in connection with it, but though she has twice essayed to return to her chosen and much loved work it has pleased an all-wise though often inscrutable Providence to still detain her in her native land.

The protracted absence of Mrs. Riggs, who left us for England in Dec. last has also been much felt, and we are happy now to record her return with the little sightless boy to the home which has missed them so long.

The number of pupils during the past year has been twenty-four, five of whom were newly admitted to the privileges of the school,—two of them from Bilejik, one from Brusa and one from Samatia. One of these is a member of the Bilejik church, and seems to have entered the school with an earnest desire to improve every advantage here offered to fit herself for a life of usefulness in her native town. The other four were well prepared to take an advanced standing in their classes and appear promising for the future.

Our female assistant teacher was married in Aug. to a native preacher, Baron Hagopos. who has for some time past been laboring among the Bulgarians, but has for the present the charge of the school in Pera. For the first

term her place was supplied by one of the graduates of last year. Since that time the latter has taught in the day school of this village, and three of the older girls who are soon to leave us and whom we felt should have an opportunity of gaining some experience in teaching, during this their last year have been placed in charge of a number of classes, having also the care of the younger pupils a portion of the time out of the regular school hours. Although this plan has caused us some additional care and labor we have felt abundantly repaid by the development of character and the evident growth of the divine life observed in them. They have not only manifested a deep interest in the outward improvement of those placed under their care, but have also been led the more earnestly to seek their spiritual good.

The studies pursued in the school, with but few exceptions, remain unchanged. The first half hour in the morning from 8½ to 9 o'clock is devoted to the study of the word of God. This exercise is conducted by Mr. Riggs, and is often a season of deep interest and solemnity.

Following this are classes in Arithmetic, Geography, Jones' Catechism, Grammar, Moral Science, Astronomy, Universal History and Logic. This last is a small work lately published by the press at Vienna and which we have given the pupils in place of Upham's Intelectual-Philosophy formerly studied in the school. B. Abraham, as heretofore, assists 2¾ hours per day in the school. The Grammar studied is that of the modern language, which as it is in manuscript has to be copied by the pupils ere it can be studied. The study of the Ancient languages has been discontinued for the last three or four years. Beside these branches taught, half an hour of every day is devoted to writing, and the same time to vocal music.

An hour and a half of Wednesday afternoon to exercises in composition and singing, and the same time the remaining four days of the week to sewing. Of this latter Miss Margaret Riggs has until the present time taken the entire charge, and also of two recitations during the day. The progress of the pupils in their studies with but one exception has been good and most of them have engaged in them with so much interest and enthusiasm that it has been a great pleasure to instruct them.

The domestic department in which all of the pupils have their daily duties has moved on for the most part quietly and regularly, and in comparing the present with one year ago we see a decided improvement in some of our new pupils in this very important part of their education.

The Sabbath morning Bible lesson and the Saturday evening meeting held with them by Mr. Riggs, the meeting upon Wednesday in connexion with the women of the village by Pastor Hohannes and their own daily prayer meeting have been the same as during ~~the~~ last year. Mr. Goodell has also as before conducted the closing exercises of the ~~School~~ afternoon in Turkish often also spending a pleasant few moments with us in our singing exercise.

The pupils have shown much more of an interest in the missionary work than they have hitherto done, and at their own request the first Sabbath evening ~~of~~ each month has been given to a talk upon this subject in place of the hour usually spent upon Sabbath evenings in repeating hymns, singing, etc. When hearing of the "fields white for the harvest" in various parts of this and other countries, of the few laborers therein, and of the present state of the fun

of the Board, their hearts were stirred within them and they began to cast about to see what they could do to aid in making this indeed a Jubille year of the Board. Some of them are already share-holders in the Morning Star, and now hearing of the Mission School Enterprise one, and all wished to give their mite towards it, and those who had not money to give improved their leisure time in crochet work which found ready purchasers to their great joy. In this way they of themselves contributed 240 piastres, which with the proceeds of their Sewing Socity brings the sum to 740 piastres.

Three of our number will finish the course of study with the present term. One is hoping to take charge of a School in Kharpoot. Another is expecting to leave about the same time for Adrianople, and as the wife of a native preacher there will we trust exert a decided influence for the good of those among whom her lot is cast. She is one whose lovely christian character has greatly endeared her to us, one upon whom we could rely at all times, and who we feel will wherever she may be placed, do with her might what her hands find to do in promoting the kingdom of the Redeemer. The third, a girl of like spirit, and decided character we have selected ~~for~~ our future assistant in this school. When a teacher was desired for Kharpoot she expressed a ready willingness to go there or wherever the Lord should call her to go, and it seems to be the earnest desire of her heart to labor in his cause.

There should have been a class of seven to graduate at this time, but owing to the various unavoidable interruptions of the last two years the remaining four have not been able to finish the course of study, and will probably

remain with us another year. Both of those who went out from us last year are engaged in teaching, — one in this village and the other a daughter of Shemmas Sàliba has charge of a flourishing school at Diarbekir and the missionaries there speak of her as being all that they could wish.

Another of our former pupils has an interesting school at Demirdesh and seems to be doing a good work there.

We are now expecting three others to fill the places of those who graduate this year. One from Bilejik, one from Broosa and one from Trebizond, the daughter of the native pastor there and one from whom we expect much. One of our pupils has been obliged to leave on account of ill health. Aside from this the health of all but two ~~has been~~ of the remaining pupils has been remarkably good. — Three of the pupils have united with the church during the year, and of two or three others we have some hope that they have made the surrender of themselves to Jesus. Those of the school who are the professed followers of Christ of whom there are but seven have without exception been exemplary in their behaviour and christian character.

They have seemed to feel that they have already a work here to do for the Master, and they have endeavored to make their influence felt for the good of the impenitent among their fellow-pupils. One especially who came to us a year since from Marsovan has by her modest demeanor, her love for her studies, and above all her ~~truly~~ truly christian deportment, been a blessing to the school. The interest of all in the religious exercises of the school has been marked and decided, and sometimes has it seemed as though an outpouring of the Holy Spirit was about to be bestowed upon us, and

though this blessing has not yet been granted us, there is still evidence that the seed thus sown has already had its influence upon their lives and characters, and we can but trust that He who permits us to be co-workers with Him will yet cause it to spring up and bear fruit to his praise.

In behalf of the Managers,

S. E. West

Constantinople
April 20th 1860

Report of the
Armenian
Female Boarding School
Constantinople.
1860
Acknowledged Aug. 8.

Sixteenth Annual Report of the Armenian Boarding Sch. Constantinople.

In reviewing the past year, the usual mixture of new & special interest is record respecting the School. We may hail the return of Miss M. A. West to her post after a prolonged absence of nearly three years. The usual routine has been maintained in the various departments, under the instruction and supervision of the native teachers, and creditable progress has been made by most of the pupils in their studies. Mr. Riggs has continued to give the School the benefit of his valuable instructions in a daily Bible lesson, and Mr. Goodell has conducted morning worship in Turkish, as formerly.

Owing to impaired health, Miss West has not fully resumed her former position in the School, but by aiding in the religious instruction of the pupils and assisting in the general supervision she has endeavored to lighten her sister's cares and labors. This has been combined with family visitation, to some extent, tract distribution, and the monthly prayer meeting and Mothers' Meeting established among the women.

The influence of these efforts has, we trust, been beneficial to our pupils in showing them how such labor can be performed, and inspiring them with a desire to go and do likewise, when they leave the School. — Three hundred tracts were given them for distribution during the Summer vacation, and when they returned, an account of their efforts, and the success in sowing the good seed, was embodied in their compositions, some of which were very interesting.

Four new pupils were received at the commencement of the year, three of whom are girls of more than ordinary promise. One of our older scholars has returned to her native village and opened a little School in her father's house — upon her own responsibility. The missionaries in that vicinity speak well of her Christian character,

and her example and influence among the women of Baghchejuk.

Two of the former pupils of this School, living in the suburbs of Constantinople, have opened similar schools at their own homes, and persevered in their efforts during the winter, though they received no compensation, and could gather but five or six scholars daily. We have encouraged them to hope that in time they would become flourishing, self-supporting schools, but one of them has lately dismissed her scholars, that she may support herself by her needle.

One of our most reliable, pious girls was married last July, to the native preacher stationed at Adrianople. We have learned nothing as yet, respecting her influence in that new field.

With sorrow we record a painful case of discipline which occurred during the last term, and resulted in the dismission of one of our pupils from the School. Outwardly, the girl had appeared well, and for some time, we hoped better things of her. But circumstances developed a dark mind, and corrupt heart, and gave us a view of the "inner life" for which we were entirely unprepared. We trust the lesson will be of lasting benefit to the school.

Some mercy drops have fallen upon us during the past winter. The day of fasting and prayer for colleges and seminaries in Germany was observed by the school, and before its close, there were evident tokens of the Spirit's presence in our midst. The seriousness manifested by some of our younger pupils, increased during the days and weeks following, until five or six of them indulged the hope that theirs, first were forgiven. We rejoice with trembling over these lambs of the flock, for we have long felt the necessity of a deeper work of grace in the hearts of our pupils, and fear lest they should be self-deceived.

Our feelings have been gladdened by testimonials

received respecting the usefulness of some of those who have trained in this School, and who have returned to their homes within the last few years. The missionary residing in Diarbekir writes as follows. — "Eva, whom we educated in the School at Constantinople, is abundantly rewarding us, and all who aided in defraying her expenses, by the guide and excellent influence she is exerting. She has a school of 99 girls, many of whom are from the families of American Catholics, and the Bible is their chief text-book."

Another, whose marriage to a native preacher was mentioned in the last School-report, is now settled at Bandurma — a village of four or five thousand inhabitants, on the Marmora. One of the missionaries lately visited that place, and speaks of her as a faithful laborer in the Lord's vineyard. By her winning manner, and judicious adaptation to circumstances, she finds a welcome at the houses of the rich and poor, and has commenced a good work among the women and children. She accompanied the missionary to a village, eight miles distant, where the people had been studying the Word of God with little or no human teaching. During their visit of two days, she gathered the women and children around her for instruction, and taught them to sing "Happy Land," "I want to be an angel," "Shining Shore," and a temperance hymn. The death of her infant seems to be sanctified to her. — She writes, "The Lord gave, the Lord hath taken away; blessed be the name of the Lord."

From the missionaries in Smyrna, we hear the most encouraging accounts of the usefulness of one of our former pupils of this School, — who is now married to the native preacher at Aidin. Her influence among the people is said to be most excellent, and she proves a real help-meet to her husband in his work.

These facts greatly cheer and encourage us, while we mourn that so many who have enjoyed the same privileges, should seem

fasten and unfruitful, and in some instances, have a hindrance rather than a help to the cause of Christ.

We do not think the cause of this failure should be wholly attributed to defective training, or the "Franklin notions" acquired in this great metropolis — so much deprecated by our friends in the interior as unfitting our pupils for home-missionary work. — In many cases, the evil lies farther back. There seems to be a natural deficiency in the mental constitution of some of those who are placed under our instruction, which no amount of care and labor on our part can supply. We might specify one such case, which cost us more toil and care, and anxiety than half a dozen others. Though not deficient in ability, the girl lacked balance of mind and readiness, and order, were entirely wanting in her composition. No means were left untried to remedy these defects, and produce the desired result; but her natural characteristics remained unchanged, and we are not surprised to learn that, as her wife of a native preacher, she fails to meet the expectations of friends.

We might divide those who have been under instruction in our school, since its commencement, into three general classes: the decidedly promising, the hopeful, and the doubtful. It is due to all who have labored in connection with this institution, to make known the fact that a large proportion of its pupils have belonged to the last two mentioned classes. We have taken such material as offered itself — in many cases because we could not get a supply of such as we desired.

The present crisis affords a favorable opportunity for taking a more decided stand in regard to the admission of applicants. Since the avowed object of this school is to train up missionary

helpers, we ought to receive those only who give decided promise of future usefulness, - and the mission day schools should suffice for all others, - unless their friends are willing to incur the expense of a better education elsewhere. We have now in our school several girls of the right stamp. One is from Mansoorah, a fine, substantial girl, of moderate abilities, but well balanced mind. She is twenty years of age, and for a year previous to entering our school, she taught a large class of women on the Sabbath, - and a class of children during the week, at her own home. It was her earnest desire to be fitted for greater usefulness, and she thinks the Lord sent her to Constantinople in answer to her prayer. Another girl came to us from Biljik - two years since. For three years previous, she had prayed without ceasing, that the Lord would open the way for her to come to our school; and when, at last, the door was opened, her joy knew no bounds.

The account which this modest, simple, but earnest disciple of Christ, gives of the entrance of the light of truth into her father's house, and the changes which it wrought there, is exceedingly interesting, and calculated to cheer and encourage the hearts of all who labor in this vineyard. When fifteen years of age, her father taught her to read, and she in turn, taught her mother. For some years she has been employed in a silk factory with a hundred other girls - and frequently found opportunities of preaching Christ to them, as the only way of salvation. When they complained because she did not fast, she entered into a discussion with them respecting the doctrines of Christianity, and sustained her position by arguments drawn from the Word of God. The ability which she displayed in wielding the Sword of the Spirit, proved plainly that she was taught of God. At the same time, her gentleness, and unassuming manners, won the love of all; and when she left to come to the school, her fellow workers gathered around her, - some saying, "Why do you go? you are wise enough now"! - but others said "Yes, go! and

then come back and teach us!"

Another of the same stamp was admitted to the school last January. Her case is a remarkable one for this country. Her father was a priest, in Rodosto, and died when she was a child. The elder brother — who is now a theological student in the Beloit Seminary — became a Protestant, and through his instrumentality, the family were enlightened. The sister was placed in the Mission day-school, where she remained as a pupil for two or three years, and then taught it herself. At the same time, she received instruction in two or three branches of study from the native preacher, and performed most of the household work during the protracted illness of her mother. She continued to teach in this way for two years, with success — when her health failed under such a pressure, and she was laid aside from active duties for a year or two. Her health has improved, and she is now anxious to fit herself for wider usefulness. She is twenty one years of age, of prepossessing appearance and manner, and greatly respected in the school as a decided and consistent Christian.

This is the kind of material we want for our school, and with such material, we might look for results which would rejoice the hearts of all who seek the prosperity of Zion.

We are aware that such cases as the above mentioned, are not often found in this land; but we ask for the choicest selections from the Mission day schools, the daughters of native helpers, and children from Christian families where there is some native strength of character. Surely, our Mission field ought to furnish many such families, after the cultivation of thirty years!

In looking at the expenditure of money, time and labor, requisite in sustaining such an institution, we are convinced that the great end would be better attained, at a

for less expense, by training such a class of girls — even here it limited to ten or fifteen — than by continuing to receive a certain number of those who give little promise of usefulness. In every instance, those who do not work with us, when they leave the school, do, in fact, work against us, by their influence and example; for they are looked upon as representatives of the institution.

For the sake of economy, we propose to relinquish the services of our male assistant teacher, and dispense with the aid of the cook, in preparing food for the school. We think it will be both profitable and pleasant for our pupils to perform that portion of the domestic work, and with proper supervision, it need not interfere with their progress in study.

The Prudential Committee have asked to send out another teacher for the school, that Miss West may devote herself more entirely to labors among the families, and also exercise a watch and care over those who go out from the school — as far as is practicable. We deplore the lack of such supervision during past years. These babes in Christ need encouragement, advice, and guidance, in the commencement of their course after leaving us. They are surrounded by a thousand untoward influences; to stem which, requires much more stamina than Armenian females — even when christianized — usually possess. — —

We attribute much of the success of the teacher in Diarbekir, to the judicious advice, and helping hand of Mrs. Walker.

It is hoped that the school will commence the next year, under new and favorable auspices, and with the blessing of God, prepare a class of faithful, home-missionary laborers for this broad harvest-field.

In behalf of the Trustees,

M. A. West.

Haskeuy. May 29. 1861 —

1861.

School at Constantinople

June 1. 1861.

Rec'd July 19. 1861

Ack'd Jan 25, 1862.

Seventeenth Annual Report of the Armenian Female Boarding-School.

The changes contemplated in our last Report, were carried into effect at the commencement of the year now under review. — Only twelve of the most promising pupils were retained, and the services of B. Abraham — in teaching one or two branches of study — were dispensed with. The pupils have cooked their own food, without interruption to their studies, and the working of the plan has given entire satisfaction to all concerned; the expenses of the establishment have thus been much reduced, and many practical advantages secured to our scholars.

Though our number has been limited, the usual routine has been observed, both in the division of time and in the studies pursued. — Our cares have been lessened by the already established Christian character of the older portion of the class under instruction, while we have rejoiced to witness a daily growth and developement in the younger members. Nearly all have completed the course of study, — comprising arithmetic, geography, grammar, ancient and modern history, a little astronomy and natural philosophy, moral science and Bible history — beside exercises in composition, and instruction in vocal music and needle-work.

A brief examination was held at the close of the last school-year, which was well attended by Armenians residing in the vicinity. The progress of the school was somewhat retarded the last winter, by sickness, which laid aside our assistant teacher for a few weeks, and interrupted the studies of several scholars for a longer or shorter period. — Consumption set its seal upon one of our most promising girls, and after many vain struggles to resist the inroads of disease, she was forced to give up her studies, with no prospect of resuming them. This was a severe trial, both to her, and

to us. She was brought to the school after three long years of praying and waiting, and we thought her fitting to shine as a bright light amid the moral darkness of her native village. — But again were we taught that God's ways are not our ways, neither are His thoughts our thoughts. — Her piety shone forth with a brighter lustre as the earthly tabernacle decayed, and her presence in our dwelling was felt to be a blessing by all its inmates. We were pleased to notice her conscientiousness in regard to the funds of the Board — used for her support, and for medical attendance: — She mourned that the Lord's money should be spent for her, when she could no longer hope to labor in His vineyard. It was her heart's desire and earnest prayer that, if consistent with the Divine will, she might return to her home and lead some precious souls to Christ before her life on earth was ended. Contrary to our expectations, that prayer has been answered: — Her father came for her in March, and carefully conveyed her to Belize, — and after recovering from the fatigue of the journey — of three days travel — her strength seemed renewed by the change.

From the native preacher stationed there, we learn that the promise seems to be verified in her case: — "My grace is sufficient for thee: for my strength is made perfect in weakness." Her father's house being old and uncomfortable, Mariam has removed to the chapel-house where she is visited by many of her former companions and friends, to all of whom she speaks of Christ as the way, the truth, and the life. She cannot speak long without exhaustion, but her words though few, are well chosen, and come with greater force from one standing on the brink of Eternity. Many persons are thus brought to listen to the preaching of the truth by B. Johannes, who often finds a company collected in her room, and is able to carry on what she has begun among those whom he has hitherto been unable to reach. He says that a work of grace seems commenced

in the heart of Manaim's sister — a girl of eighteen years — and the voice of praise and prayer is often heard from that room. We trust this dear, suffering disciple will yet prove a "chosen vessel" of mercy to many souls who shall shine as stars in the crown of her rejoicing when the Lord makes up his jewels. Her gratitude for the favors conferred upon her while a member of this School, is most sincere and touching in its expression. —

One of our last year's graduates accompanied Mr. & Mrs. Leonard to Marsovan, after the Annual Meeting. She is, perhaps, the first one of our pupils who has gone forth directly from the school as a missionary teacher, to a foreign field. Her parents reside in Trebizond, and she had not seen them for a year, but having obtained their consent, she cheerfully relinquished that pleasure, and only asked that her necessary expenses should be defrayed while imparting to others what she had so freely received. She has assisted Mrs. Leonard in her labors among the women during the last year — sometimes conducting meetings at which more than seventy persons were present. She has also taught a school of sixteen or eighteen women and girls a portion of each day, besides giving instruction in singing to the children collected in the other day schools of the place. From the missionaries under whose supervision she labors, we learn that she is a light in their community, and a great comfort in their family. Her example, and her frequent letters, exert an excellent reflex influence upon her former companions who are in process of training for the same work.

Another of our late graduates has been useful in labors for the women of Baghchejik — her native village. It was her earnest wish to engage in teaching a school, but her first attempts were thwarted by her worldly, avaricious father, and she then commenced going from house to house, teaching the women to read, and holding prayer meetings among them. One of the missionaries residing in

Nicomedia, writes us that Proxenia is now in her element and glory as a School-Mistress with 40 pupils,—and he expresses the wish that he had a score of such workers in this field!

During a visit to Adabazar, last autumn, we found another of our late pupils devoting a portion of her time to the instruction of girls in the day-school taught by the native pastor. She also taught a large class of women and girls on the Sabbath, and conducted their weekly prayer meetings in turn with older sisters in the church. Nor were we less pleased with her pious and lovely example as a daughter and sister at home. We have just learned of her marriage to one of the graduates of the Bebek Seminary.

It may be well to state here, that each of the above mentioned graduates, is very neat and simple in her style of dress. None of them wear bonnets, and their plainness would attract attention among their more showily dressed Constantinople friends. This is more worthy of notice from the fact that the fathers of the two last mentioned, are wealthy, and stand at the head of the Protestant community where they reside.— And the same is true of all who have lately left us, or who are now in the School—the most plainly dressed persons in our chapel are members of this School.

From Eva of Diarbekir we have continued to hear very encouraging accounts. Her School of 45 girls is very interesting and prosperous. The Word of God is the principal text-book, and many of the pupils teach their mothers at home. In some instances the family altar has been erected through their instrumentality. Eva makes it a rule to visit the mothers, and they receive her kindly, and several are quite persuaded of the truth. We hear that she is also active as a Christian among the women of the place, often conducting, with great propriety, their meeting at which she is usually present. She also meets with the mothers once a month, and reads to them from

the "Mother at Home". She has a noble field, and according to the testimony of the Missionaries, she fills it nobly. The wife of the pastor in that city is also one of our graduates. Her influence is spoken of as being always in the right direction, though it wants force. She is naturally diffident and retiring, and this somewhat hinders her usefulness. — and yet she is said to be a blessing to the people. Another of our scholars is the wife of the native pastor in Kharpoot. For the first year or two of her residence there, she was engaged in teaching a school, and was considered a very successful teacher. Her maternal duties have absorbed much of her time during the last year or two, but we are informed that her influence as a pastor's wife, is not, in all respects what we desire. She has lately completed the translation of Todd's Direction Book on Genesis, which it is thought will be useful.

The wife of the native helper in Amasia is one of our pupils from whom much good is expected, but no intelligence has yet reached us from their new field. Of other pupils residing in our more immediate vicinity, one is teaching a small school in Balat, upon her own responsibility. She also gathers the children on the Sabbath for instruction. Another, residing in Pera, gathers all the Protestant Armenian children at her own home on the Sabbath for religious instruction. One of our former Greek pupils is now an assistant teacher in the Boarding School of Miss Walch, in Pera. Two of our scholars are also engaged as assistant teachers in the German Deaconesses School in Smyrna.

Among the earlier graduates of this institution, two are teaching self-supporting day schools in Nicomedia. The wife of the preacher in that city has educated in our school, and she appears to be a humble and consistent Christian. The wife of the native helper in Eskipsara is one of the former pupils, but there seems to be a natural deficiency in her character which hinders her usefulness. She is one of those who remained but a year, or two under instruction. The interesting wife of the pastor in the city of Broosa

still occupies an important sphere of usefulness; one of her former associates in the school, has lately commenced a day-school in that city, and has now twelve or fourteen scholars of different nationalities, who pay from 10 to 40 Piastres per month for tuition. The wife of the preacher in Panderma is a useful helper in the Lord's vineyard; — also the wife of the preacher in Aidin — near Smyrna — whose example and influence is said to be excellent among the people. The first pupil admitted to this school is now living in Constantinople: — the estimable wife of one of the first pastors.

Three of those who were members of the school for a longer or shorter period, — during the last few years — are soon to be married to native preachers, one of whom will be settled over the church in Constantinople proper, and the other two will labor in Merash and Cesorea.

We have reason to believe that most, if not all of our present class of pupils will become earnest workers in the Lord's vineyard when they leave us at the close of this term. Three of their number will unite with the church in this place at the next communion season. The remaining four who have not professed Christ before the world, express the hope that they have been born again, but they will not join their companions at present. We wish to see their piety tested, for we feel that there is peculiar danger of self-deception in a school where religion is made so prominent. — All are animated by the hope of occupying spheres of usefulness when they leave the school, and many plans are under consideration respecting their future fields of labor.

For the first time since our connection with the school, we have to report the death of one of its pupils. Iskouhi — the wife of the former preacher at Baghchejuk — now settled at Bilijik — departed this life at Nicomedia, Nov. 15. 1861. It was our privilege to be with her as she drew near the end of her earthly course, and witness the triumph of her faith in view of death. Her illness had been protracted, and she was wasted by suffering, but not a

murmur escaped her lips. Two of her children had preceded her to Heaven by a few months - and she said her only desire for her remaining child was, that he might become a preacher of the blessed Gospel. Of herself she said, with emotion, "O, I did long to labor for Christ in Biligirik, but my ill health, and the care of my little children prevented my doing what I desired." Before her marriage, she was an assistant teacher in this School for one year; and her entire course, in all the relations she sustained to us, was such as greatly to endear her to our hearts, and confirm our convictions of her Christian character. She was a faithful and conscientious helper in our work, and her place has never yet been fully supplied in the School. When lying upon that bed of death, she expressed the deepest gratitude for all she had received in connection with the School, and left messages of earnest exhortation to her sisters and former companions to work while the day lasts: - first for their own souls, and then for the souls of others. To her husband she said, "I wish to leave one word with you to remember when I am gone: - Preach Christ! - fervently and briefly. That is the way to win souls." - And having testified that the sting of death was taken away, she "fell asleep" in the blessed hope of a glorious immortality.

Her bereaved husband bears delightful testimony to her faithfulness as a wife and mother. He says she was a living, growing Christian, and a true help-meet to him in his work: - that her simplicity, her prudence and fingability, enabled him to live without the pressure he would otherwise have experienced. - She cheered him when desponding, and aided him by her prayers and counsels, when unable to share his active labors among the people. Her trials were many and severe, but grace triumphed over all, and her increasing patience, and quiet submission awakened surprise in those who watched to see the spirit fail beneath its crumbling tenement of clay. Sekothi was the eldest of four sisters who have been trained in our School, - two of whom have followed in her footsteps, as assistant teachers, one of them now occupying that position,

and the other is the wife of the preacher at Bandirma. The younger sister gives much promise of usefulness.

It is thought by many, that we have reached a period in the history of the School - a stage in the missionary work, when some modification of this institution is needed, to meet more perfectly the wants of the Mission. It has also been proposed to remove it from the capital. With this in view, we have cast our eye over the entire field to gather up results. Since the establishment of the School in Oct. 1845 128 pupils have been received. Of this number one half have become members of the visible church of Christ, 37 have completed the course of four years, and 60 have remained under instruction less than two years. Of the entire number 83 were received from Constantinople and its suburbs, and 45 from interior stations. From Smyrna 5, Brousa 3, Rodosto 2, Nicomedia 18, Baghchejük 3, Adabazar 2, Dilijük 1, Trebizond 6, Marsovan 3, Tocat 2, Erzerum 1, Diarbekir 3, Athens 1.

The centres of religious influence are multiplying throughout the land, and good female teachers are needed at every station; these teachers must be furnished from a training school. Past experience confirms us in the opinion that this school should be ~~confined~~ limited to a class of pious girls, of some maturity and strength of character, who will pledge themselves to teach for a specified period after leaving the School.

It seems desirable that the teachers for the interior, should be trained in the interior. In that case, we might hope to secure material which is now beyond our reach, and also obviate some of the unavoidable evils of gratuitous support in a boarding school, by requiring the pupils to bring with them, at least a part of what is needed to supply their wants while under instruction; the boarding department might be much simplified, if not dispensed with - the pupils being provided for in good native families. Should the German Deaconesses

establish a school in Constantinople, it would amply provide for female education among all classes of various nationalities, in this city, in a way which would not be possible for a purely missionary institution.

Miss Sarah West expects soon to visit her native land, and if it should be judged best to suspend the school for a season — until plans for its future are matured, it will afford us the long-desired opportunity of visiting different stations where the former pupils are located, to see for ourselves what they are doing for the cause of Christ.

We feel that too little watch and care has been exercised over those who were once members of this school, and some of them seem carried far away by the strong current of worldly influences into which they have fallen: — This is especially true of many who reside in various parts of this great city.

Although we cannot see all the fruits we desired from this institution, since its establishment, yet we do not feel that the labors bestowed upon it, and the funds expended for its support have been wholly in vain. The faithful and untiring efforts, and the many prayers of its first teachers are not forgotten by those who shared them; and seed long buried may yet spring up and bear much fruit to the praise and the glory of God.

In behalf of the Trustees—
M. A. West.

Haskeny, June 6. 1862—

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Received, Jan. 1861

Rec'd Aug. 1861

Adj'd. Sept. 1861

Appendix to Seventeenth Annual Report of the Armenian Female Boarding-School.

Among the means employed in training our pupils for labor as home-missionaries, should be mentioned an infant Sabbath-school which was commenced in March a year since, in the room occupied by the day-school — the younger pupils of which formed a nucleus for it. Religious instruction was given precisely after the manner adopted by teachers at home, in conducting that department of Mission Sabbath-schools: — interspersing familiar and simple illustrations of truth, with questions calculated to wake up mind, and teach the children to think, — with now and then a song of the "Happy Land" — or the "Good Shepherd", or "I want to be an Angel" — to vary the exercises and deepen the impressions made. Two or three of our pupils usually accompanied us on this occasion, and not unfrequently one of our pupils went at an early hour to the school-room to receive those who came, while others went out into the neighboring streets to gather in all the stray lambs they could persuade to come with them. For a time our efforts prospered, and no hour in the week was so delightful as that spent in the low room of the miserable old dwelling, where were gathered a company of twenty or thirty bright-eyed children: Suitable tracts were often given them at the close of the exercise, to take to their homes, and return after a reading by their friends; and a Scripture-card was also presented to each one, — which they regarded as a "reward of merit", and prized in proportion to the brightness of its color. They were requested to commit the texts to memory, and repeat them the following Sabbath; and in this way, some of the most precious truths contained in Holy Writ received a lodgement in many young minds. It was to us most blessed work; and

Appendix 2 – Seventeenth Annual Report of the Hawaiian Female Boarding-School.

Among the Hawaiian children in attending our public schools, is Lahainaluna, should be mentioned an infant School-School which was commenced in November a year since, in the house occupied by the day-school. The average number of which pupils a month since, in the Hawaiian language, is about twenty-five. Religious instruction has been given principally after the manner adopted by teachers of home, in teaching their children. Children in Sabbath-school:—intelligent families and usually children of both sexes, with quadrupeds colourless to write by Chinese and learn the children to think, with our and then a song of the "Sabbath School" or the "Good Shepherd" or "I want to be an Angel" to sent the parents and deafen the surrounding Greek. One or three of our public usually accompanied on to first occasion, and that frequently one of our public least of an Eng have to the school-room to seems there into come, while other least and wife the neighboring girls to gather in all the story Lamb they could remember to come with them. One or three our school-girls and on the Sabbath to be at the house in the Sabbath school in order to attend a lecture on the Sabbath, and in this way some of the most intelligent families contained in Holy Writ received a lodgement in many young minds. All two to be most blessed work; and

Still, much good seed has been sown, and God has said His Word shall not return unto Him void. Our own pupils have derived much benefit from this exercise, and we have had an opportunity to teach them how to teach by a living illustration: sometimes putting our place to them, and leaning listeners in our lessons, while they imparted what they knew to the children.

Attention was made in the last year's report for tract distribution among scholars. More than 5 000 tracts have been distributed during the year past. They have also accompanied our visits to the sick and suffering ones in our Parish: communicants, and others, have learned some lessons of life, not soon to be forgotten. Much last one of the older sisters of the church at Nazareth went down into the dark valley, and passed through the river of death. But her sick room was a favored spot, with the Psalmist she could say, "I will fear no evil, for Thou art with me." Though suffering intensely from a cancer which was eating on her life, her face beamed with joy at every mention of her Saviour, and she longed to depart and be with Him. Said an aged sister, who had been nursing affectionately for her, "Christ, you are willing to go, but you would rather stay a little longer, for the sake of your son and daughter." "No," she replied with great earnestness, "I long to be with my Saviour." She would not stay if she could. "He will care for my children and soon will call me home, he part no more." She expressed herself entirely resigned, saying in case of life or death, her trust in Christ was sufficient to cleanse from all sin, and she would present herself before God as a sinner by her side. Mrs. Billyard, Cynthia and Mary Ann were also present, with some of the Sunday scholars, such as "Faith, hope, and love." The aged sister fell asleep, gently pressed her children to her bosom, and clasped hands with them. The last time she called, we sang "Nearer my God to Thee."

such hymn lately translated by one of the missionaries — "Come, sing
to me of Heaven." When we entered that room, again the spirit
had fled, the lifeless form was cold for the grave, but we all
exclaimed when we looked upon the countenance of our departed
friend — such a smile we had never seen on the face of death.
It was indeed a beautiful picture upon which we gazed. —
The grey hair was brushed smoothly back from the brow which
was but slightly furrowed by time; the head covered by a neat muslin cap,
and the form was simply shrouded in a white
wrapper. White lilies, and other fragrant flowers were thrown
upon the pillow, and encircled the closed Bible which was placed
upon her breast beside the folded hands. "Blessed dead!" we could
but say, "she sings in glory now, and the good spirit has left
its impress upon that peaceful countenance." — Many of
the people in that quarter came to look at the dead, and
that face was a sermon to them; they felt that it is not a case,
that the terrors of death had been conquered! Her mourning husband
had placed her precious Bible on the lifeless breast, for he said
she never could be long without it; and once, when he fondly
recalled, she mourned that she could not read its blessed pages,
and then soon sat down to read, till he procured another pair for
her. We mention this case particularly, because it does
not appear in the Station Report. Many of the missionaries
having witnessed that death-bed scene which so cheered our hearts
amid the many discouragements of our sister among the Turkish
Mr. Goodell was then in Syria & Mr. Peck in Bulgaria, and
the good woman was deprived the privilege she so earnestly desired,
of once more — as she said — "seeing Goodell's and Peck's faces."
That of having the united prayers of the church of Christ
(Mr. Greene's ministry in Hazebrouck.) of large congregations gathered
at the funeral, many of whom had passed the death-chamber,

and Pastor Simon of the Pera Church officiated in the absence of the Missionaries. Another death occurred soon after in that of a younger brother of one of our scholars, who now resides in Hasskeuy. We had good reason to hope that this child of nine years had been brought to a saving knowledge of the truth through the instrumentality of the Sister. The loved prayer, and the reading of God's Word, and the fruits of the Spirit were manifest during his last illness, and his end was peaceful. The funeral being mostly at the old church, and over, six priests gratuitously came to the house and performed their unmeaning rites over the body, (which was quite uncommon liberality on their part,) but the example and influence of the daughter prevented that boisterous display of grief commonly exhibited on such occasions, in beating the breast, tearing the hair, and loud wailing for the dead.

During the spring month we also visited the sick room of a woman whose wife had been under the instruction of Missionaries in Marsovan lately, and now resides. The husband had been an opposer, but when consumption fastened upon him, he had frequent opportunities for conversation respecting the vital doctrines of Christianity, his opposition disappeared and attentive, and his heart seemed softened. When we visited him, and dealt faithfully with his soul, only a day or two before his death. But there was scarcely a ray of light to disperse the gloom of that closing scene, and the life ended as those that have no hope.

On the 13th of July, another of our school females passed from Earth to Heaven, as we have every reason to believe. Her case is referred to in our Report as one of the most interesting we have seen in the Marsovan Religious. A little before her death she dictated a feeble letter to her teacher, again expressing her deep gratitude to them, and adding that she, with bereaved ones gone before, would wait to meet them at Heaven's gate. From her pastor we learn that her end was peace, and we doubt not she has joined the great company of the Redeemed gathered from all the nations of Earth.

we longed to see hundreds of children gathered into such schools as these. The Lord through the instrumentality of our pupils.

But when we looked not for it, opposition came. The journey the priest had to get taken, even in Hawkeny where the light of truth has so long shone. Our number began to diminish, and we soon learned that the priests had got hold of our leaders, and told the children they were bad books, and forbidden them to come to the school under penalty of imprisonment. In some cases the books were torn to pieces before their eyes. It soon became impossible for our girls to go into the streets and gather in stragglers, those boys collected and noted at them, and they were severely threatened by some of the women, in prosecuting such conduct among their children. Thus the winter passed away; our number fluctuating from ten to twenty, and sometimes there were even less. On one occasion, several women came at the time appointed, and we went out alone to see what we could "counsel" some to come in. After mingling tears, heartsoft, and earnest prayer for success, with the school-days from leaving off, we made an appeal, and succeeded in bringing in new scholars, some twelve years of age, from twelve years.

Arriving at the school room, either from fear or curiosity, we were received by the pupils, and dressed of our old scholars taking us, with smiling faces, some boys were and other pupils, and appeared intelligent, though ignorant of the Bible. We felt that it might be our only opportunity, and showed them how we should have to teach them the Bible, and commenced to memorize, in concert, the 23rd Psalm, and other passages of Scripture which contained the plain truths of Christianity, and learned to sing the "Bible a Christian's or Jesus" which we then sang, and they all promised to come again, which promise they kept. We reached the school, some with a glad face, and we left with a sad heart, for we felt our poverty and our need of the Divine Spirit, and of the prayers of the Christian people for all the nations of earth.

Reunion at the close of the School.

On Monday, June 30. a most interesting gathering took place at the School building in Kaskoy. A Turkish mid-afternoon had been sent out to all our former pupils residing in and around Constantinople, and early from they began to assemble. Many of them came from distant localities, and a suitable repast was served at noon, and the contemplated exercises commenced at ½ 2 o'clock P.M. The gathering took place in the large hall, the Early graduates occupying the seats in the centre, and the graduating class, with their teachers, taking one side; the past pupils of the School sat on the opposite side, with their little children, and two of the Early graduates beside. — There were present 30 of the former pupils with 12 of their children. The graduating class numbered 8. Mr. Goodell occupied the chair, supported by Mr. Hamlin, Mr. Clogg, and two of the native pastors. A number of the Mothers of our graduates came with their daughters, and they with members of our missionary families filled up the space outside. The exercises were commenced by singing two or three familiar pieces accompanied by the Melodion, after which, Mr. Goodell rose and expressed the joy of his heart at meeting so many of those who had been under instruction in his own house, some former years; he then called upon Mr. Hamlin who had been invited to prepare an address for the occasion. Mr. Hamlin prefaced his remarks by saying that he was at first prevented from taking any part in the exercises: ~~[illegible]~~ it was at first, the attending the funeral of the victor, for the hour it was to be held was a great one, and in all probability it would need to be opened in the city of Constantinople. But he remembered that it was "better to go to the house of mourning than the house of feasting" and decided to come. "And now," said he, "instead of mourning it is well for us; instead of death, a great deal of life." He then followed with an

appropriate

address on education, especially female education. — After singing a school-song, Mr. Goodell made some touching remarks respecting the commencement of the institution, in his own house, in Persia and Syria, years before. He alluded to its first teacher — Miss Fiske — in most affectionate terms, & spoke of her many prayers for the teacher who was to be sent from America for the new female school for Armenian girls! How they watched for her coming! How they welcomed her — a stranger in a strange land — to their home and to their hearts, for they knew that she had left all for Christ's sake. He then spoke of Mrs. Everett, that lovely girl who soon came to be associated with Miss F. in the work of the precious revival season. Long they prayed, when the Spirit came down like a gentle shower, or a mighty rushing wind, and all hearts were melted, and they walked before the Lord. As he never able speaker went back to those days in the early history of the school, his voice trembling, he exhorted his audience, and many a tear flowed in reverence to God. The crowds poured into the room of his hearers. But when he spoke of the changes he had witnessed, how the young, and strong, and vigorous, had fainted, faded, and gone to their rounds before him, the tears made his speech, and sat down, while sobbing all parts of the room closed the silence which ensued. Mr. Hamlin then rose and, in a strain of tender emotion, spoke of his departed wife — the joint founder of the school. He addressed himself to those who shared in her instructions and her prayers. He told them of a season that had passed since her death — during which there had been invisible, but a strong current that shed that she had constantly pleaded with them in special prayer while her life was on earth. He said if the spirits of departed friends are permitted to visit the orbs of earth, he doubted not that she, and her kindred

of glorified

teachers, were often watching their progress, and showing forward their pathway, and longing to meet them in the regions of glory.

After the pupils had sung the anthem — "Jerusalem, my happy home" — Mr. Peggs addressed the graduating class. He alluded to their having completed their course of study; that they were now to go forth into the world to impart what they had received; they were to be guided of their watch and care of their teachers, and assume new and heavy responsibilities. He urged them, however, to remember that they were still in a School; that of the Great Teacher, and instead of one they had three teachers — the Word of God, His Spirit, and His Providence. After lengthy exhortations and pithy remarks, he presented each member of the graduating class with a neat reference Bible — the Bible of the American Bible Society — of which the Rev. Mr. Peggs is agent — a small, and prettily bound Church Hymn Book was also presented to the graduates, from their teachers — in which were written these lastings words, with selected texts of scripture. Some little "Albums," afterwards received valuable additions from the hand of Father Goodell, Mr. Peggs, and others. The assistant teachers then in the name of the graduating class, presented to Mr. Peggs with their picture taken in a group after which the class arose and sang the "Missionary Call" — "Hey Soul is this address" which has been finely translated into Armenian.

Pastor Mengerdich — the husband of the first pupil of the School — made the concluding address. In behalf of all present who had enjoyed the privileges of the School, he declared their hearty thanks to the Armenian missionaries, to all those who had been instrumental in founding the institution (mentioning particularly Mr. and Mrs. Wright), and to express their deep and heartfelt gratitude to those missionaries who came, dwellings, wants, trouble, and perils beside it had been placed, to the teachers among whom had entered

[illegible] testy, after [illegible] and youth [illegible] lost, and others, who had still remained, had [illegible] beyond their strength to the [illegible] had faded [illegible] [illegible] [illegible]

needed", said one. "We live at great distances from each other, and we need such occasions to bring us together, and keep fresh in our hearts the instructions we have received". — The wife of Pastor Stepan of Brousa was unexpectedly present, and her eyes glistened as she said "it was worth coming all the way from Brousa, to be present on that occasion!" The hall presented a busy, lively scene for the next hour or two: — Here was a group surrounding "Father Goodell", whose white hairs commanded the veneration of all, while his genial spirit made him alike the friend of child and matron: — There was a similar gathering around Mrs. G. who held in her mothering embrace one of the grand-children of the School: Little knots were gathered in various corners, and busy tongues were chattering in two or three languages: — But there was one scene which stirred the current of feelings more than any other: — It was a number of the early pupils, gazing, with deep emotion, upon the pictures of their departed teachers — Miss Sewell and Mrs. Everett — in the "Missionary Sisters" lately published. — — — Our hearts yearned over some of them whom we feared had forgotten the faithful teachings of those loved ones; but memory seemed busy, and voices of the past were reviving by the silent pictures over which they were bending. We felt that many of the broken links of love were gathered up, and knit with a firmer grasp by that brief interview. — And before the company began to scatter for their homes, ere nightfall, Father Goodell gave them all a cordial invitation to meet at his house, — for a yearly reunion — hereafter, on the last day of June! —

Thus closed the last day of the Armenian Female Boarding School in the city of Constantinople.

M. A. W. —

Female Boarding School
Rec'd Oct. 10. 1862

Minutes. "Said one: "We have all such delicate frames, and the rest and recess is very so together, and keep fresh in our hearts the instructions we have received." — The lady Teacher Miss Barrow was unexpectedly present and he was gladdened as he said "Now walk — every all the way for Barrow's sake." The girls passed a very fine recess.

Now as for: — There was a good numerous "Polite" Parade while Paris commenced the business of all, while the Punch Bowl made from white the punch of white and brown: — There was a number of letters received Mr. Jr. Cole read in the Brilliant Sentences of the Grand-children of the School: ~~Little Minds~~ were gathered together — Such then was the scene which ~~Marked~~ the entrance of Mr. Jones Convent, and long tongues were wagging in his or their behalf. — Such then was the scene which marked the entrance of the Pupils, coming with deep emotion, upon the Paradise of their Earthly Mother — Thus Closed and Mr. Brown in the "Morning Sighing" Letter Published. — — — The Teacher Convened was Where a Great Feast Together the Joyful Leaving of Mrs Brown; but Morning Convened Long, and words of the Good were Revived by the School Pupils was which they were Treating. The Gift Left Many of the Tokens Gifts of Love were Gathered up, and Much with a Tenine Speech by Left Their Witness — And Upon the Conferring Upon Mr. Brown — Therefore on the last day of June: — Upon Mr. Brown — Therefore on the last day of June.

Then closed the last day of the Morning Female Boarding School in the City of Tuscaloosa.

M. A. M.

Report of the Female Boarding School at Madoora. May 1865.

The Report of the Female Boarding School for this year must be one of plans & purposes rather than of work done. But the Mission will naturally wish to know at least why nothing has yet been done and what our hopes & plans are. therefore this report.

It is known to the Mission that in April of last year Miss Fritcher, with the approbation of the Com. ad. Interim, and of the Mad. Station, went to Khaspoot, accompanied by Miss West, to fill the vacancy occasioned by the departure of Miss Babcock. Miss F. expected to return in the fall, but for various reasons it was thought best for her to remain till Spring. She returned to Madoora April 18th.

Meanwhile during the winter, by circulars to the other stations, and by efforts at our outstations we were endeavoring to make ready for the opening of the school as soon as she should return.

But on dragging in our net this Spring we found but one boarding pupil, who could be received on the terms of admission prescribed by the Mission. There were a number of promising girls, some from our own outstations, who were below the standard. After much deliberation we decided to ask permission from the Mission to receive a preparatory class this year and meanwhile take upon ourselves the responsibility

Female Boarding School Constantinople

of bringing them in. ~~until~~ under instruction. until the mission c^d act upon the question. We shall bring this request before the mission in its place.

It was afterwards decided in accordance with Miss Fritchen's desire to postpone the opening of the School till after an. meeting & have the girls that had been brought in. go to the select School of Ambar Bard till then.

The whole question of how far the standard of admission prescribed shall be rigidly insisted on. or whether some temporary provision like this of a preparatory class shall be made from year to year. till better common schools shall supply us with material that will meet the standard. needs to be considered by the mission. Some of the stations have good common schools from wh. such material c^d be selected, but for some reason it does not come to us. Many of our more outstations have promising girls. but no opportunity of learning the little required for admission. Shall we ~~stand~~ rigidly by our standard. ~~or shall we~~ & wait for other stations to send us the girls. or shall we. in the want of these, ~~take~~ bring in such as we have in our own field & ourselves give them the preparatory education.

Miss Fritchen's absence at Khanpur for a year was a loss to us. on one side. but a gain on the other. The experience gained there. will be invaluable to her. She returns with a good knowledge of the language. ready to enter immediately upon her work. Her health. is imperfect. and she will need to be restrained from too great labor.

We hope our brethren at other stations will feel the importance of sending us promising girls ~~selected~~ from their common schools for a higher education. If the mission has been wise in bringing a teacher from America at no little cost of ~~to~~ personal sacrifice on her part, not to speak of pecuniary cost and in removing a missionary family to Mac Sovian partly for the sake of the school, it is certainly desirable to make the most of these expenditures & not let them lie idle. No amount of knowledge to be obtained in one school rather than another can justify the expenditure of strength of feeling & of money involved ~~It would not be wise, unless the~~ ~~I~~ Its only justification is found in reckoning the ~~personal~~ influence of Miss Fritchia in moulding the character of each girl as worth many fold the best education they can receive from the best native teacher. and if it be worth so much, each station can desire & strive to have their choice girls brought under that influence for a few years. however excellent their native schools may be. We commend the school to the interest and especially to the prayers of the mission.

On behalf of the trustees

Eva Dodd

Report of the Kennedy
Boarding School.
Marsovan. 1865

Rec'd July 13. 1865.
Rec'd & Stated rept

Ack'd Aug 3, 1865

(Copy)

Report of the Girls' Boarding School at Marsovan for 1866 & 67.

Following the minute report of last year a few words will comprise all that need be said here for the information of the Mission.

If some delay & a slight deviation from the original plan were incidental to the getting of this institution under weigh, it now bids fair to accomplish all that it was designed to accomplish as an economical arrangement for the training of teachers, pastors' wives and so forth.

The Tabular-view for 1866 gave the number of pupils under instruction as twenty-two. The present number is thirty-two of whom fifteen are boarders and the rest day-scholars from Armenian and Protestant families in Marsovan. The day-scholars pay twenty three piastres tuition per year; it is contemplated requiring a larger sum hereafter. The boarders are provided for by the several stations sending them, either through the parents and friends of the pupils or in case of need by application to a fund in the hands of the Com. ad Interim * There are three from the Sivas field, six from Cesarea and its outstations, two from Trebizond, five from the outstations of Marsovan. Three being the wives of Students in the Theological School dwell in

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* See Minutes of Annual Meeting 1863.

private houses and fifteen piastres is allowed weekly for their support. In accordance with authority granted by the Mission the school was kept up during the winter - a deviation from the original plan made for the sake of pupils who come from a great distance as for instance Cesarea which is nine days journey and Sivas which is seven. Miss Fritcher, the Superintendent cheerfully assuming the additional labor for the interests this measure was designed to secure. It may be questioned however, whether such protracted labors will not prove too heavy a tax upon any female teacher. A recess of a few days was taken at the close of the Calendar year just before the week of prayer, another also a few days in the busy season of vintage - We are happy to add that a brief respite is afforded to Miss Fritcher by this opportunity of attending the Annual Meeting, the school meanwhile going on in charge of the ever faithful and very efficient assistant teacher Anna Bedrosian, a graduate of Hasskeuy Seminary, under such supervision as may be needed from the Missionary ladies at the station. It should be mentioned that ordinarily a considerable portion of the Assistant teacher's time is allotted to other missionary work. She has the superintendence of a large Sabbath School in the suburbs of the city besides her class in the larger Sabbath School; guides a former pupil

of hers in teaching the common school, takes her turn with the missionary ladies in conducting the women's prayer-meetings and in many other ways helps on the good cause. And to her credit let it be recorded that she has declined liberal offers of pecuniary advantage even to four times the wages she now receives and that too in connection with a noble work and under favorable circumstances simply because of her attachment to the missionary work, the people and the school. How rare and how valuable is such a helper! During a part of the summer term instruction was given in Arithmetic, Grammar and the languages (translating from Armenian to Turkish & vice-versa) by one of the older students in the Theological School.

To say that all the pupils are bright and studious would be to affirm more than is true. Many come without any previous habits of thought whatever. They are raw material. And if there be a natural defect, who does not know that only by repeated hammering and filing and tempering can dulness be made keen! The Stations should take care to select a good order of talent and have them well prepared. However, without great difficulty general diligence in study has been secured and it is believed commendable progress attained; while in regard to general deportment whether at home or abroad it has been almost unexceptional. The law of kindness prevails. Affectionate

and obliging toward one another the love and respect shown by the pupils toward their teachers and superiors is like a freshet in spring; it overflows & runs into every-thing.

The entire domestic work of the school, baking, washing cooking &c being done by the pupils. opportunity is afforded for the inculcation of habits of industry, economy, order, neatness and punctuality which will greatly enhance the value of an education and the lack of which in any pupil would seriously impair her future happiness and usefulness.

Daily religious instruction in the school followed up by personal conversation and careful attention to the moral needs of each individual we trust has not been without the divine blessing. Five pupils have been received into the fellowship of the Church. Of others we have hope, while at times the whole indeed have seemed to be moved as by a supernatural influence melting every heart, so that we have seemed to be on the very eve of a revival. The Prayers of God's people every-where are solicited for the future progress and complete success of this Auxiliary to the Missionary work.

Submitted on behalf of the Trustees
by the Delegate.

School at Mansoura 1866-7
Rec'd June 27. 1867.

Report of Girl's Boarding School at Marsova; 1866.

At the time of our last Annual Meeting the Girl's Boarding School had not yet commenced. It was opened soon after, in accordance with the vote of that Meeting, at a reduced standard; & there were registered during the term nineteen scholars, of whom ~~11~~ six only were boarding scholars. Most of the instruction was given by Miss Fritcher & her assistant; but Bro. Todd gave one or two lessons a portion of the time; & the Boarding Department was also in his hands. Since his death this Dep- has passed more immediately into the hands of Miss F. aided as she finds it necessary, by the missionary who resides in the same house. So far this arrangement does not add greatly to her burdens & is perhaps most agreeable to her. The present term has opened with 18 scholars, 5 of whom are boarders, & two are students wives.

This number will doubtless increase during the year.

Perhaps the only important question necessary to be decided by the Mission in regard to this school at this meeting is in regard to the time & length of vacation. As no action had been taken in regard to it. The Trustees naturally supposed that it was to correspond to the vacation in the Theological School. Particularly after the death of Bro. Todd it seemed to be altogether best that it

School at Marsova 1866

should be so for the winter. As most of the scholars lived near they could easily return to their homes. Two who lived at a greater distance found good homes in the city earning more than their board. One or two others could have found equally good places. It is perhaps doubtful whether such an arrangement could be relied on. And it is objected that it will be a great obstacle to the coming of the students if they are obliged to be at the expense of a journey home every vacation. On the other hand the health of the teacher will require a vacation of some considerable length. We mention the subject here as one of the missionaries has written us several times thinking it will be a great obstacle. Unless the mission prefer to take some decisive action it may be best to leave it for the present to the discretion of the Trustees. It will however be necessary to have it understood, that none will be under the necessity of incurring the expense of returning home in vacation.

In behalf of the Trustees,
John F. Smith

Rec'd. June 28, 1861

Rec'd. Jan. 5, 1862

II

The Girls' School.

A large number of girls have made application for admission: there are thirty-five ~~now~~ received counting day scholars, and others still desire to enter. We should be overjoyed to have as many young men: then the feminine digit of the Girls' School would stand a better chance of being carried out. We have not accepted, nearly all who offered - they were too many. The aim was to make such a selection as to represent the largest territory, and spread the influence most. The tendency is all the other way: it is much more likely that half-a-dozen girls from one place will apply, than from several places. The number of boarders is now twenty-two, number of day scholars thirteen. We were in much doubt about receiving some of these last. They were urged upon us with the greatest persistency. But thinking that the Protestants ought to support schools for themselves, we put them off. At last, believing that the people have about as large a burden as they can bear this year in building a church and

for 1860.

paying for preaching, we consented to receive these girls this time, the parents paying all expenses, and tuition.

A place has been bought for the school, and a house built good enough for the girls, the whole cost, ground and all, 225 liras - less than a thousand dollars. They have plain, pleasant rooms, a beautiful prospect over the open fields, the best of air, and a good yard to play in. There is a nice room for a native teacher which she now occupies.

Quite a number of the girls have been hopefully converted during the year, and several received to the church. A constant, good, quiet work of grace among them is the seal of God's favor on the labors of those engaged in the school.

The good success with which some of the girls labored during the winter ~~vacation~~ seems to show the desirableness of giving them the same vacation as the young men. This also gives the teachers time to rest.

Rec'd from Smyrna June 16. 1869
Ans'd Aug 26

Report of the Mission Schools at Marsovan Turkey
May 1870

I. <u>The Theological School</u>. The work of instructing in the Theological School during the past year has been one of unusual pleasure to the teachers. In this work the brethren in Marsovan were assisted for two months by Dr Schneider. His instruction & preaching were greatly enjoyed by the students & his presence afforded to one of our number the long wished for opportunity of visiting the regions of Cesarea, Sivas, & Harpoot.

In addition to the ordinary work connected with the instruction & care of the School the Trustees have especially during the past year devoted a good deal of time & thought to secure for it a permanent location. Hitherto the School has been in part accommodated & in part very much discommoded, in an old house rented for about Twenty Liras a year. But at length, with the approval of the Com.tee ad Interim & the authorization of the Executive Com.tee we have disposed of the old chapel & secured a fine location on the North Eastern edge of the city. The lot contains some four or five acres, situated on the highest ground & having the best air in the city, with a good supply of water.

We propose to commence building immediately after the close of the annual meeting; and hope to have the building completed about a year from this time. It is also proposed that two of the missionaries should put up houses for themselves on this lot, at their own expense. The cost of building will be about the

same as the cost of renting for eight or ten years. The estimated cost of the Theological School building is Three Hundred Liras. Nearly Two Hundred Liras of this has been given by a friend in America, and we have about a hundred & thirty Liras on hand; so that we do not expect to need any further help from the Board.

In our Report two years ago we urged that some arrangement should be made whereby more of the instruction may be in the Turkish Language. That want has been hitherto been partially met in two ways; first, by the presence during a part of the time of Bro. Herrick & then of Dr Schmidt; and secondly by having the Assistant Teacher give most of his instruction in Turkish. But the want will not be fully met until a good Turkish Scholar be sent here to be permanently connected with the School. It is hoped that Bro. Leonard will return in a few weeks. But it can hardly be expected that his presence will supply this want. As heretofore his time will probably be mostly devoted to general station work, & that he will have very little connection with the School. Considering the fact that most of our preachers even in laboring for Armenians, must use the Turkish language, & that they are to labor also for Turks & Greeks who know only Turkish, the importance of their being thoroughly trained in this language can scarcely be overestimated. Indeed it should be regarded as absolutely essential. We trust therefore that the present Annual Meeting will endeavor to supply this want at the earliest date - not by calling for a new man from America,

but by sending to the School one already qualified for the work
A year ago we reported fifteen Seniors & Seven Juniors;
After a short trial two of the Juniors were dropped. One of the Seniors also, having entered with a very poor preparation & finding it difficult to go on, concluded to spend a year in teaching & then fall back into the other class. Another was obliged to fall back on account of poor health. On the other hand one new man has been received into the Junior Class. As we received no new class this year, this leaves us with thirteen Seniors & seven Juniors. The Junior class was received last year; and most of them were very poorly prepared. For example, not having more than half completed Arithmetic, they were ill-prepared to take up Algebra. Hence though they have labored faithfully their studies have not been as profitable to them as they otherwise would have been. Some of them now feel the loss very keenly and are anxious to turn back & commence again. Under the circumstances this does not seem best to us; but we wish it to be remembered that candidates for admission to the full course should not only have some knowledge of Arithmetic, Grammar & Geography, but should have entirely completed those branches.

The Senior Class have now been with us over three years, and are to complete their course this Fall. As in previous years so also during the past year they have labored diligently & faithfully; & in general have manifested a good spirit.

During the past year especially we have seen very little of that Skeptical, cavilling spirit which has been sometimes manifested. They have shown themselves indeed capable of seeing & raising objections; but still teachable, willing to be convinced, & anxious to know the truth. As a class they are intellectually superior men. Considering how little time they have been in School one might well be surprised at the progress they have made, and the manly grasp with which they grapple with and master the difficult questions in Philosophy, Exegesis and Systematic Theology. In general too we have had a good deal of confidence in their Christian character, and in their ability not only but also in their fixed disposition & purpose to do good service for Christ as Christian ministers & teachers. If we had not such confidence we should not keep them here. Still, there are very few among them in regard to whom we do not at times have doubts. They have many deficiencies, many faults. Their Christian character wants symmetry. If at times they surprise us with their zeal, self-denial, & readiness as it were to die for the Master, it is also true that at other times some of them surprise, confound & grieve us by their coldness, their selfishness, their love of money, and their want of a high sense of honor, fidelity & truthfulness. And so at times we feel to say as the Saviour said in regard to Peter, "Blessed art thou for flesh & blood has not revealed it unto you"; but at other times "Get thee behind me Satan".

Schools in Marsovan (Cont'd) 1870.

In regard to their labors during the winter, some of the missionaries in other fields can testify as well as we. I cannot say that we have heard nothing but good from them. Still further I regret to say that with one or two exceptions, no general interest has been awakened by their labors. And yet we rejoice to know that in almost every instance they have gained the love and confidence of the people for whom they have labored and of the missionaries in charge; so that both people & missionaries desire to have them return at the close of their course of study. One of them was kept in Marsovan to give instruction in language to the missionaries, but spent considerable time in visiting among the people; and he has so won their hearts that they have now employed him as temporary supply, hoping that on completing his course of study in the Fall he will remain and become their pastor. Two or three other places also are anxious to secure him. Some of his class mates are in almost equal demand being wanted in two or three different places. Nothing but entire consecration to the work and a new baptism of the Holy Spirit is wanted to make them capable & efficient preachers & pastors. In less than six months from the time of this Annual Meeting these thirteen young men are to go forth to take upon themselves these high responsibilities. For years have we been looking, longing, laboring, praying for this event — that the Lord would send forth laborers into this harvest.

Let us now pray that those who are about to go forth may be eminently qualified from on High; that they may be kept from the evil, be delivered from the power of the adversary, & stand fast in the evil day. The temptations for educated young men to engage in other pursuits are great. And this perhaps is not a matter of regret. They will thus be tried & sifted; & we may hope that the unworthy will thus be kept out of the sacred office. But we do need to pray & pray earnestly that none be found unworthy; that all may be "called of God"; men full of faith and the Holy Ghost

III. Girls Boarding School. The absence of the Principal, Miss Fritcher has been seriously felt. But the assistant teacher has labored with very praiseworthy zeal, fidelity & success; & has been assisted a part of the time by the missionaries, and a part of the time by the teacher of the Theological School & one of the scholars. No part of our work has given us more encouragement during the past year, than that in the girls' boarding school. Indeed it has been a source of great & almost constant joy. Considering the homes from which they come to us, & the influences under which they have been brought up, we must say their general deportment has been truly admirable. Their diligence in study, their general faithfulness in discharging their various household duties, their love for their teachers & for each other, their conscien-

tiousness, prayerfulness & general christian deportment, and their earnest desires & endeavors to teach the truth to others & to lead them to Christ have afforded us great joy & encouragement. This is especially true of the last four months. As mentioned in our Station Report, about the time of the week of Prayer, there seemed to be unusual evidences of the presence of the Holy Spirit in this city. This was particularly true of the Girls School. Some received their first serious impressions from a sermon preached at the beginning of the week of Prayer on the work of the Holy Spirit, others still farther back from sermons by Dr Schneider. others from the private conversations of missionaries, missionary ladies & classmates. A very marked & gratifying feature of the work was its effects on those who were already professing Christians. These were six in number. Two by two they divided up their classmates among themselves and made them subjects of special prayer & conversation; often praying with them also in private & in these little bands. With subdued but joyful hearts they would come to us & tell us of their hopes in regard to those for whom they were laboring. The whole school was moved - twenty in all. In a few instances there was deep conviction of sin lasting for days or even weeks. Others seemed only "to look & live". Once aroused from their slumber & their eyes directed to the loving Saviour, His love awakened theirs. In others the seed of Divine truth seemed to have found a lodgement months before; and deep down

in the good soil of their hearts their had already commenced a new spiritual life, scarcely noticed by others, scarcely realized by themselves, and it only wanted those warm days of christian life to cause it to burst forth to view.

Time is the best test of christian character; and perhaps it is even yet too soon to pronounce a very decided judgement in regard to these. But as from the beginning so also now, we have a good deal of confidence in all but perhaps two of these that they have indeed been born again.

We expect to graduate a class of six in the fall. all of these are members of the church: and all have been laboring earnestly for the spiritual good of their class mates, & of others as they had opportunity. Seldom does one see girls more attached to a school, and at the same time more anxious to finish their course, that they may go forth & labor for the salvation of souls & to impart unto others the blessings they have themselves received. While we have confidence in all, & trust that by the grace of God they will be found faithful even among the faithless, there are some really choice christian spirits among them, who by their superior intellectual & moral traits, & their wisdom and tact in laboring for souls, have especially won our love & confidence, & whom we trust the Lord has qualified & will yet more abundantly qualify to be instruments of great good.

In behalf of the Trustees, John F. Smith

Received June 27. 1870

Decatur Ill. June 9 1870.

Examination of the Theological School at Marsovan

Report of the Committee, appointed by the Mission, to attend the examination.

Deep regret has been felt, not only by the writer of this Report, but also by the Teachers & Trustees of the Theological School, that Dr Bliss, the other member of the Committee, could not be present, to take part in the examination.

It should be stated that not only the graduating class were examined; but the other class also, on many branches, were included in the examination. It continued during parts of three days. All the subjects, on which instruction had been given, were not taken up; but such a selection was made as seemed desirable in view of the importance of the topics, & the time that could be devoted to them. They were the following, viz: Exegesis of the 1st & 2d of Kings & a few of the Minor Prophets, Geometry, English, Church History & Theology. As is usual on such occasions, while all the students did not acquit themselves equally well, on the whole the examination was well sustained. The readiness of the replies & the acquaintance with the subjects, generally exhibited, were gratifying. Attentive thought had evidently been bestowed upon them. The examination in Theology was particularly satisfactory: for it revealed such a familiarity with the various topics brought

forward, as clearly shewed that they had been the subjects of thought & investigation; there was such a degree of clearness of view & statement, as to give the impression of an intelligent comprehension, not only of each doctrine by itself, but of the whole together, as related one to the other. Their course of study has embraced 4 years; which is not even half as long as the time spent by Theological students in America from their entrance into the Academy to the close of their Theolog. course. With this difference kept in view, we think they appeared quite as well, if not better, than Theological students at home.

The closing exercises, in which each of the graduates made an address, were, as a whole, very interesting. Some of the pieces not only discovered the power of consecutive thought, but a degree of oratorical power, hardly expected. In naturalness of manner in public speaking, we believe these men excel ordinary graduates of Theol. Seminaries in America. In view of all that we saw of them, we cannot but hope for each of them a useful future, & from some of them we expect more than an ordinary degree of success. The graduates were 13 in number.

There was a social gathering of all the members of both Schools & of the members of the ecclesiastical Union, at the house of one of the Missionaries, in the evening. At its close, addresses were made by natives, Pastors & others. What was noticeable & especially gratifying, was the gratitude expressed

by the speakers, for what the American Board had done for their nation - both the males & females - & this expression of grateful feelings was evidently sincere. Indeed, in all the intercourse between the natives & the Missionaries, the utmost cordiality of feeling was manifested.

Though the Committee were not charged with the duty of attending the Examination of the Female Boarding School, they were present at many of the exercises. We are happy to express, in a word, our special gratification at the attainments exhibited by the girls, particularly in the Bible lessons, to declare our sense of the value & importance of that Institution -

Respectfully submitted
B. Schneider -

Marsovan Nov. 1870.

at Seaford
Rec'd July 25 1871.
Ans'd.

Statement in regard to the Book Dep't for 1859.

As no report, not even a statement in regard to the condition of the Book Department was called for at the last Annual Meeting, no report has been prepared for this meeting. The following statement is made at the request of Mr. Trowbridge. Being prepared most of it on the first day of the Meeting without access to all the Account Books it is necessarily very meagre.

The whole number of Bibles and other books sent out from the Depôt at Constantinople during the year 1859 was twenty two thousand five hundred and ninety one; (22.591.) their value two hundred and one thousand one hundred and sixty seven piasters, or about eight thousand dollars.

Of these 13.909 were books published at the expense of the American and London Tract Societies, and A.B.C.F.M.

The value of these books was 96.944 piasters.

Of the Scriptures and parts of Scriptures there were 8.682 copies, at a value of 104.223 piasters — 6.928 belonged to the B & F. Bible Soc. and amounted to 62.700 piasters. (More than half of these however were sent into Bulgaria to the care of Mr. Morse at Adrianople. This statement does not include the Scriptures sent to the Methodist mission in the same field.

The number of Scriptures belonging to the American Bible Soc. sent out in 1859 was only 1754 (a much smaller number than in previous years.) Their value 41.523 piasters. The average price per copy of the Books of the Tract Society is six piasters and thirty paras, that of the B. & F. Soc. nine, and that of the American Soc. 23.

The number of Tracts sent out during the year was 10000.

The expenses in the Book Department at Constantinople including freight, customs, and salary of Hohannes, but excluding rents were 17888 piastres. The receipts 685 Turkish pounds. There have been other heavy expenses paid at the different stations and by Mr. Washburn which are not added to the above for the reason that the accounts rendered to the Book Dep't from some of the stations have

been so imperfect that any statement based upon them would be very wide of the ~~facts~~ actual facts. These expenses have been paid out of the money received from the sale of books, but neither expenses nor receipts reported in many instances. From some stations the balance after deducting expenses &c. has not been paid either directly or indirectly to the Book Dep't, but is supposed to remain on hand. There has been manifest improvement in the keeping of accounts but matters are still far from being perfect. There seems to be great confusion as to what should be properly charged to the Book Dep't as expenses. Some charge the expenses of the Bookstore at their station, and some do not. Some charge 20 per cent, some 33 per cent - and some only 10 per cent on sales. There should be if possible uniformity of practice and some rule adopted by which all stations should be governed. Near the close of the year, the Depot at Constantinople was removed to a large Magazine in the quarter of the city known by the natives as Iladgi Homam The change is an improvement in every respect. The building in which we now are is quite large, having a front of twenty five feet, and a depth of at least sixty, is three stories high and furnishes us with an ample salesroom, a convenient packing room and for the present sufficient storage room, in addition to the rooms occupied by the missionaries. The present building is rented for two years. The cost and labor of moving so great an establishment were immense, and will it is hoped not be necessitated again very soon. A permanent location should be secured as soon as possible. At the time of the removal an inventory of the books of the Tract Soc. and A. B. C. F. M, and the Bibles of the Am. Bible Soc. was taken. The number of Tracts in different languages is 120.000 The whole number of Books on hand the first of Jan. 1860 amounted to 54.794 volumes worth 430.544 Piastres. The number of Bibles & Testaments of A. B. Soc. was 17.374 volumes at 213.073 piasters. The Depository of the B. & F. B. Soc. estimates his stock on hand at more than 50.000 volumes worth at least 450 000 piasters. So that the stock on hand in the Depot at Constantinople available for the work of evangelism in Turkey is not less than 120 000 volumes,

a value of at least $43.000. To this is to be added the stock on hand at the various stations of this Mission, the Southern Mission and Diarbekir & Bitlis of the Assyrian Mission. The number of volumes has not been reported save by a few stations. The amount in piastres is 490.948 or $20000 (making the whole stock in Constantinople and at the Stations over $60000). Of this amount

Adrianople is charged with	(Ps.)	32.334
Aintab — " "		22.485
Aleppo " " "		42.564
Antioch " " "		6.610
Arabkir " " "		25.793
Bitlis		1.836
Broosa " " "		16.481
Bilijik " " "		6.620
Cesarea including arrears for 1859	(674)	10.784
Constantinople for Yeni Shehir & C.		1.710
Diarbekir		25.719
Erzeroom (Erzingan, Khanoos & Trebizond		30.590
Eski Zaghra		4.087
Kharpoot		28.170
Marash		11.936
Oorfa		7.865
Philippopolis		3.123
Rodosto		9.580
Sivas		7.385
Smyrna		18.746
Tocat May 1st		23.877
Yozgat		14.829
Nicomedia		37.725
are also at Shoomla ~~books to the~~ amount of		846.

Some of the stations have been prompt in the remittance of money received from books, giving also details of expenses and other data by which a balance shut could be drawn. Others have been somewhat dilatory. From Bitlis and Oorfa nothing has been heard during the year.

Antioch has never given any account of Books on hand, but has paid to Dep't'l about seven pounds for books sold. From Aleppo money has been received from time to time but neither from Aleppo, Antioch nor Aintab have any data for a balance sheet been received. Aintab has just reported books on hand. From Adrianople, Sivas, Nicomedia and Cesarea money has been received but not in the form of orders on the Mission Treasurer according to the rule, which to say the least is a little troublesome. Broosa, Bilijik and Rodosto have considerable stock on hand and dep small sales occasionally, but nothing so that a balance sheet can be made out. Tocat has been behind but squared accounts the 1st of M. It may be proper to add that during the first three months of the pr year there were issued from the Depot at the Capital 6.482 copies of the Scriptures, or nearly three fourths of the number sent out during the whole of last year. More than 4000 other books and 12000 Tracts have also been sent forth. This is a great advance on the sales of the same period last year. There can be no doubt that the Book Dep't'l is an indispensable auxiliary to the spread of Evangelism in this land. As such it should receive if not as much attention as some other auxiliary agencies, at least some attention from whose work is advanced by it. It certainly is not too much to say that it should be cared for in all its branches in a manner that shall reflect no dishonor upon the business character of the operations of the Mission.

It should be remembered that it is not only due to the Societies who furnish the Books to care for them as particularly as possible in their circumstances, but also that the effect of careful and decided business habits in the Dep't'l at each station upon the members of the Protestant Community and others at such stations will be most advantageous.

It is hoped that the coming year will be a year of greater improvement than the past and that the accounts from from all branches of the Dep't will be more detailed and more accurate so that a full report of receipts expenses and work actually accomplished may be made.

Kharpoot. May 22. 1860.

Isaac G. Bliss

The committee to whom was referred the report of the Superintendant of the Book Department have examined the same and also the accounts of the Department with the Stations, and they beg leave to submit the following Resolutions.

First, That the thanks of this Mission are due to Rev. S. G. Bliss for his kindness in taking the care of the Book department, and for his unwearied exertions in endeavoring to bring it upon a sound business footing, and that every missionary is in duty bound to aid him in his efforts.

Second — That Mr. Bliss be requested to retain the care of the department and that Mr. Pettibone be requested to render him aid in cases of necessity and to take the general supervision in Mr. Bliss's absence.

Third — From an examination of this report we find that some irregularities occur in the accounts of Adrianople and Constantinople Stations and that reports from Corfa, Bitlis, Antioch and Alleppo are either defective or entirely defective, and as we consider the Rules established for the Regulation

of this Department essential to the interests of our work. We recommend that the superintendant be instructed to fill no orders for books from stations which do not at the close of each year make full returns and accounts in accordance with the Rules of the Department.

Fourth - that inasmuch as the labor and expense of filling are greatly decreased by sending a large number at a time, the stations be requested to send in their orders the 1st of January, April July and October.

Fifth That we recommend that the British and Foreign Bible Society be requested to establish and maintain an uniform price for their publications, as changes make an unfavorable impression in the community and produce confusion in accounts. and also that a new catalogue be prepared and published at the expense of the Department.

Sixth - Since rents are so high in Constantinople, since frequent removals are expensive, and since

any building that can be obtained is unsuitable for the Department we recommend that Messrs. Hamlin and Pettibone be a committee to advise with the superintendant in reference to the expediency of securing through the coöperation of friends in America and England a good building for the accommodation of our Treasury and Book Departments.

Seventh – That we ~~repeal~~ the rule that, All the receipts for books sold at the Stations, after deducting expenses of transportation shall be returned to the Book Department.

S. F. Pettibone
H. U. Barnum } Com
Wm W. Meriam.

Rec'd July 27, 1860

Acknowledged Aug. 8.

Printing at Constantinople in 1860.

In Armenian	Size	Pages	No. Copies	Total Pages.
The Avedaper (Messenger) Semi Monthly	Folio	110.	500.	55.000.
Repentance Explained - Finished	12mo	52	5000.	260.000.
Reply to Arch Bishop Matteos "	"	78	1000	78.000.
Self Examination a Tract 3d edition	"	44	5000.	220.000.
Two Lambs " 2d "	16mo	31	5000.	155.000.
The World to Come " " "	"	8	5000	40.000
What is it to believe in Christ " "	12mo	8	5000.	40000.
Hymn & Tune Book for Children	8vo	40	5000.	200.000.
The Ten Commandments Sheet		1	4000.	4,000.
Biblical Catechism Commenced	12mo	48	5000.	240.000
Totals in Armenian		420.	40,500.	1292.000.
In Armeno Turkish.				
Old Testament with References Continued	Imp 8vo	192.	5000.	960,000.
" " without " "	12mo	300.	3000.	900.000.
Exposition of Matthew Finished 2d ed.	8vo	630	3000.	1890.000.
First Book of Reading 4th ed.	12mo	62	10000	620.000.
Meditations for each day of the year 2d ed	16mo	560	3000	1680.000.
Theological Class Book Commenced	12mo	204	5000.	1020.000.
Papists & Protestants "	"	144	1500.	216.000.
Good Works a Tract 2d edition	"	30	5000.	150.000.
Phebe or the New-Heart - a Tract	"	12	10000	120.000.
Address to S.S. Teachers " "	"	11	3000	55.000.
Hymn Book 2d edition	"	198	5000	990.000.
The Ten Commandments Sheet		1	4000.	4000.
Semi Monthly Extracts from the Avedaper	4to	54	500.	27.000.
Totals in Armeno Turkish		2,398.	60,000.	8632.000.
In Modern Greek.				
Salvation a Tract	12mo	8.	5000.	40.000.

In Bulgarian	Size	Pages	No. Copies	Total Pa
The Pentateuch	12mo	562.	1,000.	562.00
The Psalms	"	196	5000.	980.00
The Tract Primer	"	108	5000	540.00
Self Examination a Tract	"	34	5000.	170.00
Good Works " "	"	29.	5000.	145.00
The Two Lambs " "	"	20.	5000.	100.00
Conversation with a Young Traveller.		19.	2000	38.00
A Church in Every House "	"	16.	5000	80.00
Basil the Pious Child "	"	12	5000	60.00
Maria the Soldiers Daughter	"	12	5000.	60.00
On Salvation		8	5000	40.00
The Ten Commandments	4to	1	5000.	5.00
Bulg. & Eng. Vocabulary	8vo	252.	1000	252.000
Chiefs Book on the Sense Commnced	3d & 4th 12mo	60	5000	300.000
Totals in Bulgarian		1,329.	59,000	3,332.000
Total of Printing		4,155.	164,500	13,296,000

Of these 13,296,000 pages 3,402,000 were pages of Scripture, 6,886,000 of other books, & 3,008,000. of tracts.

Of the 164,500 copies, 15,000 were Scriptures, 33,500 other Books, & 116,000 tracts.

The whole amount of Expenditure in the Publication Department in 1860. was $15,988. of which the American Bible Society furnished $3,473. the Brit. Bible Society $1,243. The American Tract Society of New York $2,646. The Boston Tract Society $674. The London Tract Society $1,175. Mr Henderson of Glasgow furnished $105 for the publication of the Papists & Protestants in Asiatic Turkey. $611 were charged to the Bulgarian Fund to meet the expense of the Bulg. & Eng. Vocabulary, & the remainder

of $5.861 are charged to the A.B.C.F.M. The Board however was credited $180 receipts for the Avedaper & $219 receipts in the Book Department from sales of Books belonging to the Board leaving as balance of charge for printing for the Board in 1860 $5.462. The Books published during the year at the expense of the Board have been the Exposition of Matthew 2d edition, Hymn Book 2d edition & Theological Class Book in Armeno Turkish & the Reply to Arch Bishop Matteos in Armenian.

The last Annual meeting voted to discontinue the Armeno Turkish Avedaper and to discontinue the Armenian one half after Jan 1. 1861. But the funds of the Board having been sufficient to enable the Prudential Committee to make the usual appropriation for these papers both have been continued to the present month. By vote of the Com. ad Interim however the Armeno Turkish issue has now been stopped. The last An. meeting also instructed the Publication Committee to publish as soon as practicable a Grammar and a Geography in the Armenian language, a Reading Book in Armeno Turkish & a Tract Primer in Kurdish.

The Com. have not been able to perform the work thus assigned them except in the case of the Geography. This was prepared by Mr Dwight and published by Mr Hamlin Menassian at his own expense. A translation

of the same work into the Armeno Turkish is now going through the press of Mr H. M. at his own expense also. Should the experiment prove successful other school books - Grammars, Dictionaries &c will be published in the same way.

The thanks of the Committee are due to various missionary brethren of the Central Mission and of different stations in our own mission for aid in preparing books for the press. Such aid is very acceptable and the more complete the preparation the more acceptable the aid, so far as is possible the manuscript should be put in such a state that it can be put at once into the hands of the printer. Consultations in regard to alterations to be made is often impossible, and to make them without consultation is undesirable.

In behalf of the Committee of Publication

Edwin E. Bliss

Constantinople May 5. 1861.

Received June 1861.

Printing at Constantinople in 1861.

Armenian	Size.	Pages.	No. Copies.	Total Pages
Arevelaper (Messenger)	Folio	88.	500.	44.000.
Five Wounds of Conscience	16mo 2d Ed.	14.	5,000.	70.000.
Tracts on Brotherly Love	"	16.	3.000.	48.000.
Totals in Armenian		118	8.500	162,000.
Armeno Turkish.				
Old Testament	8vo & 12mo References, Completed	288.	5,000.	1,440.000.
Old Testament	12mo without " Continued	288.	3000.	864.000.
Theological Class Book finished	12mo	64.	5,000.	320.000.
Papists & Protestants	" 12mo	264.	1,500.	396.000.
Biblical Catechism	" "	45.	5000.	225.000.
Memoir of Capadose 2d Ed.	"	54.	5,000.	270.000.
Tract Persuasions to Piety	" "	72.	5000.	360.000.
" Great Salvation	16mo	16	5000.	80.000.
" Dinah	"	19	5000.	95.000.
" Light of the Soul 2d Ed.	12mo	32	5000.	160.000.
" Golden Rule	16mo	13	5,000.	65.000.
Tracts from Arevelaper	Folio	22	500.	11.000.
Totals in Ar. Turkish		1,177.	50.000	4.286.000
Bulgarian				
Old Testament Josh. to 2d Chron.	12mo	636.	1.000.	636.000.
Philos Book on the Soul 3d Ed	"	77	5,000.	385.000.
Tract Poor Joseph 2d Ed.	"	12	5,000.	60.000.
" On Salvation " "	"	12	10.000.	120.000.
" First Step —	"	8	5.000	40.000.
Answer to Papal Slanders	"	8	5000.	40.000.
Pope & the Roman Catholic Church	"	78	3000	234.000.
Tract When Shall we Believe?	"	24	5000.	120.000.
" On the Lord's Prayer	"	12	5000.	60.000.
New Hymns & Tunes.		4	1,000	4.000.
Tract Primer 2d Ed	"	108	10.000.	1,080.000.
Jones Catechism Commenced	"	216.	5000.	1,080.000.
Totals in Bulgarian		1195	60.000.	3,859.000.
Sum of Printing for 1861		2490.	118,500.	8,307.000.

The amount of printing here reported is about one third less than that of last year; the diminution being principally in the Armenian & Armeno Turkish department. Of the 8,307,000 pages printed 2,940,000 were pages of Scriptures, or about one third. Another third were religious books, and the remaining third were pages of tracts.

The whole expenditure in the Publication Department in 1861 was $8,168.31. Of which $2,493.44. was for the acct of the American Bible Society, $241.43 for that of the British & Foreign Bible Society. (This charge only covers expense of proof reading &c. the printers bills are paid by the agent of the B & F. Soc.) $1,324.86 for acct of the Am. Tract Soc. New York. $37.64 for the Berlin Tract Soc. $1,953.08 for the London Rel. Tract Soc. & the remainder or $2,167.86 was charged to the A.B.C.F.M. In addition to these sums known $371.11 was expended to complete the Papists & Protestants printed at the expense of Mr. Henderson of Glasgow & $206.54 to complete a Vocabulary of Bulgarian & English & chgd to Bulg. fund.

The Items of Expenditure for the Board were $82.25 for the completion of the Theological Class Book in Armeno Turkish commenced last year. $1150.69 for the Arcadian. $381.32 for paper advanced to Printer Hamlin to be repaid in Geographies, and the remainder or $103.60 for proof reading and other incidental expenses.

The works now in press are 1st the Armeno Turkish Reference Bible under the care of Mr. Gendall, in which the printing has advanced to the 8th chapter of Luke, and will be completed (Mr. G. thinks) during the present year. 2d The Bulgarian Bible under the care of Mr. Riggs. In this the 2d part, or Joshua to Job, has been issued, & has advanced as far as Proverbs. Mr. Riggs hopes

to finish the Old Testament and a revised edition of the New during this year. He has recently visited Bulgaria for the special purpose of consulting with those whose judgment is of most value in regard to this proposed revision. The results of the conference were very satisfactory, all parties having come to a substantial agreement in respect to the points under discussion.

Besides the above principal works Mr Riggs is superintending the publication of various tracts in Bulgarian. A translation of the Armenian tract on the Canon of Scripture into Armeno Turkish is being published under Mr. Frankley's superintendance. A revised edition of Barth's Church History is also passing through the press under the supervision of Mr Riggs.

The Armenian Newspaper under Mr Riggs care is now published but once a month. The design is to make it, more than it has ever before been, a vehicle of missionary information to the native Christians & Protestants.

It is an interesting fact to state, though the work is not in connection with our Publication Department, that permission has been obtained during the past year to print here the Scriptures in the Arabo Turkish, and that the B. & F. in union with the American Bible Society is publishing an Edition of the New Testament in that language. The work is under the care of Mr Schauffler & the printing has advanced as far as the end of Mark. Permission

has also been obtained for the printing in the same language of that portion of Jones Catechism which refers to the 10 Commandments. Mr Hench has revised that portion of the Catechism, and is carrying it through the press. The first sheet is already printed. Mr. Hench has commenced the revision of Mr. Gindells commentary on Matthew with the expectation of being able to print it in the Turkish character. The works in preparation for the press are President Hopkins Lectures on the Evidences of Christianity & the Bible Hand Book, both in Armenian. The work on Theology which is used as a text book by our theological students is out of print & should be revised & republished during the present year. We have lately received from both the London Religious Tract Society & the American Tract Society New York renewed assurances of their willingness to aid our printing operations to the extent of their ability. The latter Society has not only made us a grant of $200 or $300 each to the 3 Armenian Missions in Turkey, but has transferred to us $300 from the Mission at Bombay in India.

On behalf of the Publication Committee

Edwin E. Bliss

Constantinople June 1862.

Publication Stations
June 1862

Report of the Committee of Publication. May 1864.

Printing in 1863.

Armenian.	Size.	Pages.	Copies.	Total pages.
Anedafer (monthly)	folio	52	750	39,000
Evidences of Christianity	12mo	462	3,000	1,386,000
Bible Hand book, commenced,	"	48	3,000	144,000
Modern Armenian Grammar "	"	60	3,000	180,000
S. S. Hymns and Tunes, continued,	8vo	24	3,000	72,000
		646	12,750	1,821,000
Armeno-Turkish.				
Church History, finished,	12mo	144	3,000	432,000
Canon of Scripture "	"	24	3,000	72,000
Tract on Future Punishment	"	24	5,000	120,000
Pilgrim's Progress, commenced,	"	156	3,000	468,000
Baker's Catechism "	"	12	3,000	36,000
		360	17,000	1,128,000
Arabo-Turkish.				
Commentary on the Sermon on the Mount	8vo	88	3000	264,000
Greek.				
1 form of Scripture Biography	12mo	12	500	6,000
Bulgarian.				
Tract on Fasting	12mo	20	5,000	100,000
Sign of the Cross	"	24	5,000	120,000
Come to Jesus	"	72	5,000	360,000
Old Testament, (pages not reported last year)				684,000
" completed,	"	316	2,000	632,000
		432	17,000	1,896,000
Total		1538	50,250	5,115,000

Since the commencement of the present year the Avedaper has been enlarged and circulation considerably increased, the number of subscribers being now about 1000. The tunes printed in successive numbers of the Avedaper are collected when sufficient to make up a form and printed as a continuation of the S.S. Hymn and Tune Book.

The Mod. Arm. Grammar, and the Pilgrim's Progress in Arm. Turk. have been completed and are just now ready to be put in circulation. One new tract has been printed in Armenian (or Future Punishment) and two reprinted in Bulgarian (Self Examination, and Basil, or the pious child). An edition of the Turkish Hymn book has been printed in the Arabic character.

The works now in press are the Avedaper and the Bible Hand Book in Armenian, in Armeno-Turkish Baker's Catechism tested by the Bible and a Volume of Sermons by Rev. Goodell, and in Arabo-Turkish a Commentary on Matthew.

A monthly paper has been commenced in Bulgarian, edited by Rev. A. L. Long of the Meth. Ep. Mission. It has been well received and bids fair to become a valuable auxiliary.

The printing of a Greco-Turkish Spelling book and selection of hymns has been delayed for the preparation of type, which is however now ready.

Brethren E. E. Bliss and Pettibone, though in America, are coöperating with us by revising at the Bible House N. Y. the proof-sheets of the Am. N. Test. (in large type for the aged) and of the Psalms (in pocket form).

In respect to one tract in Bulgarian, which has been offered for publication, the Committee were unable to agree with the brother who prepared it as to the expediency of adding a passage not in the original tract, and the question was therefore left for consideration at this meeting. The Committee will be ready to state their view and the reasons for their action whenever the meeting desire it.

Elias Riggs
Geo. F. Herrick } Com. of Pub.

Publication: Western
Turkey Mission
1864

Rec'd July 2, 1864.

Ans'd Jan 4, 1865

Copy

Printing in 1864

Armenian.	Size	Pages	Copies	Total pages
Avedaper (Messenger) 13 Nos.	Quarto.	104	1500	156.000
Bible Hand Book. (Continued.)	12mo	12	3000	36.000
Gram. Mod. Arm. (Finished.)	"	183	3000	549.000
Hymn and Music	8vo	24	3000	72 000
Tract on Future Punishment	12mo	18	3000	54000
Scripture Text Cards		49	1000	49000
Schedule for Bible Reading	"	1	3000	3000
Call to United Prayer		1.	3000	3000
Totals in Armenian		392	20.500	922.000

Rec'd for Acts Nos 29. Aug 31 1865.

Armeno. Turkish

Avedaper (Messenger)	Folio.	4	1000	4000
Pilgrims Progress (Finished)	12mo	440	3000	1,320000
Baxter's Catechism	"	331	3000	993000
Goodell's Sermons	"	419	3000	1257.000
Scripture Questions	"	24	3000	72000
Sermon for Family	"	10	3000	30000
" for Children	"	10	3000	30000
Scripture Text-Cards	"	35	1000	35000
Call to United Prayer		1	3000	3000
Totals in Armeno. Turkish		1274	23000	3.744000

Arabo-Turkish	Size	Pages	Copies	Total pages
Commentary on Matthew	8vo	256	1025	262 400
Hymns	16mo	104	1500	156 000
Totals in Arabo-Turkish		360	2525	418 400
Greco-Turkish				
Tract Primer	12mo	72	3000	216 000
Bulgarian				
Tract on Self-Examination	12mo	36	5000	180 000
" Basil 2d Ed.	"	12	5000	60 000
" Church in every House 2d Ed	"	24	3000	72 000
" Enlightened Priest	"	27	3000	81 000
" Chrysostom on Reading Scriptures		28	3000	384 000
" Lord's Day	"	8	3000	24 000
" Lords Prayer 2d Ed.	"	8	3000	24 000
" Epitome of the Gospel	"	24	5000	120 000
" First Step in way of Salvation	"	8	3000	24 000
" Maria, or Soldier's Daughter	"	12	3000	36 000
Hymns & Tunes	8vo	16	3000	48 000
Totals of Bulgarian		303	39000	1.053 000
Totals for 1864		2451	87025	6.353.400

The whole amount expended in the Publication Department during the year 1864

was P. 168,411,10 — Of this were charged to the

A. B. C. F. M. 80,306.25 Piastres

London Tract-Society 46,752.85 "

Am. Tract Society N.Y. 20 241 00 "

" " Boston 7 611 00 "

Bath Fund (English) 13 600 00 "

The printing charged to the A. B. C. F. M includes the Arabo-Turkish Hymn-Book, the Hymn & Tune Books in Armenian, Armeno-Turkish & Bulgarian the Caramanian Tract Primer, the volume of sermons by Dr. Goodell, Baker's Questions, the Bulgarian Tracts Epitome of the Gospel, Lord's Day & Lord's Prayer & the expense of the Avedaper in part.

The whole expense of the Avedaper was 29,724 i:2: 13,795 for Printing & Paper, 9,439 for Translators & 6,490 for Postage. The receipts from subscriptions were 8,349½ piastres, reducing the outlay for the paper to 21,374½ piastres.

The London Religious Tract Society, made a grant, in its aid, of 100 £ sterling, or 11000 piastres. leaving 10,374½ p. to be charged to the funds of the Board. So that it may be estimated that the Avedaper (the Armenian) cost over & above the receipts for subscriptions 210 Liras, of which 110 were furnished by the London Rel.

Tract-Society, & 100 by the Board.

The works in the Press at the beginning of the year 1865: ~~were~~ the Commentary on Matthew in Arabo-Turkish, a Question-book in Armeno-Turkish & a Tract in Bulgarian, "The Epitome of the Gospel" have been finished. We have now in press an Index of Geographical names in English & Armenian. With this exception, the printing of the Mission is confined to issuing the Armenian & Armeno-Turkish Avedapers. The aggregate circulation of these two papers is 1564 copies. i.e. 738 Armenian & 826 Armeno-Turkish. — The expense of the Armenian Avedaper for the present year will vary but little from the sum expended last year, as above mentioned 210 Liras. The Armeno-Turkish being a single sheet (though containing 3/4 the amount of matter contained in the Armenian) will cost not much more than half as much. The aggregate expense of the two papers, therefore will be, even after deducting receipts, about 310 to 320 Liras. The Lond. Tract Soc. gives us 100 £. or 220 Liras in aid of these two enterprises. But it is a question to which the attention of the Mission is requested, whether the usefulness of the paper is sufficient to warrant so great an expense, in addition, it should be remembered, to the salary of the missionary whose time & strength must necessarily be given to the care of it.

In behalf of the Publication Committee

Constantinople. May 23. 1865. Edwin E. Bliss

Since the beginning of the present year the 3d Part of the S. S. Hymn & Tune Book in Armenian & Armeno Turkish has been completed. The Armenian Hymns thus far published in the 3 parts have been also reprinted separately, and will now be bound up with the corresponding hymns in Armeno Turkish which constitute the Supplement to the A. T. Hymn Book above mentioned, and of which 3000 extra copies were printed for this purpose. The volume thus made up will be a convenient Hymn Book in Armenian & Armeno Turkish for the use of Sunday Schools and prayer meetings. Twenty Sermons of Dr. Goodell's sermons translated into Bulgarian have also been printed & are to be bound in 2 parts of about 100 pages each. The first part has been just in circulation. Two Bulgarian Tracts the Heavenly Vice and What is it to believe in Christ have also been issued. The Books now in press are the Gospel of Matthew in Bulgarian and the Bible Manual Book in Armenian. The necessity for a thorough revision of this last book, coming little short of an entire rewriting of it, in order to adapt it to the wants of our Armenian preachers and theological students makes its publication a very laborious undertaking. This coupled with

the fact that the missionary in charge can give to it only more intervals of time may long delay its completion. In the meanwhile might not the printed sheets be used to good purpose in the training schools. The 10 forms thus far printed present 1st A history of the Bible, the language, times and circumstances ~~since~~ which the various parts were written, their preservation, translation into different languages &c &c 2d A brief presentation of the questions of their authenticity, credibility, and divine authority with some account of the apocryphal books. There will follow the rules of interpretation, a particular account of each book with such miscellaneous information as will aid in the understanding of the whole

The publication of the Old Testament in Bulgarian has commenced. In connection with this work Mr Riggs with an Armenian helper has begun an examination of the Armenian & Armeno Turkish Bibles with a view to an ultimate harmonizing of the 3 versions

Dr. Schauffler in the service of the British & Foreign and the American Bible Societies is now preparing an Arabo Turkish version of the Psalms for the press.

Since the beginning of the year we have received from the New York Tract Society 6000 copies of the Armenian Tract Reprinted & bound at New York at an expense of $14.20 or 25 cts a copy. The Society intimates that this is all the aid they can render us for the current year. They ask us to consider the expediency of raising the price at which this very popular & useful book is sold. That price is now 100 paras or only about ½ the cost. The London Religious Tract Society decline to render any further aid to our periodicals, wishing to restrict their grants to book and tract publications. For this last department they have given us for the current year 300 Pounds Sterling, which is double what they gave for tracts last year, and only 50 £ less than they then gave for tracts and the Anadolu together. The expense of both the Anadolu and of the Zeitoun so far as not covered by receipts from subscribers must hereafter be paid from the appropriation of the A. B. C. F. M. The present No. of subscribers to the Zeitoun is 750 to the Armenian Anadolu 749 to the Armeno Turkish 776. or 1525 in all

In behalf of the Committee of Publication

Edwin E. Bliss.

Constantinople May 14 1867.

Publication Department

May 14 1867

1866

Tabular View of Printing at Constantinople

Armenian	Size	Pages	Copies	Total Pages
Avedaper, Monthly Newspaper (13 Nos.)	4to	52	1000	52.000
Bible Hand Book. (Continued)	12mo	24	3000	72.000
S.S. Book of Hymns & Tunes "	8vo	40	2042	81.680
Circular Letter to Pastors (Harput)	12mo	16	1500	24.000
" " " Church Members "	"	12	1000	12.000
" " " Congregations "	32mo	93	3000	279.000
Ten Commandments (Sheet)	8vo	1	3000	3.000
Schedule of Questions to Nat. Helpers "		1	1000	1.000
Total in Armenian		239	15.542	524.680

Armeno Turkish	Size	Pages	Copies	Total Pages
Avedaper Monthly Newspaper (13 Nos.)	4to	52	1000	52.000
" " Half Sheets 13 "	"	26	1000	26.000
Grammar of Mod. Armenian	12mo	213	3000	639.000
Hymn Book (5th Edition)	16mo	284	5000	1.420.000
" " Supplement, Extra Sheets	"	88	3000	264.000
Arithmetic	12mo	402	5000	2.010.000
First Book of Reading (5th Ed.)	"	62	6000	372.000
Ten Commandments (Sheet)	8vo	1	3000	3.000
Total in Armeno Turkish		1128	27.000	4.786.000

Arabo Turkish	Size	Pages	Copies	Total Pages
First Book for Children 2d Ed	16mo	63	6.000	378.000

Bulgarian	Size	Pages	Copies	Total Pages
New Test. (with references) Completed	12mo	68	5000.	340.000
" " Pocket Edition "	16mo	247	10.000.	2,470.000
Psalms	12mo	191	3000	573.000
" " "	16mo	176	5000	880.000
Zornitza (Monthly Magazine) 12th vol	8vo	96	2000	192.000
S.S. Hymn & Tune Book "		12	3000	36.000
Lessons in Sacred Music "		28	1500	42.000
Tract Primer 3d Edition	12mo	102	5000	510.000
Questions on Matthew (Commenced) "		12	3000	36.000
Dew Drops (a verse for each day)	32mo	60	3000	180.000
True worshippers. Tract	12mo	20	5000	100.000
Lords Prayer " "		7	5000	35.000
Lords Day " "		8	5000	40.000
Plain Truths " "		8	5000	40.000
Total in Bulgarian		1,035	60,500	5,474,000
Total in all languages		2,465	109,042	11,162,680

1/5th

The whole amount of funds expended in the Publication Department during the year 1866 was 185,244.79 piastres ($7,409.79). The appropriation from the A.B.C.F.M. 70.000 piastres covered about 3/8 of this expense. The receipts from sales of books 54,819.51 piastres provided for 3/10. The London Tract Society gave us 38.000 or about 1/5 of the whole. The New York Tract Society gave 13.084.74 or about 1/15, and the Boston Tract Society

1,523½ Piastres or about 1/120th of the whole. 2,115.02 piastres were charged to the Bath Fund, and the Department remained 5,202.02 piastres in debt at the close of the year.

Two hundred Pounds Sterling or more than 1/2 of the grant of the London Tract Society were appropriated to the Two Newspapers, the remainder of the grant was expended in the republication of the First Book for Children in Arabic Turkish & of the Tract Primer in Bulgarian & in printing the Dew Drops, the tracts True Worshippers, Lords Day & Lords Prayer also in Bulgarian. The funds obtained from the New York Tract Society were used for the printing of the Ilk Kitab (First Book of Reading) in Armeno Turkish, and the binding of remaining unbound Volumes of Goodells Sermons in Armeno Turkish, Bible Text Book in Armenian, Chilas Book on the Soul in Bulgarian and the Tract Primer in Greco Turkish. Besides the money sent for use here, this Society expended for us in New York $262.00 in printing & binding 500 copies of Pilgrims Progress in Armenian. The whole appropriation was $1000.00. The $100.00 furnished by the Boston Tract Society was used in printing the Ten Commandments in Armenian & Armeno Turkish, the Programme for the week of prayer & a Circular to the Churches

of Harpert Union by Pastor Marderos, the tract Plain Truths in Bulgarian, and in commencing a book of Questions on the Gospel of Matthew, also in Bulgarian. The money remaining in the Bath Fund (now all used) and the appropriation of the A.B.C.F.M. covered the remaining expenses of the Department, including in addition to various charges for wages of helpers, rent &c. the printing of Hymn & Tune Books in Armenian and Bulgarian, the reprint of the Armeno Turkish Hymn Book with a supplement of S.S. Hymns & the printing of an Arithmetic and a Grammar of Modern Armenian in Armeno Turkish. The last 3 Books were carried through the press by Dr. Schneider of Aintab who spent the summer here for that purpose.

Rec'd June 27. 1876

The whole expense of the 2 Marderos was 41.64 64/74 P. The receipts from subscriptions amounted to 14.030.34 P. Two Hundred Pounds Sterling or 22000 piastres were furnished as also stated by the London R. Tract Soc. The balance, 5.616.41 P. was charged to the A.B.C.F.M. After the departure of Rev. M. Long to America the Bulgarian Monthly (Zornitza) remained in the charge of Mr Riggs. The excess of expenses over receipts ~~was~~ 9.323.84 piastres was charged also to the A.B.C.F.M. The editions of the Bulgarian Scriptures mentioned in the Tabular View were printed at the joint expense of the British & Foreign and the American Bible Societies.

Report of the Publication Department for 1867.

Tabular view of Printing

Armenian	Size	Pages	Copies	Total Pages
Avedaper (13 Nos.)	Folio	52	1000	52.000
Bible Hand Book (a) (Contd)	12mo	96	3000	288.000
S. S. Hymn Book	16mo	134	8000	1.072.000
Letter to the Churches	Folio	4	100	400.
Alphabetical Cards	"	8	1000	8.000
Total in Armenian		294	13,100	1,420,400
Armeno Turkish				
Avedaper 13 Nos.	Folio	52	1000	52.000
Avedaper Almanac	"	2	2000	4.000
First Book (a) (Reading)	6mo & 12mo	63	5000	315.000
Total in A. Turkish		117	8,000	371.000
Greco Turkish				
Tract Primer (b)	12mo	68	5,000	340.000
Arabo Turkish				
Decalogue	Sheet	1	1000	1,000
Beatitudes	"	1	1000	1.000
Selected Texts	"	1	1000	1.000
" "	"	1	1000	1000
Total in Arabo Turkish		4	4,000	4,000

Table of Printing continued

Bulgarian	Size	Pages	Copies	Total Pag
Bible (Commence)	Imp. 8vo	96	5000	480.000
Genesis	16mo	167	1000	167.000
Pentateuch	"	352	1000	352.000
Zornitza (12 Nos)	4to	96	2000	192.000
Hymns & Tunes (fine)	8vo	44	3000	132.000
Goodells Sermons (a)	12mo	196	3000	588.000
Questions on Matt. (c)	"	156	3000	468.000
Spiritual Worship (a)	"	156	2000	312.000
Baptism (a)	"	28	3000	84.000
Lords Supper (a)	"	34	3000	102.000
Way of Salvation (b)	"	8	3000	24.000
Pope & R. C. Church (a)	" 2d Ed	74	3000	222.000
Pen Joseph (a)	"	8	3000	24.000
Five Lamps (a)	"	18	3000	54.000
Heavenly Voice & What is it to believe in Christ (a)	16mo	16	3000	48.000
Total in Bulgarian		1,449	41.000	3.249.000
Total in all languages		1,932	71.100	5,384.000

Total No. of Copies from beginning 2,209,292
" " " Pages " " 257,137,940

Note. The Bulgarian Scriptures mentioned in the Table are published at the expense of the British & Foreign Bible

Of the above mentioned publications, the Bible Hand Book in Armenian, the First Book of Reading in Armeno Turkish, Dr Goodell's Sermons in Bulgarian, and the Bulgarian Tracts entitled Spiritual Worship, Baptism, The Lord's Supper, The Pope, the R.C. Church, the Heavenly Voice and What is it to believe on Christ, the Two Saints and Poor Joseph (9) were all published at the expense of the London Religious Tract Society. The Greco Turkish version of the Tract Primer and the Bulgarian Tract on the Way of Salvation are the only publications put to the account of the New York Tract Society, nearly the whole of the grant of that Society having been expended at New York in printing & binding 8,500 Tract Primers & 2000 Catechisms in Armenian. The Commentary or Book of Questions on Matthew in Bulgarian was charged to the Boston Tract Society. The expense of the remaining publications viz the S.S. Hymn Book the 2 Creed papers, the Journals & various miscellaneous items of printing & binding was defrayed from the funds of the A.B.C.F.M. The whole amount of expenditure in the

Department during 1867 was 201,065 $\frac{06}{100}$ Piastres or nearly 16000 more than in 1866. Of this we received from the A.B.C.F.M. 86,750 P. from the London Religious Tract Society 300£ or 33,000 Piastres, from the Boston Tract Society $200 or 3,140 Piastres. The grant from the New York Tract Society was $2200 or 37,344 $\frac{65}{100}$ P. but only some 6000 piastres remained for use here after the above mentioned expenditure at New York for the Primer & Catechism. The income from the sales of publications, exclusive of periodicals, was 50,665 $\frac{44}{100}$ Piastres. Of this 11,000 P. was placed to the credit of the London Religious Tract Society, 1000 to the Boston Tract Society, 12,000 to that at New York, 3,909 $\frac{17}{100}$ to the A.B.C.F.M. and 22,756 $\frac{13}{100}$ remain for use during the present year.

The whole expense of the Armenian and Armeno Turkish Orphanages for 1867 was 32,275 P.
The receipts from subscribers 11,748 $\frac{64}{100}$ P.
or a little more than ⅓ leaving a balance of 20,526 $\frac{36}{100}$ P. to be charged to the A.B.C.F.M.

The whole expense of the Jerusalem was 12,425 P. the receipts only 802½ leaving a balance of

11,622½ P. to be charged also to the A. B. C. F. M.
Dr. Riggs had charge of this periodical during the absence of Dr. Long in America. The latter has now returned & resumed its editorship and general management.

Since the beginning of the present year Mr. Henrich has carried through the Press a small treatise in Arabo Turkish on "Belief & Worship or an explanation of the Christian Religion according to the belief & worship of Protestants" Mr. Pettibone has prepared and published a ~~brief~~ "Manual for Stations Preachers" The following tract in Bulgarian has also passed through the Press - One on Fasting, The Enlightened Priest. One thing needful and a collection of Burder's village sermons - All these tracts are reprints except the last.

The publications now in the Press are the Bible Hand Book in Armenian, a 2d edition of the Book of Hymns & Tunes for Sunday Schools in Armenian & Armeno Turkish, and a tract on "The Bible & Tradition" in Bulgarian.

The printing of the Bulgarian Scriptures has proceeded as far as the end of Deuteronomy. The examination by Dr. Riggs & Baron Muquette

of the Armenian and the Armeno Turkish Bibles in preparation for an attempt to harmonize them with each other & with the Bulgarian ~~last~~ mentioned in the last report has been continued throughout the year keeping pace with the publishing of the Bulgarian Old Testament.

Dr. Schauffler's version of the Psalms published at the joint expense of the American and the British & Foreign Bible Societies is still in the press. The translation of the Old Testament is well advanced in the Pentateuch.

The present number of subscribers to the Aredaper is 1218 or 582 for the Armenian and 636 for the Armeno Turkish, a diminution of 306 from the list of last year. This falling off is to be ascribed mainly, as we suppose, to the fact that, through the bad management of the Turkish Post, the papers reach the subscribers with great irregularity, and often fail them entirely. Men naturally decline to subscribe & pay in advance for a paper which they are not likely to receive. The assistance of the missionaries at the various stations to find & put in execution some remedy for this very serious evil. Prompt demand at the Post offices

for the papers at the time they are due, & energetic remonstrance against a failure to produce them might have a most salutary effect upon the officials.

This periodical having been for a time published as a Magazine of Useful knowledge, but latterly as a Newspaper, has now entered upon the 21st year of its age. Having thus attained to its Majority, the question arises whether the time has not come to pass it over into the hands of the Protestant Armenians, to become their organ, to be under a native editor, & be made self supporting. A few years ago the Mission Board quite decidedly that it was then inexpedient to make any change in that direction. But since that time there has been progress in our work, a decided development of self government and self support in the native Churches & Communities. We have less need than formerly of a paper under our own control. The native Communities now need and will more & more need a medium of communication with each other, a paper which may be their organ

their representative before the Public. It is hoped that this Ann. Meeting will take some action preparatory at least to this transfer of the paper to native hands.

Since this Annual Meeting commenced Baron Zenob Papasian a native assistant long connected with this department has died. While not without imperfections, Baron Zenob was in many respects a very estimable Christian brother and a useful helper in the work in which he was engaged. He identified himself years ago with the cause of Christ in this land and never departed from his allegiance to it. In the humble office of a translator & proofreader he labored with rare patience & assiduity to make our publications accurate and an honor to the Protestant name. Severe personal afflictions had of late seemed to ripen and mellow his Christian character, and during his last sickness the Lord in whom he had trusted kept him in perfect peace.

In behalf of the Committee of Publication

Edwin E. Bliss

Constantinople
May 9 1868.

Recd. Feb 1 1869
Rec'd. Annual Report
Rec'd. Ann. Meeting
Rec'd. 1868

Report of the Publishing Department for 1868.

The Amount of Printing during the year is as follows:

Armenian	sizes	Pages	copies	Total PP.
Avedaper, 13 nos.	Folio	52	1,000	52,000
Bible Hand Book (a) contin.d	12 mo	144	3,000	432,000
S. Sch. Hy. & Tune Book	8 vo	128	5,000	640,000
Dr. Clark's letter to the churches	Folio	2	1,000	2,000
Week of Prayer - Circular	"	1	1,000	1,000
Scripture Texts	"	8	1,000	8,000
Total in Armenian		335	12,000	1,135,000

Armeno-Turkish				
Avedaper - 14 nos.	Folio	56	1,000	56,000
Letter to the churches	"	2	1,000	2,000
Week of prayer, circular	"	1	1,000	1,000
Physiology cont.d	16 mo	96	3,000	288,000
Grammar	12 mo	213	3,000	639,000
Total in Armeno-Turkish		368	9,000	986,000

Arabo-Turkish				
Belief & worship	16 mo	128	3,000	384,000

Bulgarian	size	Pages	copies	Tot. pp.
Bible with refs. comb.	Imp 8vo	272	5,000	1.360,000
Vol. of Sermons, completed,	12mo	326	3,000	978,000
Sermon on Sabbath	"	12	2,000	24,000
The Bible & Tradition	"	35	3.000	105.000
Protestants the Ancient Orthodox	"	43	3,000	129.000
On Fasting 2d Ed.	"	16	3,000	48,000
One thing Needful 2d Ed.	"	7	3,000	21.000
Enlightened Priest "	"	22	3,000	66.000
Confession of Faith	16mo.	8	1,000	8,000
Total in Bulgarian		741	26,000	2,739,000

Total in all Languages		1.572	50,000	5.244 000
" " " Prev. to 1868			2.209.292	257,137,940
" from beginning			2,259,292	262.381,940

The expenditures for the Publication Dept. have been as follows.
(Piasters of which 110 = £ stg).

On acct. of London Rel. Tract Society P. 42,721.50
" " " Am. Tr. Society N.Y. " 15,400
" " " A. B. C. F. M. " 85.738.50
Total P. 143,860.

(Ex. of A. Bible Society not reported being in charge of the agent Rev. J. G. Bliss).

Value of Books sent out from Book Dep-
during year P- 179,682-
Sales during year - P- 119,235
Net receipts - (sales less duty, Freight &c) 82.001.
Receipts for Avedaper - 10.484-
Cost of do - for Printing - Paper &c. 22.156.

Many Tracts, religious books & school books are out of print, and new editions are in great demand - There is especial need of an Arithmetic in Armenian, that in Turkish - and also of an Astronomy.

In behalf of the Com of Publication
J. F. Pettibone -

Publishing-Department

Western for 1868 Turkey

Recd July 6. 1869.

Report of the Committee of Publication 1869.

The following publications have been issued during 1869.

In Armenian.

Name.	Size	Pages	copies	Total
Reasons for attending Pub. Worship. (Reprint)	12 mo.	12	3000.	36.000.
Well-spent day (Reprint)	"	24	3000.	72.000.
Dairymen's Daughter.	"	45	3000.	135.000
Intellectual Philosophy, 2d Ed.	8vo	800.	3000.	2,400,000.
" " 3d Part Extr.	"	312	500.	156.000
Hymn Book.	16 mo	426	5000.	2,130,000
Hymns and Prayers. (repr.)	"	192	5000.	960.000
Pastor Simon's letter	12 mo	36	1000.	36.000
Rules for Holy Living.	16 mo	4	1200	4800.
Letter Pastor Mordirios	12 mo	12	220	2,640
Scripture Texts.	Folio	2	1000.	2000
Total in Armenian		1865	25.920.	5.934,440.

Arabo-Turkish.

Primer.	16 mo.	64	5000.	320.000
Notes on the Decalogue	"	80	3000.	240.000.
Teachings N. Test. conc. Judgment &c	"	16	5000.	80.000
Firman Pat. Community	Folio	1	300	300
		161	13.300	640.300

Armeno-Turkish —	Size	Pages	copies	Total pp
Physiology (completed)	16 mo.	176	3.000.	528.000
Arithmetic	12 mo	66	3.000.	198.000
Reader No 2	"	72	5.000.	360.000
Reader No 3	"	84	5.000	420.000
Total in Ar. T.		398	16.000	1.506.000

Armenian & Armeno-Turkish.

Ararat paper	Quarto	264	1500	396.000
Almanac	"	2	1500	3.000
Book of Prayer	"	2	1250	2.500
		268	4.250	401.500

Greco-Turkish —

Hymn Book	16mo	264	2.000	528.000

Bulgarian —

Bible —	8vo.	256	5.000	1.280.000
Proverbs	16mo.	91	2.000	182.000
Ans. to Infidel objections	12 mo	36	3.000	108.000
Book on Prayer	"	48	3.000	144.000
Index &c to Sermons	"	4	3.000	12.000
Comt on Matthew	"	84	3.000	252.000
Tot. in Bulgarian		579	19.000	1.978.000

English —

Missionary Circular	Quarto	6	300	1.800
Report of Commission	8vo.	16	150	2.400
		22	450	4.200

Resumé

	Pages	copies	Total Pages
Armenian	1.865	25.920	5.934.440
Arabo-Turkish	161	13.300	640.300
Armeno-Turkish	398	16.000	1.586.000
Armenian & Armeno-Turkish	268	4.250	481.500
Greco-Turkish	264	2.000	528.000
Bulgarian	579	19.000	1.978.000
English	22	450	4.200
Total	3.497	80.920	10.992.440
Total from beginning		2.340.212	273.374.380

The Receipts of the Department for 1869 were as follows:

Balance on Hand Jan. 1	58.005.98
For Credopes	26.813.47
For Books Sold	40.840.87
Appn of Board	100.000.
" " L. Rel. Tr. Soc.	33.000.
Total Piastres	258.660.32

Expenditures for Paper, Printing & Binding 1869 250.006.75

Balance on Hand Jan. 1, 1870 8.653.57

Of this Expenditure there was for Paper, Printing & Postage of Credopes 34.318.25

The Number or Value of Books sent out to the Other Stations & Missions was 76.114

The return for books sold above expenses of freight &c — was 33.433 62 and the sales in Cash was 7.407.25 making 40.840.87 —

In behalf of the Committee

Coshocton, May 14, 1870 — S. F. Pettibone

Mahlon Sherwood
Rec'd June 27, 1870.

Report of Publishing Department of W. P. Nersessian for 1870.—

The Amount of Printing was as follows:—

In Armenian.	size	pp.	copies	Total pages.
Tract. How honor Jesus.	12 mo.	4	5.000.	20.000.
" Hints to Christians "		64	3.000.	192.000.
" Claims of the Pope.	"	48	3.000.	144.000.
" Prayers. adt. pages.	16 mo	36	5.000.	180.000.
Arithmetic 2d Ed.	12 mo	324	5.000.	1.620.000.
Total		476	22.000.	2.160.000.

In Armeno Turkish				
Reader No. 1.	12 mo	60	7.000.	420.000.
" No. 2.	"	132	5.000.	660.000.
" No. 3.	"	210	5.000.	1.050.000.
Key to Maps	"	36	3.000	108.000.
Total		438	20.000	2.238.000.

In Armenian & Armeno Turkish				
Ararat Paper	Quarto	260	1.000.	260.000.
Almanac	"	2	1.000.	2.000
Book of Prayer	"	2	1.000	2.000.
Total		264	3.000.	264.000.

In Greco-Turkish -	size	pp.	copies	Tot. pp.
Trach. Good Works.	12 mo.	28	3000	84.000
" World to Come	"	8	3000	24.000
Catechism	"	246	3000	738.000
Total		282	9000	846.000

In Bulgarian -				
Bible with Ref. cont.	8.vo	302	5000	1.510.000
Book Proverbs 2d Ed.	12 mo.	59	2000	118.000
New Test. with Ref. cont.d	"	252	5000	1.260.000
" " without " "	"	192	5000	960.000
Teach Primer 4th Ed.	"	102	5000	510.000
Comment.y on Matthew. cont.	"	220	3000	660.000
Total		1.127	25.000	5.018.000
Total in all Languages		Paps. 2587	copies 79.000	Paps. 10.526.000
" from beginning -			2.419.212	283.900.380 Paps.

The Anatolian has been Edited by Rev. E. E. Bliss. who has also superintended the Publication of some of the Tracts. in Turkish & Armeno-Turkish. The Remainder in these languages has been superintended by Mr. Pettibone, while Mr. Rijs has had charge of the Greco-Turkish & Bulgarian Printing.

An Alphabet in Armenian is now in

Press and a Geometry is in course of preparation. A Geography and an Astronomy are much needed but the difficulty in the way of securing them is the engraving of maps & plates. We hope to make arrangements for the electrotyping of standard tracts & school books which will much cheapen the cost of publication.

In behalf of the Committee.

S. P. Pettibone.

Western Surveys 1870-71.

Rec'd July 25, 1871.

Acknd. Aug. 7.

Copy 158

Treasurer's Report Miss. West. Turkey
to Annual Meeting June 1861.

The total receipts & expenses of the N. Armenian Mission for the year ending Dec. 31 1860 were as follows.

	Receipts	Expenses	Ex. in 1859
Am. Board	1,982,919.45 —	1,657.842.67 —	1,781.098.37.
M. A. Soc.	180.970.54 —	173.927.30 —	192.366.28
& F. B. Soc.	18.624.46 —	26.672. —	82.098.43.
m. B. Soc.	14.592.21 —	83.167.49 —	84.473.40.
. Y. S. Soc.	55.718.06 —	60.076.35 —	44.161.81
Boston do.	11.204.46 —	25.087.40 —	1.515 —
London do.	18.624.46 —	26.672. —	33.626.54.
Bath fund	—	5.640 —	21.283.86
Montreal do.	2.724 —	33.600 —	10.396.15
Hamilton do.	33.000 —	12-165 —	
Book Dept.	94.724.31.	94.724.31.	68.535.70.
Tot	2.413.101.95 —	2.169.574.52 —	2.319.555.54.

In Am. Dollars the expenses of the Mission were $95.572.68. or $6.610.38 less than in 1859, the greater part of this reduction being in the expenses chargeable to the Board & T. M. Aid Society.

The following table will show the expenses of the Mission to Board & Turkish Missions Aid Society for three years.

	1858.	1859.	1860
American Board	$78.713.65	78.456.68	73.032.71
F. M. A. Soc.	9.307.37	8.465.47	7.662.
	$ 88.021.02.	$ 86.922.15.	$ 80.694.71.

No money was borrowed by the Treasurer during the year, & there are no unavailable assets, except the old debt of the Salonica station. Even this we hope to collect this year from the Establish. church of Scotland.

The balance due from the F. M. A. Soc. at the end of the year was 600 £. This has since been paid & there is a sufficient sum in the Treasury to meet any probable expenses chargeable to that Soc. during the present 6 months.

But we shall probably receive nothing more from this Soc. during the current year. These funds are so irregular & so little to be depended upon, that it seems necessary for the Mission to adopt some new plan for their distribution. As no Estimate can be made before hand of the amount wh. will be received, it will be impossible for the stations to rely upon any given sum for the coming year from that Society. Some plan must be devised for the distribution of the funds after they are received either at the end of each year, or on the receipt of each 300 £ ster. from London. The Ann. Meeting shld. take some action on this question.

Henry O. Dwight who acted last year as clerk in the Treasury Dept. has gone to America & in view of the present state of the funds of the Board, the Treasurer is doing the whole work of the office as far as possible, without any aid. No Estimate has been made for a clerk next year & the sum appropriated for this year, will be returned to the Board.

The uncertainty wh. now overhangs our prospects for the present & coming year is well understood by all. There can be no better time than this to make sweeping reforms in all our expenses, to cut off all helpers who are not indispensable to the work, to introduce some ~~uniform~~ system of salaries throughout all the stations, & most of all to throw more responsibility upon the native churches in the support of their rel. institutions.

If we rightly improve our present circumstances, it is my confident belief that in years to come we shall look back upon our present necessity as one of the greatest blessings wh. Providence has bestowed upon our Mission. It will prove a blessing if it shall result in spiritualizing our work, & more especially if it teaches the native Prot. that we are not under a moral obligation to support all their rel. & literary institutions & look after all their temporal affairs simply because we have brought the Gospel to them. It may prove for a time a trial to us not less than to them to make radical changes in our plan of distributing funds but if a new policy is carefully formed & honestly carried out the final results must be beneficial to all.

George Washburn Treasurer -

Mission to Western Turkey.

June 1861.

Rec'd July 19.

Ack'd Jan 23, 1862.

Benefit of the Auditing

Treasurer's Report

Mr Pettibone who was chosen Treasurer of this Mission by the last annual meeting acted in that capacity until the 9th of Dec last when he closed his books for the year & left for America - on account of the precarious health of his father.

As he left no report to the annual meeting for the year 1863 - his accounts & Balance Sheets are the only Treasurer's Report which can be presented at this time -

George Washburn

Acting Treasurer M. W. T.

Mission to Western Turkey.

1863

Mission to Western Turkey

Rec'd July 2, 1864.

Ans'd Jan 4, 1864

Treasurers Report Miss. West Turkey May 1865.

The Treasurer begs leave to submit the following report.

The total appropriations of the Board for Miss. West. Turkey for 1864. was P 938.425.

The Expenses on this a/c amtd to P 898.328.23.

including a sum of 27.000 P. cred to Chap. Build Fund.

The Exp. fell short of the appropriations P 40.096.77

The following Stations Expended amts beyond their appropriations viz

Broosa	4957.
Cesarea	5166.75
Nicomedia	423.

The Extra Expense in Broosa St was caused by unexpected Expenses of two new helpers sent from the Cent. Turk. Miss & was approved by the Com. ad Int.

At Cesarea it was caused, in part, by the failure of Mr. Gordon to credit to that Station funds contributed in Montreal for the specific purpose of supporting a helper there

The following Stations Expended less than their appropriations as follows viz.

Constantinople St. (including Advances) P 44.750.04

Of this balance 27.000 Pr was used towards

the Yeni Kapoo Chapel by vote of Com. and Int. leaving a balance unexpended of £17,750.04 –

Eski Zagra £3.419.40. Philippopolis £13.258.53

Sivas £1.369.70 – Smyrna 1.806.39

Sophia £. 591. Marsovan 9.223.26

The following Stations were in debt to the Treasurer Dec 31st 1864. viz.

Broosa £. 27.108.93

Cesarea £. 9.917.37

Nicomedia £. 3.024.64

The debt of the Broosa Station was contracted in 1863, with the consent of Mr Pettibone, then acting as Treasurer, for the purchase of a house for the missionary residing in Broosa. The Treasurer would be glad to receive instructions from the Mission in reference to this debt, a portion of which in his opinion is altogether irregular & inconsistent with the rules of the Mission.

The debts of Cesarea & Nicomedia Sts appear to have been accidental as neither of these Stations are now in debt to the Treasurer.

In accordance with a vote of the

last annual meeting, arrangements were made to pay the balance of the debt of the Protestant Community to Stepan Eff. Protestant Ashaked. The arrangements failed through the dishonesty of Stepan Eff. who attempted to seize the money without complying with the conditions which he had previously agreed. The result of this attempt of his was a correspondence between the Treasurer & Mr Stuart & B.M. Chargé d'affaires & the Prince American Minister which may be found in the May no. of the Evangelical Christendom.

Through the prompt & energetic action of Mr. Stuart Stepan Effendi was ignominiously defeated in his plan & would have been at once removed from his office if the Protestants of Constantinople had not been so divided as to the question of his successor that they moved not petition the Porte for his removal. It is now doubtful what the result will be.

Baron Galeos, who had been employed by the Mission for 9 years as a secular agent under the direction of the Treasurer, was dismissed on the 1st of November last for dishonesty & frauds of various kinds, in which he had been detected

Since that time most of Yates' work has been done by the Treasurer. It is probable that the Post Office work at Conspec ought never to be put into the hands of a native again. The temptation to dishonesty is too great. But at the same time it ought not to occupy the time of a Missionary. Half the work now done by the Treasurer might be done as well by a good & trusty clerk. It is the opinion of the Treasurer that such a man should be asked for at once.

Yours &c
Wesleyan Country Brethren
Rec'd June 29.

Ack'd Aug 3, 1865

Report of the Treasurer. Mission to Western Turkey.

1866.

The Expenses of the Mission to Western Turkey for the year 1865 were as follows.

Ordinary Expenses to Am. Board, inc. cost of Exchange	936.376.55
Extraordinary Expenses for New Missionaries &c. &c	91.249.
	1.027.625.55
Expenses charged to F. M. Aid Society	115.53
	1.143.278.55

The following Stations were indebted to the Treasury as follows at the end of the year.

Broosa Station.	1232.93
Cesarea Station.	2185.70
Nicomedia Station.	171.61

The following Stations over ran their appropriations from the Board as follows.

Broosa Station	11956.
Cesarea Station	2462.
Sophia Station	135.

In the case of the Broosa Station, it was agreed that on account of new helpers to be supported, this sum might be expended from the surplus from other Stations

The Expenses of Smyrna Station were the same as the appropriations, while each of the other Stations except Nicomedia & Adrianople fell short of the appropriations more than 10.000 Piastres.

The total appropriations of the Board was

$ 38.575 or 964,375

The expenses upon these appropriations were 926.140

Balance unexpended 38.235

At the time of the last Annual Meeting it was supposed that it might be found necessary to pay the debt of £500 due to Sdepan Effendi from the Protestant Civil Community.

Our efforts to secure his ~~dismissal~~ removal from office were successful & the Porte had already decided upon his dismissal, when he suddenly died from Cholera. His only son died at the same time, & no near relative remains to claim the sum due him. These circumstances have relieved us from all obligation to pay any portion of the money which we had promised under certain contingencies. The manner in which the present Tekil secured his appointment

makes it impossible for him to claim any pecuniary aid from the Mission in any form whatever. This is certainly, to some extent, a compensation for the evils which may arise from this irregularity.

The special attention of the Mission should be directed to the Turkish Missions Aid Society. Nothing has been received from this Society this year. The balance on hand at the end of 1865 was only 60£.

It is my impression that the time has come when it is desirable for this Society to wind up its affairs, or perhaps better, make a change in its plan of operations. The expenses of the society now consume the greater part of its revenue. It is probable that arrangements might be made in England, & perhaps in connection with this same organization, by which an interest might be kept up in our work & more help secured than we now receive, without any expense whatever.

I would suggest that the Treasurer of the Mission be instructed to enter into correspondence with friends in England on this subject & if necessary to visit that country, to complete any arrangements which might be approved by the Com. ad Interim.

Your attention was called last year to the fact that much of the time of the Treasurer is taken up by work in the Post-Office Department & in other work of a similar kind which might be as well done by a competent clerk.

The amount of time & care demanded by the Post-Office Dept. can hardly be realized by any one who has not done the work. Not less than 20 distinct posts are sent out & drafts received every week. Separate accounts are kept with 82 individuals & stations in this Dept. other charges amount to $2000 a year.

This work & very much in the Treasury & Book Departments might be done by a good clerk. I recommend that the Mission request the Prudential Com. to send out such a person at once.

These recommendations are made without any reference to the question, yet to be discussed as to the person who may be chosen to fill the of Treasurer the coming year.

Signed G. Washburn

Western Territory

Rec'd. June 28.

Smyrna Jan. 14-1860

Rev. R. Anderson D.D.
Secretary of the A.B.C.F.M.
Boston,

Dear Brother, Your circular respecting Dr. Pomroy has just been received. We were astonished at this development of his character, but we are not discouraged by it in our work. We deeply sympathize with the Prud. Committee and the Secretaries; but still feel confident, that the churches generally will view the matter properly, and not allow this sad occurrence to hinder at all their steady support of the missionary cause. If it serves to humble us all, and to lead us to more earnest prayer for God's blessing; its influence certainly will not be altogether injurious.

Immediately on receiving your circular; we learned from an authentic source, that while Dr. Pomroy was in Paris last season, he took lodgings

Western Reserve Historical Society

in a disreputable street, in a house of bad reputation, so much so that another American traveller, who stopped at the same house, because Dr. Pomroy was there, left it after staying but one night, and witnessing what he did, and went to another. We are amazed at such developements, but we know that the great Head of the church will carry forward his own work, whatever obstacles may arise against it.

Yours most truly,

Daniel Ladd

E. M. Dodd

Rev. Rufus Anderson D.D.
Secretary of the A. B. C. F. M.
Missionary House, 33 Pemberton Square
Boston

2

R. A.

Recd. Ehr. 9.

Ldh. Mar. 28, 1860

Constantinople Feb. 11, 1860

Rev. Rufus Anderson D.D.
Sec'y A.B.C.F.M.

Dear brother

The undersigned were appointed at the last annual meeting of our Mission, to address you on the subject of Auxilliary Agencies, — a topic to which you called our attention in your circular of Oct. 29, 1858, as well as, briefly, in one or two other communications, and requested us to give you our views upon it. Our delay in complying with your request, and fulfilling our own appointment, as committee, may, perhaps, demand an apology, but we do not think it best to occupy space in the present communication in explaining how it has happened; ~~but~~ we would simply crave your forgiveness, and proceed, at once, to express our views on the subject in hand.

The first question that seems to present itself to us, is, Whether there is any general principle, which determines, for the great missionary field, what proportion of missionary money should be expended on the missionaries and their families, and what, on what are called the Auxilliary Agencies?

Our most mature reflection on this question, convinces us that there is no such principle, and that the apportionment of money to these different objects must always depend upon circumstances.

At the beginning of labors in a new field, it is obvious, that, by far the greater part of the expenditure will be for the salaries of the missionaries. It is not to be expected that native laborers should then be found fitted for the work; and, in general, very little can be done with the press, in the first stages of a mission, for, in most cases, the people have no taste for reading, & especially, no desire to read the religious books of foreigners, and perhaps they have no written language; and a course of years, will, at any rate, be necessary, to qualify the missionaries themselves to edit works in a foreign tongue. For reasons somewhat analagous, no great outlay for educational purposes can be early called for. For example, we have had funds lying for some considerable time past, unemployed, for Bulgarian printing and education; because the newness of the work has not allowed us to get all the preparatory agencies into effective operation; and, just now, we have received £300 more from England, for Bulgarian education which we cannot use, as yet, in that department.

And even among old established missions, there is every variety, almost, in the demand for, and the opportunity to use the different agencies; as well as

in the extent to which the people can help themselves in these matters. In some, a large number of native helpers of the right stamp, are supplied very early in the work; while in others, a long course of years is necessary to train only a few, for responsible labors, in connection with the mission. In some, there is early manifested a strong desire for reading the Bible, and other Religious Books, which are readily distributed, almost as fast as the editions can be supplied; while in others, the publications of the press are a drug in the market, and a burden to the shelves of the book depot. In some, the people can more easily be gathered into congregations; in others, the children can more easily be gathered into schools.

And then, as to the ability of the people to help themselves, there is unquestionably, great diversity in the different fields; nor does this ability always increase in each field, exactly in proportion to the increase of the spiritual work, although the increase of the latter, will, in each case, ultimately set all things right in this particular.

In the Sandwich Islands, where a savage people, in the course of a few years, have become a civilized and Christian nation, — churches have been built; schools of different orders supported; and the salaries of pastors (some of whom were formerly American missionaries) have been provided for; — all by the contributions

of the people. But, in the first place, the work there began with the rulers and chiefs of the race, and not, as among the Armenians, with the middle & lower classes; who were frowned upon by those in power, cast out of their business, and by rich and powerful combinations against them, thwarted at every turn, in their attempts to advance in the world, or even to gain a livelihood. And, secondly, the position of the islands for trade, and the great amount of foreign shipping calling at their ports for refitting, and for necessary supplies, offered advantages to that newly born nation, which, in some other positions could not have been enjoyed.

The newly organized evangelical Churches in Turkey, to turn again to them, have the misfortune to exist in the midst of a country, and a government, upon whose every institution decay & dissolution, seem written, in broad and legible characters. This does not, and cannot prevent the spread of the gospel, and of true spiritual life among them; but no one can fail to see how deeply, & how injuriously it must affect, for the present their temporal prosperity. If this spiritual work had begun among the Turks, - the ruling race of this land, its effects would, long ere this, have been perceptibly seen in every thing that goes to make up the financial prosperity of a nation. As it is, the heavy incubus of a most corrupt political organization rests upon the people, checking all their aspirations

for an improved social existence; & discouraging every attempt to develop the resources they possess. Thus we see, almost everywhere in the Turkish provinces, people perishing with famine, in the midst of as fertile regions as can be found in the world; and driven by starvation from plains and mountains which might become the granary of half a continent, to take refuge in the Capital, and in the larger cities, in order to earn a bit of bread! And these cities, in their turn, become burdened with crowds of unproductive inhabitants, bringing upon them commercial embarrassment and prospective ruin. In such a state of things, surely, much cannot be expected from the small native churches that exist, scattered, as they are, over the whole country, and the individuals that compose them, having small incomes, but large taxes; and, on account of their religious profession, having still greater difficulties & discouragements to contend with, than their fellow subjects, in all business enterprises.

And besides all this, the churches in Turkey are scattered in small, separate, and oppressed bodies, over this immense Empire. They cannot render to each other mutual support. They cannot unite in maintaining a pastor or a school teacher. Even here in the Capital, Pera, Hasskeuy, Yeni Kapoo, & Samatia are so far apart, that they cannot have a common pastor, School teacher or Colporteur. In some of the missions, on the contrary,

the Churches, and congregations, are composed of large numbers so situated that all can unite, and support their own institutions, by the force of numbers. It is so to some extent in Aintab, but far more so in the Sandwich Islands. Until compact numbers are granted to a mission, its expenses will be comparatively great for native agency. As soon as numbers increase, the effect of poverty, and oppression will be greatly mitigated, and at length wholly disappear.

These considerations seem to us sufficient to show that we have no guiding principle on this subject, of universal application, but that circumstances must be left to determine the rule, in each particular mission.

Another question suggested by your circular is How far the Missions should have reference to the supply of Missionary Candidates from our Theological Seminaries in America, in deciding how largely to use the Auxilliary agencies?

We are firmly convinced, that, while the greatest possible care should be exercised in the selection of men, & that, on no plea whatever, should an incompetent person be sent into the foreign Missionary field, no suitable missionary Candidate that offers, should be rejected, if there are funds to support him; but it certainly cannot be admitted as a sound rule of Missionary policy, to interfere with, or break up, a system

of active and most useful and necessary auxilliary agencies, or a portion of such a system, to make room for a Missionary, where, comparatively, there would be a great loss to the cause, by such a change. On the score of mere pecuniary economy, for the time being, there might be a gain; but on the score of progress & success in the great work we are aiming at, and consequently of pecuniary economy in the end, there would be a disastrous loss.

In this mission, for example, so far as the Armenians are concerned, we have already said to you, that after one or two more centers are supplied with missionaries from America, we shall ask for no more, but expect to work the field by missionary superintendence of what are called auxiliary agencies. We fully believe that a wise and enlightened missionary policy, the end of which is, in the shortest possible space of time, and in the best manner, to build up native evangelical churches, that shall be immovably rooted in the soil, requires this. But if this plan is carried out, for some years to come, the expenditure for auxilliary agencies, will bear a larger proportion towards the whole expenses of the mission, than you could desire. Shall we, on that account, recommend that more missionaries be sent from America, and that our auxilliary agencies be diminished? And especially shall we be led to do this on the consideration that, otherwise, all the promising candidates for the foreign field, in our Theological Seminaries, may not find places? Our

present views would lead us to answer this question unhesitatingly in the negative. We doubt whether there is a missionary in the field, who, if the question were put to him, whether he would like to dismiss three or four of his most competent native laborers, in order to make room for another missionary associate, who should be sent out to him from America, would not give a prompt and decided negative reply. Nor can we believe that any new missionary, coming out on such a condition as the above, when he saw, with his own eyes, the present state of this field, would be able to remain contentedly, and comfortably on the ground, through years of comparative inactivity, while acquiring the language, when the native laborers whom his presence had excluded from the direct work of the Lord, & ~~drawn~~ had gone back to their farms & their trades. And over against the evils that would result in America from declining to appoint every suitable missionary candidate that applies, (which we know to be very serious) must be placed the evils that would inevitably result here on missionary ground, in the ripe state of our field, from the rejection of promising native laborers whom the Lord has fitted, & called to the work, & upon whom rests the desire, & under God, the hope of these native churches and communities.

From the beginning of our labors the providence of God has remarkably favored us, in raising up well qualified native assistants, and although ~~there have been~~ incompetent persons have sometimes been employed, yet the Mission does not hesitate to reject them, as soon as they are proved to be incompetent. Quite recently

here in Constantinople, and to some extent in other parts of the Mission, we have ~~lately~~ been going through this sifting process, and have dismissed some of the native laborers, who had proved themselves not sufficiently useful; and our principle & aim are, to retain only choice men, and such as are well adapted to the work.

But here we are met by a third question, and, apparently, in your estimation, the most fundamental of all, namely,

Will the Churches in America sustain the foreign Missionary work when so large a portion of the funds is applied to the auxiliary agencies? or, more properly, perhaps, Can they be depended on to sustain a system which is likely to prove so expensive?

Of this, you, of course, are in a position to judge far better than we. Of one thing we feel certain, that, so far as our Mission is concerned, we are in the right track, to accomplish in the shortest possible space of time, and in the best manner, the great object for which the Churches sent us here. Will not this prove also, in the end, to be the most economical plan? If we diminish our expenditure for auxiliary agencies, for the sake of making the expenditure for missionaries proportionably greater, we shall not only put farther off the day

when the work here will be completed, so that American Christians may safely withdraw, and leave the native churches to take care of themselves. Whether the friends of the Board in America will be ready to furnish all that is needed to carry out the present system, or not, we do not know, but we cannot, with our present light, recommend any other; and if it must be changed because of the pecuniary inability of the Board to sustain it, the responsibility of the change must rest with those whose part in the work, ~~by~~ in the providence of God, is to contribute the funds.

The field in Turkey is large; the openings are wide; the number of well qualified native laborers is unusually great; the demand for books is steadily increasing; while, at the same time, the native churches that have been organized, although, slowly, increasing in ability every year, and in willingness too, we hope, to take care of themselves, yet, up to this day, they are unable to maintain, wholly, their own pastors and schools. Of course, they cannot be ~~looked~~ expected to bear, to any great extent, the pecuniary burden of what may be called the aggressive missionary work in this land. Where should they more naturally look for aid than to the American churches?

And here, you will allow us to remark, that there seems to us, to be one important element left out, in the calculation you make of what it will cost to sustain a system of missions, where the rate of Expenditure for Auxilliary agencies, is twice and a half that for the personal, and family Expences

of the missionaries; and that is, that the present state of things is only temporary, and that it will gradually disappear, as soon as the prosperity of the work which occasioned it is carried beyond a certain point. This we think can be shown to a demonstration.

If the churches already formed in Turkey, had been from among the Turks who rule, rather than from among the Armenians, who are the oppressed subjects, no doubt more progress would have been made, by this time, in rendering them self-supporting. As it is, they are just as certainly coming to that point, as the work is certainly making progress towards completion; and soon, so far at least as the Armenian department of our mission is concerned, the amount needed from the Board, both for auxilliary agencies, & for Missionaries too, will begin rapidly to diminish. The church in Aintab has supported its own pastor, entirely, ever since he was ordained. The church in Pera, has recently given us, officially, the most satisfactory assurances that they will, henceforth, no more ask us to aid them in the support of their pastor. Others, will follow this example, and, gradually, all the native churches must come into the same measure. The same will be true of their Schools. The church in Yeni Kapoo pays now one half of the expenses of ~~the~~ its day school, and we hope that by another year, they will pay the whole. The scale of Expenditure of American funds, which, from the necessities of the case, must, in each mission, for a

while, be an ascending one, will afterwards, rapidly descend. It is hardly likely that there will ever be one rate of expenditure, at the same time, through all the missions, to swell the aggregate amount needed from America in any one year, to an impracticable sum; but, as the work goes on, if in one mission, the proportion required for auxiliary agencies is large, in another, it will be small, and in each case, the amount needed will depend very much upon the question — how far the missionary work is a completed work in the country?

We have reason to expect that in prosecuting the work among the Turks, and the Bulgarians, the churches in America will be less burdened than they have been among the Armenians, in supporting auxiliary agencies. In the first place, these two classes of the people are far more numerous; common education among them is in a more advanced state than it was among the Armenians when we began; the experience we have acquired will, we hope, enable us to avoid some mistakes that through inexperience we made before; and lastly, we have reason to expect that among both these classes the developement of the work will be much more rapid than it has been among the Armenians.

In behalf of the Mission & of the Com. ad. interim by whom this letter has been approved, we subscribe ourselves Yours

H. G. O. Dwight
C. Hamlin

Constantinople Feb. 11. 1860

Ackd. Mar. 28. 1860

Pmd. Cal

Constantinople March 24, 1860

Rev Rufus Anderson D.D.
Sec. A.B.C.F.M.

Dear Brother

Your printed letter of Jan. 30, addressed to the Northern Armenian Mission, was duly received, and has been read, and re-read, with the intensest interest, and the most serious consideration. As this important communication is addressed to the Mission, it, of course belongs to the Mission to answer it; but there are some points introduced, upon which the Committee ad interim seem called upon to address the Prudential Committee at once, without waiting for the meeting of the Mission in May. The undersigned have been appointed a sub-committee for this purpose.

And we will speak first, in regard to the projected Protestant College at Constantinople, and its bearings upon our Seminary at Bebek. This College, we believe, is to be arranged, strictly, on the principles of a pay-Institution, and such remunerative prices are to be charged for board, tuition, &c. that, it is presumed, only the wealthier class of citizens, for the most part, will be able to avail themselves of its advantages; and as the general arrangements of the establishment, the style of dress, and living, &c. &c. are to be such as to attract, and

Constantinople 1860 Mar 24

satisfy persons of this class, it is obvious that it must ever be unsuited to those whom the mission would wish to Educate for selfdenying Missionary and preaching labors in this Country. It is not for us to go into any ~~argument~~ inquiry as to the expediency of adopting such a plan for the projected College, (though we are not aware that there are any doubts on the subject among us); it is sufficient for our present purpose to state the simple fact, the bearings of which you can see, as well as we.

It is equally obvious to us, that, Even though the mission were now favorable to the removal of our Seminary from Beirut, and we should then try to avail ourselves of your permission to sell our premises there, the trustees, or projectors of the proposed College, would not be likely to become our purchasers. It is doubtful whether the grounds connected with our Seminary would be considered as available for so large an Institution, but even if this objection were removed, it would undoubtedly work very much against the interests of the College, to put it into the same building where our mission Seminary has been for so many years. It would be impossible to convince the people, that it was not, after all, the Seminary re-produced, in a new dress; — a Missionary Institution connected with the Board; — and the more its supporters should protest against it, the more strongly would people here believe that it was only a clever Jesuit trick.

We would say next, in regard to the amount and kind of force needed for our Seminary, that we are unanimously of the opinion that for the Armenian department alone, two Missionaries are required. This has always been our opinion, and all the experiments we have made, have only confirmed us in the opinion. We know that Mr Clark's opinion differed from ours in this respect. According to his views, as we understood them, all the studies, except those strictly of the theological department, could be safely committed to native assistant teachers. Such a plan, we believe, would be suicidal to the School. It would be a very unEconomical plan, in a pecuniary point of view. The one Missionary connected with the Seminary, would be too much occupied, to give a great deal of attention to the expenditures of the establishment, and, in consequence, the scale would be a rapidly ascending one; rendering it an impracticable thing to procure from the Board's treasury an annual appropriation large Enough to maintain the present number of pupils. Nor would much be saved by substituting another native assistant teacher, in the place of a second Missionary, for the salary of such teacher would be fully one half & probably three fourths that of the Missionary. This plan would operate injuriously, also, on the great objects of the Seminary. The primary object has always been to train pious youth thoroughly for the ministry. The times; the work; the future of

Turkey; all require that some young men should be thus trained by us. But in order to this, a thoroughly educated missionary must go personally into the work of teaching and training. There are many branches of study of the highest importance in a system of thorough education of the mental & moral powers, the teaching of which requires his constant, and personal agency, otherwise the object will never be attained.

Furthermore, the students themselves could never long be satisfied by such a course as the one proposed, any more than the students in an American college could be satisfied, if all the class instruction, and lectures were to be committed to the Tutors. If all the studies at Bebek, except in the Theological department, were left in the hands of assistant teachers, and monitors, we should gradually drive all the best of our students from us, and some would seek in Malta, some in England, and some in America the mental training, and knowledge, which they so evidently desire, and which it is so important they should have.

Let us now very briefly survey the work there is to be done in our Seminary. We may say, there are four general departments, which require the personal presence, & activity of missionaries. There are two departments of study, – the Academical, and the Theological; and then, there is the department of General Superintendence and Discipline; and, lastly, the Boarding department. In the Academical department, besides the study of the Armenian, Turkish, Greek, and English languages,

there are Arithmetic, Geography, Algebra, Geometry, and the higher Mathematics, Mental and Moral Philosophy, and the Natural Sciences, with Lectures and Experiments.

In the Theological Department, there is Biblical Criticism, Systematic Theology, Church History, Pastoral Theology and the Composition of Sermons. If it be asked whether we might not usefully drop some of these branches, we answer, that the combined wisdom of this mission, with the knowledge the missionaries have of the demands of this field, has, again and again, decided that no less thorough a course will answer for our Seminary at Bebek.

In the General Superintendence & Discipline Department, it is plain, that in an establishment where forty or more young men are not only taught, but boarded and lodged, — a great deal of time and thought must be required to superintend the whole, to examine and decide cases of discipline, and keep all the machinery in proper working order.

And in the Boarding Department, there must be a regular, constant, and watchful supervision of the store room, the dining room, and the kitchen; stores must be purchased in quantities, and generally in the city — six miles from the Seminary; and they must be purchased with great care and economy; they must be taken care of after they are bought, and dealt out under the missionary's own superintendence; and, in short, the greatest forethought and watchfulness are necessary, to avoid loss, in purchasing, and waste, afterwards. Experience has proved that whenever the missionary is careless on these points, or commits this responsibility to others, the expenses of the Establishment

immediately begin to rise.

Now, it seems to us, that, to carry on all these departments in a practicable and satisfactory manner, no less than two Missionaries can be thought of, as being necessary for the Bebek Seminary. As things are here, however, those brethren who have this responsibility will always be expected to perform more or less of other missionary labor, outside of the Seminary, in connection with the preaching, or the book department.

As to the Mussulman department of the Seminary, it is, at present, very small, and may be so for some little time to come. It will no doubt, one day, be large, and the question of its being, ultimately, entirely separated from the present Institution, must sooner or later be thoroughly discussed, and then, we shall be able to avail ourselves of a longer experience than we have at present.

This naturally introduces the question of the Mohammedan department of our Mission. There would seem to be a misunderstanding between you and us on this subject. We well knew that no distinct mission to the Mohammedans was to be organized. We have already expressed our own opinions as adverse to this, for the present, and have alluded to the great advantages we have, in reference to labors among the Mussulmans, by being scattered over the whole country, having, every where, preaching places open for the Armenians, and often in the Turkish language. No distinct & separate organization of a Turkish Mission seems to us, now to be called for.

At the same time, we supposed that you had assented to our having a Mohammedan department of our Mission, as we have a Bulgarian department, and an Armenian department. But there are some expressions in your letter of Jan. 30, and especially in your own explanations of

the meaning of the Resolutions of the Prudential Committee, which lead us to doubt whether you intend that we shall have any such department.

To make our meaning plain, we will speak in reference to the actual state of things. In the City of Constantinople, the number of baptized Turks is fifteen and the number of religious inquirers of this class, or of individuals seeking for religious conversation is getting to be very great. Mr Williams has had sometimes, as many as forty individual Turks, calling upon him in a week. It is plain that no Missionary, with his hands already full of other work, can undertake to attend properly to all these Converts and inquirers. The Missionaries in the Armenian department who know Turkish, can and do, with the greatest delight, assist in the work among the Mussulmans. But even the present amount of active labor required for this class, is fully enough to occupy the whole time of one man. Mr Schauffler conducts a service for the Mohammedans every Sabbath Evening, besides preaching occasionally in Turkish in the Seminary & in the Chapel in Yeni Kapoo; but, with the translation of the Turkish Bible, and the preparation of other books in his hands, and a great amount of miscellaneous business, he was evidently becoming crushed under the burden of his labors. We therefore, a few weeks since, designated Mr Trowbridge, one of our number who had made the Turkish his study, to the Mussulman work; and gave especially to his charge, the Mussulman inquirers and Converts. Henceforth, according to our understanding, his special and appropriate field, is to be the Mussulman field, although, of course, he will be ready to do good unto all men as he has opportunity. In making such a designation, have we done any thing contrary to your views? And, if in the course of the year, the number of Turkish inquirers should greatly increase, if they should come to us by thousands, and tens of thousands, —

and we could find a brother in the field whose labors would allow of the change, – would you object, if we should designate him wholly to the Mohammedan work? And if we were to call loudly upon you to send us out one, two, three or more missionaries, in a quiet way, whom we might designate to this particular department, would you not respond to our call, if you had the men and the means? Would you hesitate to do so any more for their being asked for for the Mussulmans, than if they had been requested for the Armenians, or the Bulgarians?

This is a point upon which we greatly desire to understand you. Some expressions in your letter, if interpreted strictly, seem to us to imply that you could not thus designate men expressly for the Mohammedans. You say "The Committee renew the expression of their "belief that it is inexpedient to constitute a separate "Mission for the Turks, or to designate Missionaries "expressly to that people. No such designation was "intended for Mr Herrick. He was sent to teach in "the Bebek Seminary, in the Turkish language, which "would, of course, include the Turkish youth."

Again you say "Were there now an imperative call "for such a Mission (i.e. one to the Mohammedans) that department "of labor would have to be relinquished to others, on acc "of the great additional cost. Dr Schauffler, as you a "aware, came into his present relations to the Turks, on th "transfer of the Jewish mission to other hands, and there is a spec

in his relations."

The strict interpretation of the above language would seem to imply a very different programme for the Turkish department of our mission, than we had supposed was to be our guide; but we are unwilling to think that you intended such a construction should be put upon your language; and, especially, that you intended us to receive what you wrote as authoritative, decisive, and final.

Now, in regard to the Mohammedans, and what we are called upon to do for them, we wish to give you, in as few words as possible, our own views.

1. The Mussulman field is large, — ten times as large as the Armenian field, and it seems to be in a highly interesting and promising state — especially just now at the Capital. We should not be so much surprised to find ourselves beset by several thousand Mussulman inquirers here, in the course of a year or two, as we are at what we have already seen among them.

2. The difference in language and religion render the plan impracticable for the same individual to be a full missionary to both the Armenians and to the Turks. No one can be fully qualified to act among the Mohammedans, who has not made himself familiar with their religious ideas. He must make the Koran, Mohammedan traditions, and Mohammedan modes of thinking and reasoning, a special study. He must be a thorough master of the Turkish language, not only so as to speak it fluently, but also, to read & write it in the

Arabic character. A missionary without all these qualifications may be useful among the Turks; but he can never be considered as fully furnished and prepared for this department of labor.

3. We may conduct a Turkish department to our mission at a comparatively small expense. We may not be called upon to place a single additional missionary for the Mussulmans, at any of the existing stations in the interior of our field, which is already supplied by two men: The only change that will be called for in the interior of Asiatic Turkey, will probably be to designate one of the two missionaries to the Mohammedan department, whenever & wherever circumstances may seem to require it, as we have already done in European Turkey; or where this is not practicable, to make such a change in the location of missionaries, as will secure a missionary to the Turkish department, wherever it may seem desireable. No doubt, new stations among the Mohammedans will by & by, have to be occupied, but perhaps not faster than it will be desireable to withdraw the missionaries from the Armenian work, and leave upon the existing evangelical churches the responsibility of taking care of themselves.

In the Capital, with Mr Schauffler, Mr Trowbridge & Mr Herrick devoted expressly to the Mohammedan work, we do not expect, at present, to call for the designation of any more brethren to that department, although it is impossible for us to say how soon the necessity may be laid upon us of doing so.

4. We regard it as very important to keep before our own minds, and the minds of the Prudential Committee, that, if the Board shall enter fully, as we hope, into the Mohammedan work, it will not be implied thereby, that the number of their missionaries in Turkey must be doubled or trebled; or, that, because their expenditure for our Mission is now nearly $80000 a year, it will then be $160000, or $240000. The Armenian work, so far as missionary labor is concerned, will, by & by, be a completed work; so that we can not only safely withdraw and gradually leave the native brethren to take care of themselves, and cooperate with us in aggressive efforts among the other races around, but it will be our bounden duty so to do. The gospel will be planted; churches will be organized; and pastors ordained over them; and, according to the true notion of the work of a missionary, — we must then go to the regions beyond, — that is, to the Turks, the Kurzlebashes, the Koords, &c. until the whole of Turkey is Evangelized.

5. If the Board now decide that our Mission is not to take hold, in earnest, of the Turkish work, we feel persuaded that it will dishearten every missionary in the field, and also operate most injuriously upon all the native churches. This last consideration has so much weight upon our minds, that we feel bound to call your special attention

to it. We have already seen enough of the operation of this religious movement among the Mohammedans at the Capital, on the existing native Churches here, and in this vicinity, to convince us that a withdrawal, on our part, from the Mohammedan work, would operate very disastrously on our native Armenian brethren. The Conversion of Mohammedans is proving 'as life from the dead' to them; and it is obviously our part to foster, as much as possible, this missionary spirit in the native Churches. No doubt God intends to use these native Churches, chiefly, as his instruments, in spreading his work among the millions of Mohammedans in this land. But, we stand in such a relation to the Churches, that a withdrawal, on our part, from the Turkish work; or entering into it, as though it were a collateral, and comparatively unimportant object, in our view, and not the great consummation to be aimed at, of all our labors here, — would inevitably dampen their ardor, and hold them back from their duty for many years to come; and happy would it be, if it did not end in the entire drying up of their piety, and the complete extinction of the light God has kindled up among them.

We see the difficulties of your position, and we deeply sympathize with you in all your present embarrassments. We pray, earnestly, that God may bestow upon his people in America, such a love for Christ, & his work, and for the lost souls of their fellow men,

as shall lead them cheerfully to contribute to the utmost of their ability, for the support of the missionary enterprises of the present day.

But whether our beloved fellow Christians in America are brought to feel the full measure of their responsibilities, or not, one thing is plain to us, namely, that God calls us to place before our minds no less an object than the peaceful conquest of the whole of Turkey, to the scepter of Immanuel our King. Other missionaries, of other countries and societies, are nobly taking part in the work, and are laboring with great zeal and perseverance for the conversion of particular classes; but the providence of God seems to call the missionaries of the American Board to labor for all the millions of Turkey, and, especially, - to put the reigning people of the land in full possession of the Gospel of Christ. With missionary stations scattered all over the country, and closely connected as we are with more than forty native Evangelical Churches, it will easily be seen that advantages of no ordinary kind are put into our hands, for attempting this great work. How then can we fail to see and feel our responsibilities? And how can we cease, affectionately, and earnestly to urge upon you, and upon all the beloved Churches that contribute to your funds, to come up with us, "to the help of the Lord, - to the help of the Lord against the mighty."

It is impossible for us to dismiss this topic, without alluding to the present position of our

brother Schauffler in relation to the Board. At our last Station meeting, he startled us all by the announcement, that, in consequence of the ground you seemed to assume in your printed letter, in regard to the Turkish department of our Mission, he had felt it to be his duty to resign his connection with the Board, as one of its Missionaries; and had actually sent in his resignation to the Prudential Committee! We sincerely hope that the explanation you will be able to give of your real meaning in that letter, will be such as to satisfy Brother Schauffler that there is really no reason why he may not continue to labor with us, in connection with the Board. In order to this, however, he must have associate missionaries expressly designated for the Mohammedan work. No man can long bear up, under such a pressure of labor & responsibility as have come upon him during the last few months.

We would say, in regard to the Education of Bulgarians, that none of us here have ever contemplated such a thing as bringing young men of this class from the European provinces, to be educated in our Seminary in Bebek, although, under a mistaken notion, funds from England have been placed in our hands for this purpose.

Such is the desire of the Bulgarian parents, for the Education of their Children, and such their Spirit of Enterprise, that we are expecting to be called upon to afford comparatively little pecuniary aid, for the

support of common schools among them. It will, however, doubtless, fall to the Mission to give to a select number of promising young men and women of this race, a thorough Christian Education, which, by the blessing of God, will fit many to take Charge of the Common Schools in the Country, and many also, we hope, to preach the everlasting gospel. Most of the funds requisite for such Christian training Institutions, we doubt not, will be offered to us from England; and we trust, that when the proper time comes, we shall have the sanction of the Prudential Committee, to the Enterprise.

The Mission at its approaching meeting in Kharpoot, will doubtless take into serious consideration the subject of native pastors, so opportunely presented in your letter. For ourselves, we will say that, for some time past, the reluctance of the Churches, in our district, and also of most of the native preachers, has prevented us from making any progress in the direction you mention. Previous to the reception of your letter, however, we had begun to advance somewhat in the matter, and before this year is out, we hope to be able to report to you the settlement of at least three or four additional pastors in this part of the field.

We will simply state, in closing, that this letter has been read at a regular meeting of the Committee ad interim, and received its unanimous approval.

In behalf of the Committee ad interim,

We subscribe ourselves, very sincerely,

Yours

H. G. O. Dwight
E. E. Bliss } Sub-Committee

Bliss —

Constantinople
March 24. 1860.

Rec'd. Apr. 23.

Ans'd Apr 27.

✓ Pub Lib

Kharpût June 5. 1860.

Rev. Dr. Anderson
Miss. House Boston

Dear Bro.

The twentieth Annual Meeting of the Northern Armenian Mission, the first held in the interior, is now drawing to a close. To accompany the Minutes, Reports and other documents of this meeting we forward, according to our custom the following letter. The Meeting was composed of twelve delegates including one from the Assyrian Mission and five corresponding members. Mr. Dodd our delegate to the Southern Armenian Mission and Mr. Rutting the delegate from the Southern Mission were providentially detained from attending the meeting. The place of meeting is by the post-route two hundred and fifty hours or 750 miles from Constantinople. Five years ago there was no openly known protestant in this place, now there are a church of thirty six members, a great congregation, a training School for Native Pastors and a work of great interest and promise opening all around. On Monday of the second week of the Meeting the examination and ordination of the first pastor of the Church took place. The Council, invited by the Church, was composed of the Missionaries present together with the delegates from the sister churches of Diarbekir, Arabkir and Keban Maden. The examination of the Candidate was highly satisfactory, and the ordination services before a congregation in the open air of 900 persons were exceedingly interesting. The presence of Mr. Dwight, the pioneer of the work in this region added greatly to the interest of the occasion. Seven years ago you expressed regret that Mr. Dwight had sent seven young men to Bebek leaving no protestant in Diarbekir. The pastor elect was one of those young men, another is the able and acceptable preacher to a congregation of two hundred or more in Diarbekir.

The reading of the reports of the Stations, and the other reports together with the letters from the Missionary House, occupied two days. The Station Reports are of unequal length, some enter into particulars more than others. Incidents similar to those narrated in some

of the reports have occurred at all the Stations. The working of the good leaven of the Gospel has been followed by like results all over the field. We have reason to feel that there has been progress in the right direction, not as great as we have desired but such as to call for gratitude and praise to the Lord of the Harvest.

The thing more noticeable than any others in the several Reports is the land not yet taken possession of. The delegates from the Cesarea, Sivas, Bagchejik, Erzroom and Kharput stations called the attention of the Mission to large unoccupied and uncultivated portions of their several fields of labor. The Annual Meeting being on the extreme eastern line of the Mission gave opportunity for the delegates on their way to the meeting to take a view of the land. For instance the delegates from Constantinople Philippopolis and Bagchejik came through Marsovan, Tocat Sivas and Arabkir They found on every side large and populous districts unexplored even, and the field every where inadequately supplied with laborers. The discussion of the 'supply of the field' laid open to view still more the weakness of our position in the advanced posts already occupied. Two men were required for Bebek and one for Erzroom, to be associated with a new man from America, and though the meeting very readily recommended Messrs. E. E. Bliss and Pettibone for the supply of Bebek, the whole Mission was searched through and through for a man for Erzroom. Nothing but pulling up of some working man, inflicting positive injury upon the work in some place now occupied, or neglecting some post which should be reinforced, met the inquiry: can this or can that one go to Erzroom?

The discussion of the 'supply of the field' took up a large part of seven days of the Meeting. It was examined with great deliberation and much prayer. Many plans were proposed which were looked at separately long and patiently. The final arrangement was made under the pressure of this idea: a sacrifice must be made somewhere Erzroom must be occupied.

The action of the Mission in suspending the Armeno-Turkish Avedaper and reducing the size of the Armenian, was taken solely in consequence of the distress of the Board's Treasury. The paper is regarded as a valuable agency and one which is increasing in value from year to year

From the Report of the Treasurer and the Resolutions adopted by the Mission in reference to it, you will see that the Treasurer and the Mission concur in adopting definite and safe regulations for the use of the Appropriations.

The impracticability of giving every church a pastor, referred to in the Resolution on that subject, arises from the great want of suitable candidates. In the judgment of the Mission it is not expedient to place men of uncultivated minds over the Churches as Spiritual Shepherds. Compared with the number of Churches organized there are few educated young men. Here is the great want of the Mission. How soonest and best to meet this want has received of the Mission the most deliberate consideration.

When we take into account the low state of education in which for the most part our helpers are found, we do not think that anything less, whether it respects the time or amount of Study, than that proposed in the New plan for the Khasiet school will be sufficient for training Pastors for these Churches. You will notice that the plan now recommended for the School proposes to extend the term of Study from three to four years, with the provision that the winter vacation be fifteen weeks long, which reduces the actual term of Study to within Eight weeks of that provided for in the original plan. As this plan allows the student a period of more than three months for labor in the villages, during the winter - a period equal in value to six months of any other season of the year, instead of regarding the term of Study as extended from three to four years, the additional term should be regarded as making up for the long vacations.

The Mission was unanimous in recommending the establishment of a Select School for females in the interior. By some it has long been felt that girls educated at the Capital are by that education unfitted for the work in the interior whether as teachers or wives of native helpers. The aim of the School will be to educate: ~~first~~ the wives of those who are in

the course of training for the pastoral office, 2) and girls who may become teachers and wives of helpers and pastors. — to educate and raise them in the positions which they already occupy, not to raise them out of and above that position; not to change their habits of daily life, as it respects their manner of eating or mode of dress, but to prepare them to exert a refining and elevating influence in their own homes, as sisters wives and mothers.

The division of the Mission which is proposed is not liable to the objections to which you refer in your letter of the 30th of Jan. It came before the meeting not so much in the form of a division as of an union of the Eastern part of the Armenian with the Assyrian Mission, an arrangement which we trust will meet your approbation and greatly facilitate the working of the Missionary forces in this Empire.

The supply of Erzroom we regard as the first step toward the occupation of Van to which you have called our attention. Provision has been made for visiting the place by Mr Richardson during the year. Native helpers will also be sent there to prepare the way for its occupation by the two missionary families which we request you to send out during the coming year.

We have placed Sivas first on the list of places to be supplied with new missionaries from America, because in our opinion the reinforcement of that station is of the first importance.

The ample minutes of the meeting render it unnecessary for us to refer to many other subjects which were discussed.

Twenty-two sessions for business were held, which including the introductory devotional exercises embraced Eighty two hours.

The devotional exercises of the family and of the meeting were especially interesting from the fact that all were uniformly present. — The 17 members, the wives and children of Messrs. Walker Ball & Pollard, Mrs. Lobdell & her children together with the families of the Kharpût Station 37 persons — 23 adults and 14 children, morning and evening assembled around the same altar for prayer & praise.

In behalf of the Mission.

J. W. Parsons
Tillman C. Trowbridge } Com.

Rec'd July 27th
Richardson
Van
J.

Tharpoot, June 6th 1866.

To the Prudential Committee
of the A.B.C.F.M. Boston.

Dear Brethren.

Accompanying this you will please find an Estimate of Funds needed from the Board, for the N. A. Mission during the year 1867. In accordance with the instructions of the Mission, the Committee on Finance make a few explanations. 1. The Mission approved of the principle of "Providing for all the wants of the Mission from the appropriations of the year." and also voted to make out the estimates on the basis of a reduction of $6000. from the amount granted for 1866. which amount was 67.636 Spanish Dollars. The amount now asked is 61.631 Sp. Dollars or 6.005 less. This reduction has been made with great difficulty & with great sacrifices on the part of some stations. It has led us to make the closest scrutiny of every item in the whole sum. The Committee first received the station estimates & after consultation with the delegates one by one, succeeded in reducing to $65.799. They then came before the Meeting & were reduced to the same opinion. To do this we have been obliged to discontinue the Ar. Turkish Newspaper & reduce in size one half, the Armenian Newspaper. Also to strike off 10 pupils from Bebek Seminary & 5 from Hasskeuy B. School in hope that some

assistance may be obtained for these institutions from the S. M. A. Society — For Printing we ask only $2500 whereas we need $4000 the sum asked last year —

2 — Salaries — In accordance with the vote of the Prudential Committee in regard to "Increase of Salaries & including Rent in Salaries" we have made some changes — Mess. Byington & Parsons have voluntarily relinquished each $100 of Salary & 50 have been struck from the Salary of the Missionary at Adrianople, with the consent of the Delegate from Bulgaria — The Mission recommends an addition to the Salary of Mr. Washburn of $300 as his expenses are increased by high rents & cost of living in Peru & it seems desirable that he should be there on acct of his connection with the Inosan. Also 50 each to the salaries of Messrs. Farnsworth & Leonard of Cesarea & 75 to that of Dr. West all on acct of Rent. Dr. W. had no appn for Rent last year — These 4 items are found in Appendix No. 1 & if allowed may be incorporated in Salaries under the respective stations of the Persons concerned —

3. As usual, the Estimates are in Spanish Dollars — Four Sp. Dollars make one Turkish Pound & the Relative values of the Turkish & the English Pound are 100 and 110 — The £ sterling therefore = 4 4/10 Sp. Dollars while it is about 4 84/100 American Dollars or in other words to meet the estimate of £1. 6 3 Sp. Dollars

an appropriation of $7,794 Am. Dollars is necessary. Until within one or two years this 10 per cent difference has been added at the end of the estimates, but we perceive it was not so done last year. The fact was mentioned to the meeting but since it was the unanimous opinion that this difference in the values of the American & the Sp. Dollar here, is known to Mr. Gordon & the Prudential Committee & since it seemed impossible to reduce our estimates to $1,635 Am. Dollars it was decided to make the sum the same as this year less $600 dollars.

In appendix No. 1 is an item of 385 dollars to cover Brokerage & Commission of bills remitted by Mr. Gordon to Cantón.

4

In Appendix No. 2 are some items quite necessary, but placed here as they are over & above the sum we are authorized to ask. If, however, the Treasury of the Board will allow we hope these sums may be added to the sum appropriated.

5

We ask from the F. M. & A. Society $1,631 Sp. Dollars or nearly £200 sterling. We need & hope to get it.

In behalf of the Mission

W. Muller Ames

S. F. Pettibone

H. N. Barnum } Committee

W. W. Morrison

and Mersin.

Kharpoot June 6. 1860.

Rec'd July 27

Acknowledged Aug. 8.

✓ Explanatory of the Estimates.

300 to Mr. Washburn

J.L.

Wrote Mr. Washburn June 8/61.

Constantinople June 26, 1860

Rev. R. Anderson D.D.
Sec. of the A.B.C.F.M.

My dear brother

I have been somewhat surprised to hear that our good friend the Bishop of Jerusalem, has written to America, with a view to interest the Episcopal Church there in sending out a Mission to Diarbekir: I am sure that it is with no spirit of opposition that he has done this, but simply because he felt impelled to the step by a sense of duty. And yet I feel quite confident, that he never could have done so, had he known, fully, the nature of the movement in Diarbekir, to which his influence is thus giving countenance, and the true character of the men who are engaged in it. They are a few, unprincipled & disaffected characters, such as may be found in every place, with no serious & earnest religious views; and no interest in the spread of the truth as it is in Jesus; but are impelled simply by a spirit of opposition to the work of God ~~in Christ~~ that is going on in that place. Probably, in every place in this land

where you have long had a mission, similar characters could be found; who would hail an opportunity of securing powerful foreign aid in opposing the missionaries of the Board. We have such persons here, & at this very moment they are organizing themselves for a similar movement. The leaders among them have, for years, been seeking to get into the employment of the Missionaries, or to procure pecuniary aid in one way or another, but failing in all their efforts, they have gone off disaffected, and are now trying to show themselves off as very zealous Episcopalians, in order to deceive our good friends in England & America, & draw them into the field, in antagonism to our mission.

I trust that the movement will not succeed. I am sure that no truly Evangelical Episcopalians would enter into such an alliance, & engage in such a work, could they know beforehand the real facts in the case. And if they should unwittingly be drawn into such an enterprise, they ~~[illegible]~~ would greatly embarrass the work of Christ in this land, & find themselves in a most uncomfortable position.

I remain
Most truly Yours
H. G. O. Dwight

There have been several instances of late, when persons in the Old Armenian church, having a quarrel with their bishops, have come or sent to us, professing a desire to become Protestants, & inviting us to join their party & provide them with teachers &c; but on learning the character of the movement, we have invariably declined all sympathy with it, & refused to lend our names or influence to support it. Did we do right? Yes

W. Goodell

I concur in the view taken of this matter by the meeting at Kharpoot. All that we know of this and similar movements is indication of a thoroughly worldly and unworthy policy. I have not a doubt that any candid, pious missionary from the Ep. ch. who ch. go to T. expecting to find a community, large or small, exhibiting the feelings professed by those who ask for his coming, would be sore & sadly disappointed.

E. Riggs.

Constantinople June 26, 1860.

Rec'd July 21.

Acknowledged Aug. 8.

On Egyptian Project for Diverting Water.

Copy sent to Dr. Hyde.
July 27.

Constantinople, July 14. 1860.

Rev. R. Anderson D.D.
Dear Brother,

The undersigned were today appointed a committee to express to you the views and feelings of the members of this station respecting the continuance of Bro. Schauffler's connexion with the mission.

It was with deep regret that we learned at our meeting last week that he had sent a second letter of resignation; for though we might confidently hope that his transfer to another connexion would not mar our pleasant personal relations, yet we apprehended that any such transfer might prove injurious to the work here, and to the cause in our own land.

We have no doubt that Bro. Schauffler ought to be relieved from the care of the active missionary work among the Turks, and the superintendence of native helpers in that department, so as to give his time and strength to the preparation of the Turkish Scriptures, in which he is engaged. With this view we some months ago designated Mr. Trowbridge to the active Turkish work. In consequence of his transfer (by the mission) to the Erzroom station, Mr. Dunmore succeeds to his duties here, and arrangements are already

Constantinople June 26. 1860.

in progress for carrying out the plan of labor for the Mohammedans adopted before Mr. D. left to attend the annual meeting.

Today Mr. Schauffler expressed to us his satisfaction with these arrangements as affording him the relief from responsibility which he needed, and stated that he is now willing that the question of his being transferred to the Bible Society should be left entirely to you; and that if the Prud. Com. think best, he will quietly go on with his work retaining his connexion with the Board and with the mission. The satisfaction with which this announcement was received was decided and unanimous, and it was for the purpose of expressing this satisfaction that the undersigned were appointed a committee.

May the connexion which has subsisted for these twenty eight years, not now be sundered; and may the Lord vouchsafe to Bro. D. and to all who labor directly for the salvation of Mohammedans special encouragement in their anxious and arduous work.

On behalf of the Constantinople station

Most truly yours,

Elias Riggs } Committee
Edwin E. Bliss }

on Dr. Schaffner's case,

Constable, July 14, 1860.

Rec'd Aug. 10, 1860.

ack'd Jan. 17, 1861

Pub. Cert.

Mr. Dr. Johnson, M.D.

33 Cambridge Square

Boston, Ms.

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Smyrna. July 14th 1860.

Revd & Dear Sir

You will have noticed among the proceedings of the South American Mission, I suppose also in those of the A. B. M. a resolution of acknowledgment & thanks to R. J. Van Lennep Esq for his services in our legacy matters. We do feel under great obligations to him. The services he renders if paid for wd be worth two or three hundred dollars a year - and he gives them out of true love to the cause of X.

We wish to suggest to the Prudential Committee that some recognition by the Board of these services wd be pleasant to Mr. V. L. - and also to us. Do you not sometimes elect persons honorary members of the Board, apart from pecuniary contributions, and as an honor. If in some such way - or at least by the passing of a resolution you cd manifest to him your appreciation of his kindness, it wd we think, be a good deed.

Yours truly.

Daniel Ladd

Eli Dodd

Revd R. Anderson DD.
Secretary of A.B.C.F.M.

Smyrna. July 14, 1860.

Rec'd. Aug. 8.

Ans. Aug. 15.

Mr. Van Lennep

Pub. Cor.

Rev. H. Christmas &c.

Smyrna 9 a. 13. E. Ehs

Constantinople Dec. 11/60.

To the Rev. R. Anderson D.D.
&c. of the A. B. C. F. M.

Dear Sir.

You will see this have heard of the severe affliction with which it has pleased God to visit our station in the death of Mrs. Dwight. She has gone from the side of her husband whose heart has for so many years "trusted in her" for wise counsel & most efficient aid not only in the care of his family but also in his missionary work; — She has gone from the midst of her children whom she so earnestly & untiringly sought to teach the right way of the Lord; she has gone from our missionary circle, where her high consecration to the service of Christ, her prayerful spirit and her readiness for every good work were a bright & shining light to us all; — She has gone to her rest — and while we cannot but mourn with & for our bereaved brother & his motherless children and for our own loss also, — yet we do feel that it is

true that "Blessed are the dead who die in the Lord" they are blessed in the rest to which they attain. And such blessings come to us in the precious memories which remain to us of their faith & patience - It is emphatically so in reference to our departed sister.

In considering what the Lord would have him to do under this most unexpected change of his circumstances (for his 2 elder daughters having been already sent to the Seminary & Christ at Smyrna the death of Mrs. Dwight leads almost necessarily to the breaking up of his family) our Brother has been lead to think that possibly one design of this Providence may be to open the way for his visiting more extensively than he could otherwise have done the various missionary stations of Asiatic Turkey - The missionaries of the interior have often urged Mr. Dwight to make the tour of their stations & have expressed a strong conviction that such a tour would be of great benefit to them personally - to the churches under their care & to the work generally. And when at our last station meeting the proposition was made that he undertake such a tour during the coming year it met with the most hearty

approval of all, and the undersigned were appointed to address you on the subject —

Mr. Dwight was appointed by the last meeting of the Northern Armenian Mission as their delegate to the next meeting of the Southern Mission — This appointment by Divine permission he intends to fulfill and an appropriation of $100. has been already made to cover the expense.

It is now proposed that he go on from that meeting to the meeting of the mission to Eastern Turkey, and thence to Van & Persia to Oroomiah returning as on his former journey through Russia to Erzroom & Trebizond — This would be the general outline of the tour, to be modified however as the time & circumstances might require and especially as might be found necessary in order to enable him to see as far as possible all the stations of the different missions on his way. — This last indeed would be the principal object of the tour.

Our station have unanimously voted to approve of Mr Dwight's making such a tour — As to the expense we can only make an approximate

estimate of the amount necessary - but would ask the Prudential Committee to make us a special grant of $600 to meet it - This with the $100 already appropriated would probably be sufficient - we do not think that less would be - for Mr Dwight at his time of life can not have with as little pecuniary for comfort as in his younger days -

The good results to be hoped for from such a tour will so readily occur to you that we do not deem it necessary to dwell upon them - Mr Dwight's long experience in the Missionary Service - his intimate acquaintance with the work in Turkey from the beginning eminently qualifies him to make such a tour a means of great good to all concerned -

We would express the hope that the state of funds in the Treasury will enable the Prudential Committee to grant the above application at once -

In behalf of the Constantinople Station very truly yours

Edwin E. Bliss, / Com.
G. W. Dunmore

P.S. Whatever the decision of the Com. may be it is very desirable that we be informed of it as early as possible.

Constantinople Dec. 11. 1860.
Recd. Jan. 5. 1861.
Rec'd Jan. 7th

Rev. R. Anderson D.D.
Sec &c &c

Smyrna - Jan 28th. 1861

Dear Bro —

I desire through the Prudential Committee to bring before the government at Washington under its new administration, some matters connected with the Consulate in Smyrna. Were it simply the civil relations of the Consulate that were concerned, we wd not feel it our duty to come forward in this manner, & especially wd we be unwilling to ask the Am. Board to concern itself in the matter, but the things of wh. we wish to speak directly concern our work.

As preliminary to what we have especially to say, we will premise that efforts have been made repeatedly by the American citizens here to secure a change of consuls. Such papers will doubtless be found in the archives at Washington giving their reasons for this. But though these efforts were unanimous on the part of the American community here, they were unsuccessful. The influence of personal friends of Mr. Offley at Washington was more powerful than the unanimous wish of the Am. citizens concerned.

Three years ago one of the undersigned addressed the Revd Geo. Wood Secretary at N.Y. upon the subject bringing forward those points wh. concern our work. Influential Xtians in N.Y. interested themselves in it. The matter was brought before Gen. Cass.

Consulate Smyrna, Dec. 11. 1860.
Recd Jan. 5. 1861.

He acknowledged himself satisfied that the complaints were just and the present occupant unworthy of his post - and promised a change. The name of Aug. Van Lennep of N. Y. (brother of the missionary at Erzerum) was a man every way fit - and worthy of the post was presented and he personally rec'd a promise of the place from Jun. Cabt - but Mr. Buchanan refused his sanction to the dismissal of Mr. Offley on private grounds. It thus appears that there have been and perhaps still are powerful influences at Washington to retain Mr. Offley at his post.

Our present complaint is not of any neglect of our personal interests or attention to our personal wants. We have no personal complaint to make. But we complain that the influence of the consul with the local government, instead of being used to encourage civil & religious liberty is steadily and persistently exercised on the side of ecclesiastical oppression for the suppression of freedom of opinion.

This influence is exerted mainly by the dragoman of the consul, who are bigoted Armenians, but the Consul himself being a Greek in religion seems to sympathize with them & to use whatever influence he exerts on the same side.

You are aware that a consul rarely sees the pasha himself. The dragomans are his representatives with the government, have the ear of the authorities at all times, and carry with them all the influence of the consulate, and all that influence here in Smyrna is exerted on the side of ecclesiastical tyranny.

you know that it is not generally from the ottoman government, that persecution for religious opinions proceeds, but from the ecclesiastical rulers of the Greek sects. The Turkish authorities make some laudable though feeble efforts to prevent this ecclesiastical oppression, and the representatives of England & other Protestant countries, usually second those efforts & encourage the gov.t in this laudable course, and even bring to their notice cases of persecution, and urge redress, but the influence of the U. S. Consulate in Smyrna is thrown into the opp. scale - is used to strengthen the hands of the oppressors, and to discourage governmental interference. Of this we c.d produce evidence ~~to do so~~ of repeated & flagrant instances.

We do not ask that the U. S. consulate s.d assist us in proselyting men, that it s.d exert any influence towards the propagating of our doctrines, but we do ask, and we believe that the government of our free country will require that its representatives here s.d stand by the side of those of England, Holland & other protestant countries, in powering an oppression & ecclesiastical tyranny and in strengthening the hands & encouraging the feeble efforts of of the Turkish authorities in that direction.

We might say much concerning the use they dragomans make of their position & influence in lawsuits between natives, in wh. they have no proper concern. but when they are bribed to interfere such cases are well known in the city - and go to the consulate through the dragomans. the unw & undisputed reputation of being implicated in a great amt of venality & corruption. and cause the Whole body of Americans to blush with shame

While these our complaints are directed more against the dragomans we cannot avoid expressing our opinion, that the easiest & best relief from this state of things is in the appointment of a new consul.

Sd our expression of our preference as to who fill the place be asked. we wd say that if Mr. Aug. Van Lennep wd now accept the we sd be greatly pleased with his appointment. but we wd be glad to welcome any true American. one whose feelings and sympathies truly represented the people we are proud to call our compatriots.

We present these facts & views to the Br. Committee leaving it to them to exercise their own discretion as to the use that shall be made of them

Your truly. Daniel Ladd
E. M. Dodd

Received March 27, 1862

1 172

Constantinople June 15 - 1861.

Rev. R. Anderson D.D.
Secretary of the A.B.C.F.M.
Boston,

Dear Brother,

We are just now closing our annual meeting, and the undersigned have been appointed a Committee to write you and endeavor to give you a better understanding of some of our doings, than you could obtain from merely reading the minutes.

Just as we were assembling from our different stations, almost every newspaper and private letter, which reached us from our native land, brought us the thrilling tidings that dreadful war was there beginning to absorb all other interests, and call into requisition the vast resources of our beloved country; and every post which has since arrived, only serves to confirm our apprehensions, that God is about to chastise our beloved land with the dreadful scourge of civil war. We pray that it may not be so. We have held a special meeting for prayer in reference to this subject, as you will see by the minutes. Still this outburst of war makes us feel, in accordance with your circular

on the subject, that during its continuance the means furnished by the churches for carrying forward the missionary work are likely to be seriously curtailed. This conviction has had its influence on a great part of our transactions at this meeting. We have endeavored to curtail expenses in every direction where it could be done, without very serious and manifest detriment to our work; so that our estimates do not present the actual wants of the mission, in order that a healthful growth of evangelizing power and influence in the field may not be hindered. We have taken measures to reduce materially the expenses of our seminary and boarding school, and of our native agency, making some of these changes indeed, not on account of pecuniary pressure, but on general principles of economy and missionary policy. Some of us have voluntarily reduced our salaries $25, $50, or $100, hardly knowing what retrenchment could be made in our family expenses, in order to enable us to make this reduction.

You will see in the minutes resolutions, detailing the plan, on which further retrenchment shall be made in our expenditures, should we hereafter be driven to this sad necessity, which we earnestly hope and pray may not be laid upon us. We did not wish to leave the whole responsibility to the Committee ad Interim

to act on so important a matter, when the necessity for action may arise.

You will also find a resolution to ask for no additional missionaries, with the exception of two female teachers therein mentioned. It was not however intended by this to recall the request for the return of Mr. Hutchinson, if his health permits, or for another man, in case he cannot be sent, to labor for the Turks, in accordance with a vote of the Committee ad Interim, communicated to you last winter; and we believe you will reinforce this department, as soon as you are able. The need is urgent, as Mr. Herrick is left quite alone at this station as our missionary force for this people, except as he is assisted by those whose hands are already full; while two English societies are vigorously engaged in occupying the ground, to which reference is made in our resolution on the subject.

We suppose that our Methodist brethren have before this expressed to you their cordial assent to the arrangement, that the important station of Sophia be reckoned as belonging to our portion of the Bulgarian field; if they have not, the adjustment of the matter should be urged without delay; and were it not for the pressure now on the treasury in prospect, we should urge that this station, as well as Uscup

be supplied with missionaries; and that one man at least be sent to supply either Cesarea, Marsovan, or Yuzgat, according to the circumstances when he should arrive. The immediate occupation of Sophia seems very necessary, in order to the most advantageous prosecution of the work in the Bulgarian field, but if it must be delayed, we have only to acquiesce.

You will observe that the resolution respecting the opening of a school for females at Erki Zaghra does not express definitely the character of the school. The reason is, that we are not fully convinced what will be the best arrangement of the school in relation to the boarding of the pupils, the number to be received, and the amount of gratuitous aid to be afforded them. We are convinced, however, that there should be a school, and therefore request that lady voted for by us to take charge of it, be sent out as soon as practicable to commence with a few pupils on an economical plan, and wait for future developements to aid us with the brethren at that station, in bringing before you in detail a plan of the school.

You will see in our estimates for Sivas, that Mr. Livingston's salary is put $75, higher than it was last year, making it now the same that is received by the other missionaries at that station. Last year it was put less by an oversight, in consequence of his having been previously

designated to Erzroom.

It occurred to us in making out the estimates of the Constantinople station, that the salaries of Messrs. Goodell, Schauffler, and Riggs might properly come from the funds of the American, and British & Foreign, Bible Societies, or at least, the principal part of them; inasmuch as these brethren devote nearly all their time to preparing the Bible for circulation among the people of this country. We would suggest whether a change had better not be made in this respect. If they work for these Bible Societies, it seems but fair that the societies should support them, either wholly or in part, although they should sustain no other relation to them, than that of performing their appropriate work. We do not see why their salaries should be paid by the Board, if such an arrangement with these societies as is here indicated is practicable.

In the estimates of the Philippopolis station, you will observe a sum for a teacher and ten pupils. The necessities of the Bulgarian field, and the providential opportunity of securing a valuable christian instructor in Bulgarian, led to the commencement of the school during the past year. A donation from Miss Marston of England for the support of scholars, has been employed for all the expenses of the school, but will be nearly

exhausted the present year.

You will see from our minutes that we are favorably disposed to the plan of removing our seminary into the interior. This is a very important subject, but leaving out of view other considerations, when we remember that in the Harpoot field there are nine hundred towns and villages, where pastors will ere long be needed; and that, if the seminary there should furnish ten pastors a year, it would require ninety years for it to supply them; we think that another seminary in the interior cannot be regarded as unsalled for.

We would remark in closing, that at this first annual meeting since our mission was last divided, we have had an uncommonly full attendance, all the stations being represented, and also Mr. Morgan, as delegate from the Mission to Central Turkey, being present. We have had very great harmony of views in all our deliberations; and shall return to our several fields of labor, much profited by this season of mutual intercourse and prayer together, for the outpouring of the Holy Spirit upon ourselves, and all our missionary brethren in this land, and

upon the people for whom we labor.

In behalf of the mission,
Most truly yours,

Daniel Ladd
W. Goodell
Geo. F. Herrick.
} Committee.

Letter to the

Mission House.

June 15, 1861

Rec'd. July 12.

See Explanation of Estimates

Ack'd Jan 25, 1862.

Cop for Belloney

$5

Rehearsal

Belgian School

Mrs Calloway

Interior Library

Belgian Field

Sophia

Mr Livingston Valley

Extract from the Minutes of the Annual Meeting of the Mission to Western Turkey.

"Resolved, That we feel it to be highly desirable that a Chapel for the celebration of Divine worship be erected in Tocat, the expense not to exceed $2.000, as it would greatly promote the progress of Evangelical Doctrines in that city, and we earnestly hope that our brother, Mr Van Lennep, may be successful in accomplishing this object."

(Signed)

Wm A Farnsworth
Chairman.

Tillman C. Trowbridge.
Secretary.

Constantinople July 30th 1861.

I certify that the above is a true copy.

Tillman C. Trowbridge.

Mission on Chapel at Jocat,

Rec'd April 5, 1862

Ack'd Sep. 10,

✓

Rev. H. J. Van Lennep.

33 Pemberton Sq.
or Bible House, N.Y.

Station. ~~Boston.~~

Constantinople, June 21. 1862.

Rev. R. Anderson, D.D.
Secretary A.B.C.F.M.

Dear Brother

We have been permitted to enjoy another of our annual gatherings, a season of delightful christian fellowship as well as of earnest consideration of topics connected with our work in its various departments. A few of these topics require special notice in this communication.

All our stations now occupied were represented, and we were favored with the presence of Bro. White of Marash as delegate from the Mission to Central Turkey, though disappointed in respect to the anticipated presence of one from the Eastern Mission. Our relations to these missions are so intimate that we deem it well worth the expense of time and travel to keep up an exchange of delegates at our meetings from year to year.

The occupation of Sophia as a station appears to us highly important, we might almost say essential to the efficient prosecution of our work among the Bulgarian people. Important and indispensable as are

the stations of Adrianople and Philippopolis, their population is mixed. Eski Zagra is more exclusively a Bulgarian station, and is an important centre for exerting an influence on a large circle of Bulgarian towns and villages. But it is our deliberate conviction that Sophia is the most important Bulgarian centre in our portion of the field. That it does fall within the portion of the field assigned to us, we and our Methodist brethren in Bulgaria are entirely agreed; for although it has ranges of the mountain chain which was fixed upon as the boundary between our two missions both on the North and on the South, yet it is approached on the East by the great road from Adrianople and Philippopolis which passes between those ranges, so that while from these stations we can reach it without crossing the mountains, from Tirnova and Shumla our Methodist brethren cannot. These facts and their own conviction our ~~methodist~~ brethren of the Methodist mission have long since communicated to their society; so that we only need the formal assent of their Committee at New York in order to regard Sophia as properly belonging to our field. This assent we hereby request you to obtain and communicate to us at your earliest convenience.

P.C.

The school at Philippopolis for training Bulg. helpers we regard as a highly important agency. It has been commenced on a very economical scale, and we trust will be steadily sustained. Considering the stage which this part of our work has yet reached, we regard this enterprise as having already enjoyed decided marks of the divine favor.

We trust that as soon as practicable a suitable lady may be found for the proposed girls' school at Eski Zagra. The enterprise of training up a corps of female teachers for Bulgarian schools is one the importance of which can hardly be exaggerated, and one for which no provision seems likely to be made by the Bulgarians themselves. So far as we can judge, they will be glad to receive them from us, and when we contemplate the alternative of having them trained under the influences of a Romish propaganda, we can have no doubt of the duty which devolves upon us of going forward promptly and energetically in this good work.

The plans of both these schools were carefully considered with reference to the state of the people, and unanimously approved by the mission.

Questions relating to the Rebek seminary occupied much of our time and attention; but as you will probably very soon have the opportunity of conferring personally with Bro. Bliss, we deem it unnecessary to add any thing here to the minutes on this subject.

For the suspension of the Hasskeny Fem. Boarding school the way was prepared by the reduction of the number of pupils last year and by the fact that those who remained have substantially finished their course of study with the term which closes in a few days. Mr. Goodell's letter was, as you suggested read by him to the meeting and listened to with interest. Nevertheless it was our unanimous conviction that an American lady should be secured as soon as practicable to join the mission and engage in studying the Armenian language and preparing to reopen the school either here or elsewhere as the mission shall next year deem advisable. Since the Report of the Fem. Bd. School was written two of the graduating pupils have united with the church. Our prayers will follow them and their companions as they scatter from us, that they may cleave to the Saviour and serve him through life, wherever their lot may be cast.

A special letter presents the claims of the work on behalf of Mussulmans. Although we cannot tell how rapidly this work will open before us, or exactly what shape it may assume, we feel clear as to the vast importance of labors for the salvation of this people and of our being ready to enter every open door of access to them.

N. B. Sch.

Turkish

The expediency of discontinuing the appointment of a Committee ad Interim was discussed, but it was the judgment of the meeting that the interests of the Mission require its continuance. The only alternative would seem to be the occasional adoption of votes by letter, a practice to which you will perhaps recollect, though objecting when here. It is however the aim both of the Mission and of the Com. ad Interim to make the cases in which the latter shall act for the Mission as few as possible.

The minute adopted respecting the appointment of a layman was not designed to reflect unfavorably on the appointment of Mr. Washburn, which we regard as having been timely and very useful. His education had fitted him to sympathize heartily in the work, and the Mission was then much larger than it is now. It is believed that a missionary may now discharge the duties of treasurer by devoting to them somewhat less than half of his time, thus retaining a connexion with the spiritual part of our labors. We should apprehend that a layman if appointed treasurer would be in danger of losing his practical sympathy in the spiritual work in consequence of coming almost exclusively in contact with pecuniary relations, often

the least agreeable and most trying with which a missionary has to do, without having the same motives which a preaching missionary would have for mastering the native language and for cultivating intimate acquaintance with the people.

The Estimates for 1863 were carefully considered, and reduced wherever we thought it could be done without serious detriment to the work. Our earnest attention has been and will be given to efforts to bring the native churches to support their own religious and educational institutions. A beginning has been made, and we trust the efforts put forth by the churches in this direction will be spiritually profitable to them. But please say to the friends and patrons of the Board that we have asked, not the amount which we could profitably use, but the amount without which the work which God has committed to them and to us must suffer injury. May the Lord of the harvest bless the seed sown & grant that sower & reaper may soon rejoice together.

In behalf of the Mission to Western Turkey

Elias Riggs
Isaac G. Bliss } Committee
J. W. Parsons.

Letter to the Sec. Board. 1862.

To the Rev. R. Anderson DD
Cor. Sec. of A. B. C. F. M
Boston

Dear Brother.

We have been appointed a Com. to write to you on the importance of a Miss.y being sent to be associated with bro. Herrick in his labors among the Mussulmans of Constpl. And we urge this on the ground.

1. That the field itself is a large one. There are supposed to be not less there 500000 Mussulmans in ~~this~~ great city & its suburbs.

2. This great field is whitening, & the call for active labor is already greater than can be met by one man. The Turkish mind is no longer in the same dormant state as in days & ages past. Even true believers as they style themselves, no longer trust to the sword of Mahommed to answer every infidel objection by a single stroke, wh. shall make him a head shorter, but these men of the sword have at last betaken themselves in high earnest to the pen; & controversy being altogether a new thing in Turkey, is already, as might be expected, awakening thought, attention, discussion & earnest inquiry. Is not the present, then, emphatically the time to pour Gospel truth into their ears & to spread it out before their eyes? But our bro. is alone, & he can neither prepare the books that are demanded, nor make the calls that shld. be made, nor preach the sermons that shld. be preached, nor converse with all who seem ready to ask what is truth.

3. Other Miss.y Soc.ies have already entered the field with much energy & zeal, & we wld. therefore urge the Com. to prosecute the work with vigor, that they may not seem to be standing in the way of others. — 4. Unless speedy help be afforded our bro. who now occupies this field alone, we greatly fear he will soon be crushed, by the greatness of the work wh. devolves upon him & the responsibilities he is compelled single handed to assume.

Rec'd July 1, 1862
Rec'd Aug. 1
No. 1
Rec'd Aug. 23, 1862
Rec'd Sept. 2
No. 2

5. The character of those who regularly attend christian instruction is better known than was the character of those who formerly attended, the nature of the work is better understood, & the facilities & agencies wh. can now be employed for bringing the Kingdom of God nigh unto them are greatly multiplied.

6. The statements that have unfortunately been made fr. time to time to the Com. at home, of a most discouraging nature shld. we are fully persuaded be rec.d. with very much caution & very great abatement.

7. There is a waking up of the Mussulman mind in every part of our great Miss. East & West. Statements on this subject have been made by the Delegates who have come up to the Ann. Meet. such as we have never been privileged to hear before. It is therefore a thing to be expected that some will have to come to Constple for protection, & this makes it doubly necessary that there be a Mission to receive them. It will be awkward for our Miss.ies. in the Interior to send them to the Miss.ies. of another Soc. here at the Capital, awkward for those that are sent, & awkward for those to whom they are sent.

From the fulness of our hearts & with christian salutations
we subscribe ourselves
in behalf of the Miss.
Yours truly

(signed) Oliver Crane
W Goodell.
W. W. Meriam.

Copied by A. S. Pohl 1862. June 21

Ann. Mt. 1862

Recd. Concert for Pray

Constantinople April 9 1862

Revd R Anderson D.D.
Sec. A. B. C. F. M.

Dear Sir.

In reply to yours of the 10th ult. received by last Post we would say in behalf of the Station that it was because the specific action of the Prudential Committee in regard to our estimate for native agency seemed to us in contravention of the "fundamental law" of no retrenchment which would lead to destruction, that which you refer that we uttered our remonstrance against it.

An appropriation for that agency was made so limited that it seemed to us utterly impracticable, merely by laying the utmost pressure upon the native communities, to bring the expenditure within the appropriation without disastrous retrenchment. If in these circumstances, and to prevent injury to the work we are asked to supplement that appropriation from the funds of the F. M. Aid Society — or from other

parts of our own appropriation from the Board, and we may understand that the Committee would approve of our doing so, we are content. It was, because the letter of December seemed not to allow us this liberty, and in fact to leave us no discretion in the matter that we felt nervous, to be in haste — You will be glad to know that our native Churches & Communities are making proven towards self support. In many place neither the brethren of our Station the brethren are doing something for the support both of their schoolteachers and Pastors or Preachers. In some places the amount is perhaps all that we could reasonably expect at the outset, in others it is not so. But it is a great thing to get the edge of the wedge in — steady & repeated blows will, we may hope, in time drive it home — On behalf of the Station

Ever most truly Yours

Edwin E. Bliss
George Washburn } Committee

Revd. R. Anderson D.D.
Sec. A. B. C. F. M.
Boston.
Mass.

Station

Constantinople Apr. 9. 1862

Rec. de Mons. 5.
Ans. de Sep. 10.

Constantinople May 29, 1863

Rev. S. B. Treat, Secy A. B. C. F. M.:

Dear and Respected Sir:

It has been a matter of rejoicing, at this the Twenty Third Annual Meeting of our Mission, that the present aspect of our work, as appears from the Annual Reports of the Stations, is generally encouraging. The Lord has, in a manner mysterious to us, reduced our strength, and in the matter of our difficulties with native brethren He has humbled us. Yet by all His providential dispensations He has made us more deeply to feel our entire dependence on Himself, and that the outpouring of the Holy Spirit upon ourselves and upon our native brethren is more necessary than any and all human instrumentalities to be employed in our work.

The subjects which have occupied our attention during this Annual Meeting have been more various and important, while some of them have been more difficult, than usual. Yet the Lord has granted to us all more than usual spiritual enjoyment, and an unusual degree of unanimity, for all which our hearts return to Him devout thanksgivings.

The presence of Rev. Dr. Wood in our meetings has

Constantinople Apr 9 1862

been to us all a source of great gratification and profit; a
we desire to tender our hearty thanks to the Prudential
Committee and to the Secretaries of the Board that,
through their kindness, we have, at this critical per
of our Mission's history, such a friend and broth
to counsel and encourage us.

The need of new Missionaries is greatly felt i
our Mission at the present time. So great have b
the changes, within the past few years, by reason o
moval by death, illness and other causes, that our
present Missionary force is inadequate to man o
field. It was the unanimous sentiment of the Mee
that the Missionaries of the Constantinople Station a
greatly overworked, and that they should be strengthe
by, at least, one man who should address himself, n
so much to the preparation of books, the care of th
press or of schools as to simple and direct missio
work. It was generally felt that if it be possible to
in Constantinople as Missionaries in the interior a
able to do, a most gratifying result may be expect
In again assigning Rev. E. E. Bliss to Constantinop
it is hoped that he may be able to devote himself
chiefly to direct missionary work among the
Armenians.

The Turkish work is a distinct department, and one which, in view of the present awakening of the Turkish mind, and of the loud call of God's providence diligently to improve present opportunities to scatter broadcast uncontroversial religious truth, ought not to depend upon our brother Herrick alone. While the Church Missionary Society has three men engaged exclusively in the Turkish work, and the Gospel Propagation Society has a strong force on the ground, we must strengthen our own force or withdraw from the field. We cannot sustain a weak work for the Turks. Some years ago, it was thought that, in view of the eagerness of the Bulgarians for the Holy Scriptures, they were about ready for a great spiritual awakening. In this we were disappointed. Yet we do not for this reason conclude that we should desist from labor in behalf of the Bulgarians, but should, on the contrary, address ourselves to more aggressive efforts. So too in reference to the Turkish work. Leaving controversy to our English brethren, we must, both in the Capital and provinces, use every suitable appliance to make known the Gospel to the Turks. For these reasons Mr. Washburn was assigned to the Turkish work in connection with Mr. Herrick. And so important does this matter appear to the Mission

that, should Mr. Washburn be unable to return, it is earn
requested that in his place a new man be sent as soon
practicable.

In the unanimous judgment of the Mission
an Associate for Mr. Farnsworth of Cesarea, and on
for Mr. Clark of Philippopolis, with a strong man
take charge of our Theological Seminary are at onc
imperatively needed. Yet it may be advisable that no
be specially designated to the latter post until he h
had at least one year's trial and experience on mis
ary ground.

Notwithstanding the long discussions which
took place at the last Annual Meeting in respect
our Theological Seminary, yet the subject has ag
this year, been carefully reviewed. The point chief
considered was whether we can rely upon the Centr
and Eastern Missions for the training of our nat
helpers and preachers. It was the unanimous sen
ment of the brethren that our Mission cannot aff
to lose the influence and aid of our young men d
the three or four years of their training — a loss
which is necessarily involved in sending them a
to Kharpoot or Marash. Secondly, it was the gene
feeling that, by reason of the peculiar, and, in so

respects, different character of the people and work in our several Missions, each Mission needs a Seminary for itself. Thirdly, it appeared to many members of the Mission that there are other difficulties, as those of distance and expense, attending the sending of young men to Marash or Kharpoot, which ought not to be overlooked. Fourthly, it appeared <u>improbable</u> that the wants of our Mission, as regards native preachers, can be supplied from the Seminaries of Marash and Kharpoot. It was thought desirable that, in order definitely to settle this point, an experiment be made, yet it was the unanimous sentiment of the brethren that, while this experiment is being made, steps should be taken for the opening of our own Seminary, so that, should the experiment fail of success, we may not be found minus both Seminary and native preachers. He who would have his work well done must do it himself, is an adage which, it is thought, holds true in respect to the training of our young men for the ministry as well as in respect to other matters. In the judgment of the brethren one new and strong man will be sufficient for the Seminary, in view of the aid which he can obtain from brethren Dodd and Leonard who will be his Associates. So far as is now known, it appears that in the method of providing for the students, and in the course of study, our Theological School will resemble that at Kharpoot. Thus

the expense will be very much less than that of the Bebe
Seminary. It may be added that in the judgment of the Mi
the plan of Station classes is a good one, and especially ad
vantageous in order to give instruction to a class of nati
helpers whose work is very different from that of native preach

Our Armenian Female Boarding School was, by a un
imous vote, established at Marsovan, since, aside from
reasons as the central position and healthiness of the p
experience has proved to us that, since it is the chief o
of our Boarding School to provide suitable helpmeets fo
native helpers and preachers, it is important and necess
that the two Schools be located at the same place. Anoth
reason for locating the two Schools at the same place
that, while married students are pursuing their course
study, their wives, also, may be able to obtain instructio
It is stated that one third of the members of the Boardin
School at Kharpoot consists of wives of students in th
Seminary. It appeared to the Mission eminently wise
Mr. Dodd remove to Marsovan to have the superinten
of the Boarding School, while, at the same time, aidi
in the other branches of the Missionary work. We trus
that the plan of the Boarding School, which was drawn
with great care and was adopted by the unanimous o
of the Mission, may meet your approbation.

These two Schools are the right arm of our Mission. The success of our Missionary work demands that there be no delay, more than is absolutely necessary, in bringing them into operation.

The resolutions of the Mission with regard to its Treasurer express the unanimous sentiment of the brethren, and this unanimity, it may be remarked, is the direct result of personal experience and of careful observation.

Our Annual Tabular View will, we doubt not, afford to yourself, as it has to us, much encouragement. With the printed forms now in use, it is confidently expected that henceforth greater exactness will be observed in preparing the annual returns for this document. The duty was devolved on the Secretary of the Mission of preparing a comparative statement of the progress of our work during several past years.

An earnest and profitable discussion occurred in reference to the formation of native Associations or Presbyteries. It is felt that the prevention of many irregularities in the native churches and the general good of the work require that, while leaving our native brethren to act independently in this matter, we should yet, in a private and brotherly manner, endeavor to counsel and encourage them. One great trouble, hitherto, has been that our native brethren have, several times,

met together for miscellaneous and ill-defined objects, and have worried themselves on subjects which should not have occupied their attention. While our native preachers have been thus unprofitably occupied, the native churches have been suffering for want of some simple and permanent form of union among themselves. Our native pastors and preachers now need to be encouraged and, in a careful manner, urged to devote their attention to those matters which relate directly to the work which is committed to them. Moreover, the union of our native churches in an Association or Presbytery should be brought about by the natives themselves. It should be a natural growth that thus it may be a permanent one. We rejoice, too, to say that it is the unanimous sentiment of the Mission that our native churches should be bound and crippled by none of the forms and rules of government found in foreign lands, but that, while not neglecting the history of the past, they should be left free to take as their guides in this matter the Bible, common sense and experience.

The question was earnestly discussed, whether it is advisable to encourage the formation of Protestant communities among the Bulgarians. It was the general sentiment of the meeting that no persons should be advised to form a Protestant community, or should be told that they

can be recognized as such, so long as they have no intelligent understanding of what Protestantism is; and that the good of the missionary work requires that the formation of such communities be delayed as long as possible. We should be careful not to embroil ourselves in the schemes of those who seek from us simply civil protection, and should keep ourselves as much as possible to our preaching of Christ and His cross.

Our Estimates for 1864 have been examined with great care, and efforts at retrenchment have been earnest and persistent. In such effort we have had in view the greatest good of our own work as well as the embarrassments of the Board. The faces of all our brethren are firmly set towards bringing our native churches to the point of self-support; yet this is a work which requires patience and care, with, sometimes, a measure of Christian daring but never rashness. The advance made by native churches in the matter of self-support, during the past two years, is, we doubt not, a subject of rejoicing and encouragement to the officers and friends of the Board as well as ours.

In accordance with the views which, it is supposed, prevail at the Missionary House, it was voted by the Mission that the whole of Mr. Riggs'

salary be charged directly to the Treasury of the Board.

The intelligence received, this week, of the reinforcement now on the way to our Mission has gladdened all hearts. It has been thought best that the question of the location of Mr. Smith be referred to the Committee ad Interim.

Very Respectfully Yours

In behalf of the Mission to Western Turkey

Joseph K. Greene
Tillman C. Trowbridge
T. L. Byington

Mission to Western Turkey.
Constantinople May 29 1863.
Rec'd. June 26.
Ans'd Aug 3.

Constantinople June 6 1864

To the Secretaries & Prudential Committee of the A.B.C.F.M.

Dear Sirs.

The twenty fourth annual meeting of the Mission to Western Turkey commenced its session in this city May 24th. At the time of our meeting last year a desire was expressed that the next meeting should be held in the interior, at Sivas if practicable, but afterwards it was thought desirable that it should be held at Constantinople owing to the weakness of the missionary force at this station. We are especially grateful for the aid & counsel of Rev. Dr. Wood who is again permitted to meet with us as well as for that of Rev. Dr. Thompson of Roxbury who is also present. From them you will learn many particulars of our meeting which do not appear in the minutes. We think we have had a profitable meeting & devoutly hope the Lord will add his blessing. The schools both male & female have received much of our attention. In regard to action taken concerning them you will be informed by documents forwarded to you. God is still subjecting us to trial as regards this department of our efforts. Though teachers have been found the developments of the past year have been such as to lead us to apprehend that we shall not get those good spiritual influences at Marsovan that we had hoped for.

It is now expected that both schools will be opened during the year. A good deal of time was spent in the investigation of the demands for new missionaries & not a little perplexity was felt in deciding to what place we should recommend that Mr. Giles be sent. The demands of the

Bulgarian field were felt to be pressing especially in view of the delicate health of some of the laborers in that part of the mission. It is thought that there should, by all means, be sent to Constantinople one new missionary to be confined to direct missionary labor amongst the Armenians. We feel that our need of reinforcement cannot be urged too strongly upon the churches & candidates for the ministry.

The vote concerning Mr. Washburn & the treasury was intended to bring before the committee the necessity of either relieving Mr. Washburn of the treasury or sending a new man to be associated with Mr. Henrichs in the Turkish work, as the matter now stands Mr. Henrichs is alone in his work.

The resolution was put in the form in which it appears in the minutes, not because Mr. Washburn is desirous to retain the treasury but because it was thought that perhaps a man might be found at once, who would come to engage in direct missionary labor who would not wish to come as treasurer in which case Mr. Washburn would continue his duties as treasurer until a proper man could be found for the place, as it was thought better to secure one man for either of the positions as may be found practicable rather than run the risk of leaving the imperative wants of the Turkish department still practically unprovided for.

From the minutes you will see that much time was devoted to considering the nature of the publications that should be issued in the prosecution of our work & the by laws regulating the manner of bringing forward such publications.

The Protestant community, as is well known, has long been in a very confused & distracted state. We gave some time to the consideration of this matter & a recommendation has been made to you for an

approval of help in removing an embarrassing debt which is resting upon it. We hope that the time is near when the community will be in an efficient condition again.

Amongst the papers now forwarded to you will be noticed copies of letters addressed to Rev. C. B. Gribble in reference to the Pera church & the Bishop of Gibraltar. However before these letters were sent the Bishop decided on ordaining Pastor Sirion & the thing was accordingly done without waiting for an answer to Mr. Gribble's letter.

As in past years the estimates were the subject of much discussion & have been made in view of the embarrassed state of the treasury, all agreeing that every effort possible should be made to reduce our expenses. Many other subjects came up for our attention occupying more or less time but are so fully reported in the minutes that it is not necessary to call especial attention to them.

In behalf of the Mission we take pleasure in renewing our grateful testimony for the uniform interest of the Officers of the Board in all the details of our work & take this occasion also to express to them our personal confidence & affectionate respect

W. A. Farnsworth
Wm. N. Livingston
Geo. F. Herrick

* See Mr. Washburn's letter of June 9.

Rio Mission to the Board
1862,

Miss West Turkey

Rec'd July 2, 1864.

Ans'd Jan 4, 1865

Constantinople.

June 6. 1865.

Rev. R. Anderson D.D.
Sec. of the A.B.C.F.M.

Dear Sir –

The Mission to Western Turkey has held its 25 Annual Meeting. In forwarding to you the Minutes, Reports, Letters and other Documents we desire to say a few words in explanation of some of the Votes that have been passed and to call your attention to some of the topics that have been before us.

We consider it very important that the practice of sending Delegates to & from the various Missions in Turkey should be kept up. This importance has been strikingly illustrated at this Meeting. Mr Barnum has been with us as the Delegate from the Eastern Mission. His report of the progress of the Lords work in that part of the country and especially of the success of the Kharpoot Station in

enlisting the people in carrying on that work has produced a deep impression upon us. The problem of planting & training self-supporting churches on Mission ground seems likely to have a fair trial at that station; we confidently hope for the best results. No one topic has been so prominently before us as the importance of making these native churches living members of Christ's body.

Intimately connected with this subject is the question of the <u>kind of men</u> needed for the Ministry in this country. Much time has been given to the consideration of this topic. Mr Barnum has presented to us the results of the experience of the Eastern Mission on this subject. We are of the opinion that it is impossible to make the policy of one Mission the rule or standard for any other Mission and even in the same Mission different circumstances may require different modes of action. For example our brethren who are laboring among the Bulgarians, where there

are no Protestants, no converts, no enlightened men either young or old, must from the necessity of the case be governed by different principles from those who are laboring among the Armenians. Even in the Armenian field the circumstances of different portions of the field are very different; where candidates for the ministry are few special efforts must be used to bring forward men & train them for the work; where the supply is great a more careful selection can be made. It is plain to us all that native Pastors & Preachers are essential to the prosperity of Christ's work in this land. We ask the prayers of the officers of the Board & of Christian people in America for this special object. The harvest is great; laborers are few. We greatly need more Missionaries but the need of more native Pastors & Preachers is still greater. You will receive the 1st Annual Report of the Trustees of the Theol. School at Marsovan. The school is but in its infancy; we believe that it is starting on right principles; the brethren who have charge of it are aiming to

give a spiritual character to the school, to make the instruction eminently Biblical and above all to impress upon the young men under their charge a sense of their obligation to serve Christ rather than the American Board and to serve him only because they love Him. We fully approve of these characteristics or principles in the management of the school and we have confidence that many faithful laborers will be there raised up and sent forth into the Lord's Vineyard. That such a school is necessary in this Mission we have no doubt; without it we should be in despair of ever being able to meet the pressing calls for preachers that come to us from every quarter.

We call for several new Missionaries. One is especially needed at ~~the~~ Aiwa ~~Station~~. The health of Mr Winchester has failed & he is about to return to America. Mr Livingston is now the only preaching Missionary in that large ~~station~~ field; he is in very feeble health; we have great fears that he will entirely fail; the station is very large; the outstations are distant from

each other; the work is progressing & demands constant superintendence. For several years the call for Missionary labor among the Kurds & Kuzzul-bashes, ~~in the eastern part of this Mission~~ has come before us at our Annual Meetings. We are anxious to respond to the call & have therefore decided that the new Missionary ~~who is~~ to go to Siras, shall study the Turkish language with special reference to future labors, among the Kuzzul-bash Kurds of that region.

The wants of Teraple have come again prominently before the Mission. Father Goodell has finished his work, and leaves us now for America. The health of Mr E. E. Bliss is poor and he can do but little beyond editing the two papers committed to his care. Mr Riggs is not strong, and has to spend all the strength he has in the translation of the Scriptures. Mr Washburn is fully occupied in the Treasury Department, & Mr Hemick labors for the Moslems. The result is, that Mr Trowbridge is the only Missionary devoted to active ~~Missionary~~ labors among the Armenians

in this great Capital. What is one among so many? The population is large & is becoming more & more accessible. There is no station in the Interior from which a Missionary can be removed to the Capital without great damage to the work at the station from which he would come. We turn then, again, to you, and urge with greater earnestness than ever before, the wants of this Capital. Something must be done, and that speedily, if we wish to save the cause of our Redeemer from irreparable loss. We are glad to learn that you have accepted of the offer of Mr H. A. Schauffler to enter the service of the Board. The Mission have located him at Cesarea to labor for the Mohammedans. His appointment will not relieve the pressing demand for direct Missionary labor among the Armenians.

The reasons for asking for 2 Missionaries for Angora are briefly these; there is a good work going on in the city itself; there are various places in that region, where there are enlightened men, which cannot be reached without great difficulty from other Stations.

For example Istanos is 18 miles from Angora; Kalajik, a large town, is 36 miles distant; Kretia 45; Siori Hissar, a large city, 60; Boloo, a city, 60; and Soongoorloo 75 miles from Angora. It is believed that all of these places can be reached & superintended better from Angora than from any other place.

We would call your attention especially to the report of the Eski Zagra Station and to the action of the Mission in regard to the Fem. B. School at that place. We are aware that you have not probably entertained the request for another female teacher from America for that school. The circumstances of this case however are peculiar. God has greatly blessed the school during the past year; the health of Miss Reynolds is not firm; no girls have, as yet, made such advancement in study and discipline that they can be relied on as assistant teachers and no female teacher can be found in the entire Bulgarian nation adapted to that position. Mr Byington is anxious to be free to make tours in the villages & to labor directly for the people.

A large number of new scholars are anxious to attend the school. What then is to be done? We can devise no better plan than to have another teacher. We should especially rejoice if the daughter of a Missionary can be obtained for this purpose.

The health of Mr Winchester and of the family of Mr Moore is such as to require their immediate return to the United States. This is a severe trial to them, thus to be called away from their chosen work so soon after having entered upon it. We commend them to your sympathies, trusting that they may all be restored to health and be permitted to serve the Master wherever He may appoint their lot.

As usual much time has been spent in the examination of the Estimates. You will see that the total amount asked for this Mission for 1866 is $39.530.40. This is about $2.000 less than was asked for the present year.

One half day was spent in listening to a Report in regard to the Blind in Turkey and in Conversation on the question of doing some-

thing more directly for this unfortunate class. We forward to you the Report, with extracts from letters from many Missionaries in various parts of the country. It will certainly be safe and useful to prepare portions of Scripture if not the whole of the New Testament in the raised Character for the blind. What has already been accomplished in this respect encourages us to go forward. Whatever else may be done by the Missionaries of the Board we are confident should be done only as incidental to their more special and important labors as Missionaries.

The importance & great need of an associate for Mr Moore at Sofia has already been placed before you. We need say no more than that the demand for such an associate is greater now than ever before.

~~We do not understand that the appointment of Mr & Mrs Schauffler to the Turkish Department is equivalent to the withdrawal of Mrs Washburn from that Department. Should a proper man be found for Trebizond we~~

~~[illegible] Washburn also [illegible] to notes~~
~~upon direct [illegible] from the [illegible].~~

Our Meetings have continued longer than usual; this has been due to the great amount of business that has come before us and to the fact that unusual interruptions have occurred. One day was spent in attending the Annual Meetings of the Evangelical Alliance & the Coll'ge Aux. Bible Society; another day was observed in accordance with the Proclamation of President Johnson as a day of humiliation and prayer on account of the death of Pres. Lincoln and still another day was spent in the examination and ordination of Mr H. A. Schauffler.

The meetings of the Alliance and Bible Society were held in Pera and were well attended by the foreign population in that part of the city. As in former years the principal speakers at these meetings were our brethren from the Interior.

It is now a quarter of a century since the 1st Annual Meeting of this

Mission was held. During this period many faithful Missionaries in this land have been called to their rest. Many others have come forth to take the places of those who have fallen. We believe that many native brethren and sisters have died in faith and have gone home to glory. The original Mission has become 3 Missions; in the older of the 3 there are now Missionaries laboring especially for the Turks and Bulgarians. Native Churches have been planted in many towns & villages throughout the country from Adrianople to Mosul and from Erzroom to Aintab.

It would not be unprofitable nor uninteresting to enter more fully into a review of the last 25 years, but this the limits of this letter will not permit. We can only say, briefly, that many mistakes have undoubtedly been made, still we wonder at what God has accomplished. The experience that has been gained in the practical conduct of Missions we consider of the greatest value. The most encouraging of all facts is the extent to which the Bible has gone into circulation

and Bible truth has taken hold of the common mind. As we look back we thank God and take courage. We desire to give all the glory to the Head of the Church, Jesus Christ our divine Redeemer. //

Asking a continued interest in your prayers we are, on behalf of the Mission,

Yours in Christ

Tillman C. Fowbridge.
E. E. Bliss.
J. W. Pacsonol

Committee

Rec'd June 29.

Western Turkey Mission
1865

Rec'd Aug 3 1865

New Mission
French Teacher
Schools

P.S. I am directed also to call attention to that portion of the Treasurers Report which relates to an assistant or clerk for the Treasury Department and to say that the Mission fully approves of the suggestion of the Treasurer.

T. C. F.

Report

On the relations between the Missionaries & the Native Pastors and Churches.

In the Mission to Western Turkey there are twenty ordained Missionaries; twenty churches; nine ordained Native Pastors; fourteen licensed Preachers thirty three school teachers; thirty three other helpers; six hundred & forty church members: the sum total of the average congregations in 1865 was two thousand & seventy seven; there are forty six common schools, attended by one thousand two hundred & sixty eight scholars; the whole number of native helpers, whose services are paid for in whole or in part by the A.B.C.F.M. is eighty nine. These brief statistics are presented in order to show that the native element has already become an important & powerful one in our Missionary operations in Western Turkey.

Are the relations between the Missionaries & the Native Pastors & churches in all respects just such as they should be? — It has long been felt both by the native brethren & Missionaries that they are not; that there is not a clear understanding between these different classes of agencies, where a

good understanding is very essential to the prosperity of the Lord's work. Complaints are often made by native Pastors & church members in regard to the proceedings of Missionaries. On the other hand, the Missionaries are often dissatisfied with the proceedings of Pastors & Churches, and in general there is not that cordial cooperation which ought to exist. These difficulties seriously hinder the work in which we are engaged, and should be removed, if possible. We ask the forbearance of the Missionaries while we mention what we think are some of the causes of this state of things.

1. The Missionaries are the authorized agents of the American churches for the prosecution of the work of evangelization in this country; the control of the funds given by the Am. churches, for this work, is in their hands; they do not become the Pastors of native churches, nor full members of ecclesiastical organizations in this country; they are in no way responsible to, nor under the control of, the churches which they they themselves have planted. It must be acknowledged that, in the prosecution of their work, the Missionaries have sometimes done things that

have lead to misunderstandings; instances can be presented where they have not been sufficiently careful of the rights of the Pastors & churches; pressed with labors they have sometimes decided questions without giving to them sufficient examination; for the same reason, & especially at the Capital, they have had too little social & friendly intercourse with the people. The Missionaries have sometimes taken too much & sometimes too little responsibility upon themselves. They have sometimes been more positive & peremptory than necessary; sometimes they have opposed the wishes of native brethren when it would have been better to yield; & in some cases they have yielded, when they should have remained firm. To acknowledge these things is but to acknowledge that the Missionaries are men, and that they, like all other men, are liable to make mistakes, especially where the light of experience does not shine upon their path.

2. The Native Pastors & Preachers.

The position of the native Pastors & Preachers is a delicate & often a difficult one. In almost all cases they receive a portion of their support from the people, & a portion from the American Board; and are therefore in some sense responsible to

two parties or "masters." Not unfrequently they are told that they hold certain opinions, & do certain things, because they receive their support from the Missionaries; and on the other hand, when they have asserted & adhered firmly to their own opinions there have not been found wanting those who were ready to charge them with ingratitude & insubordination. We need not wonder therefore that the Native Pastors sometimes manifest indecision. Moreover, they are not accustomed to our methods of thought and of business, & as they do not attend our meetings they do not trace the steps by which we arrive at conclusions; they have learned to lean upon others rather than to think for themselves; many of them are not as earnest & self-denying as they ought to be, & are not ready to throw themselves upon the churches for their support. It must be said also that they are too ready to find fault & attribute to the wrong policy of the Missionaries evils which should more properly, be attributed to human weakness and depravity. Often they are impatient of control, & some of them have seemed jealous of the great influence of the Missionaries. They, too, have had but little experience in regard to very many of the questions that come before them.

In saying these things we do not wish to under-rate their invaluable labors; they are good & useful men; more experience will give them a better understanding of their own position, duties, responsibilities & of their relations to the Missionaries.

3. The Native Churches.

Another cause for misunderstanding may be found in the state of the native churches.

Thus far they have been dependent, in a great measure, upon foreign aid for the support of the Gospel among themselves, & this has naturally led them frequently, to follow the advice of the Missionaries without carefully examining & deciding for themselves many important questions of Church Government. Under any system of conducting Missions it is evident that the time will come when the native churches, free from foreign influence, will adopt such forms of Government & of worship as they themselves deem best. It is also evident that under no system will distrust & murmuring in regard to ecclesiastical polity & customs cease, until the polity & rites of the churches are the result of their own free & independent choice. Those systems of conducting Missions under which the Missionary & the native element

are united in one ecclesiastical organization may perhaps secure a safer result, but under no system can the permanency of the work be considered as assured until the tendency of the native mind becomes apparent, and the native churches assume the entire responsibility of their own polity & customs.

It has been well said that "the theory of the Government of the native churches, as set forth in the Church Members Guide, embraces some of the best features of both the Congregational & Presbyterian polities; yet in practice our churches have been hitherto Independent rather than Congregational or Presbyterian. In fact the native churches resemble democracies whose principle is license rather than well regulated liberty; their action is often wayward, hasty, ill considered & irregular." Many church members are afraid & jealous of the influence of the Pastors & Preachers, & are therefore disposed to be suspicious & fault-finding where mutual confidence & love are essential to success. Moreover, the Churches like the Pastors are inexperienced they are in an untried path; the idea of self-acting self-supporting & self-governing churches is peculiar to Protestantism, & was unknown in this country until introduced by Protestantism, nor should we

forget that most of our church members are uneducated men & women, from the middle or lower classes of society; they are not accustomed to the transaction of business & in the management of their church affairs are liable to make mistakes.

From this summary we conclude that the evils mentioned & felt do not arise from any one cause, nor are they to be attributed to one method of conducting the Missionary work, but spring from a combination of causes, & must be expected to a greater or less extent wherever the Gospel is preached among unevangelized nations. It is plain that many of the same difficulties met the Apostles of our Lord at every step of their progress.

It is obvious, however, that where there are Native Pastors, churches, & a large body of church members, these must be taken into the account in all plans for the still greater extension of our Redeemers kingdom.

With this general remark we proceed to consider some of the proposed remedies for the existing difficulties.

1. It was proposed last year by a warm native friend of the Mission that we admit the

native Pastors & Preachers to the business meetings of the Mission & of the Stations.

The objections to this plan are obvious; very few of the native Pastors know the English language well enough to understand all they would hear in our discussions; as they would have no vote, they might often feel dissatisfied with decisions made; questions of a personal & private nature are brought forward in our meetings; all questions relating to the distribution of the funds committed to the Mission by the Board are discussed in these meetings; above all we think it <u>essential</u> to preserve & make prominent the distinction between the Native Pastor & the foreign Missionary. The Missionary is not only a Preacher of the Gospel, but also the agent of a Missionary Board, in a distant land; the Pastor is called by the local church: the work of the one is <u>temporary</u>; that of the other is permanent; the missionary plants the vineyard, which the native husbandman is to dress & keep, & the fruits of which he is to gather. The proposal mentioned tends to abolish this distinction, ~~and~~, instead of removing the evils complained of, we believe would only tend to aggravate them.

2. Can any <u>essential</u> <u>change</u> in our

general policy be made?

We think not, unless it be called a change to bring forward into more prominence & to a more direct responsibility in this work the native Pastors, Preachers & Churches. This should be done as rapidly as possible. We should adapt our policy to the new circumstances in which we are placed, surrounded, as we are by a large body of enlightened native Christians. We believe that this can be done without changing the essential features of our general policy.

In conclusion we desire to make the following suggestions.

1. That all Missionary brethren, aim by word & deed to impress upon native Pastors & Preachers, the distinction between our spheres of labor; that while we strive to maintain a cordial & brotherly union with each other, we use special care to respect each others' rights; & that we endeavor to consult with our native Pastors & Preachers on questions relating to our common work more than we have in past years. Where associations or unions have been formed such consultations can be held at the time of, & in connection with the regular meetings of these associations. Where such associations

have not been formed, we regard it as advisable that, if possible the Missionary or Missionaries at each Station should call their helpers together at least once a year to consult with them in regard to the general interests of the work in that station.

2. Special care should be taken to teach the Pastors and Preachers that they are the Ministers of the Churches; they should be called by the churches; our aid to the Pastors or Preachers should be given through the medium of the churches, & no aid should be rendered towards the support of a native Preacher, ministering to a church who does not, either as Pastor or stated supply, assume the responsibility of the care of the church, & receive a portion of his support from the church.

3. The Missionary should not come between the Pastor & the Church; he should not interfere with the affairs of the church except through the Pastor, nor should he interfere with the doings of the Pastor, except in cases of vital importance. Imperfections & mistakes are better than that the responsibility of the doings of Pastor or Church be thrown upon the Missionary.

4. We should labor in every proper manner to promote the union of the churches, & should afford them free scope for self development. If any

ecclesiastical union of the churches, the missionary should be no more than a corresponding member; the regular members having the right to hold private sessions, whenever they may wish to do so. The formation of these Associations is especially important ~~with~~ in reference to the system of Church Government that is to be adopted finally, by these churches; the meetings of such Associations afford the proper opportunity for the examination, discussion & adoption of whatever measures the churches may wish to take on that subject.

5. Sometimes difficulties occur in the native churches in which the Missionary becomes involved, & which an association of the native churches may not be able to remove. Such cases are incidental to the period of Missionary operations, & may be settled by special councils composed in part of Missionaries & in part of Delegates from the native churches.

The Constitutions of three Associations or Unions that have been formed in the Missions in Turkey are appended to this Report. In their general features they closely resemble each other. We submit these Constitutions for the examination of the Members of the Mission.

We also urge that where such Associations have not been formed the Missionaries

use their influence to have them formed as soon as possible. We believe that many of the difficulties mentioned in this Report would thus be removed & the Native Pastors & churches would thus be brought forward to their true position, a position which they ought to occupy, & must occupy in order to the complete evangelization of this country.

Tillman C. Trowbridge.
Joseph L. Greene.
George Trashburn.

Recd June 28.
Ack Aug 1.

Members' return
& Native Helpers & churches
Filed

Constantinople, June 1. 1866.

Rev. R. Anderson, D.D.

Dear Brother,

The Western Turkey Mission now assembled here in annual meeting have designated the undersigned as a Special Committee to draft a reply to the inquiries in your letters of Mar. 29 and Apr. 30.

The first four questions in the former of these letters, also the sixth, ninth, eleventh and fifteenth relate to the native churches' becoming "self supporting and self propagating." As yet we can report only one church which raises the entire salary of its pastor, viz. that at Adabazar. Seven others pay a part varying from 1/10 to 1/2 of the salary of pastor or preacher. Of the twenty churches reported in our Tabular View only seven have pastors. Seven more have stated supplies. The amounts actually contributed by each for the support of pastor or preacher will be found in our Estimate herewith forwarded, side by side with the amounts asked for 1867. We have considered

Churches' contributions for support of pastors & preachers

in each case the proportion which these bear to each other, and have endeavored to take fairly into account the ability of each church to meet its own necessary expenses. Our Tabular views show that progress is made from year to year, & we are endeavoring to press on in this direction.

The duty of spreading abroad the knowledge of the gospel and of inviting men to Christ is acknowledged by all the members of our churches. Their confessions of faith distinctly recognize it. We have to mourn, however, that many have left their first love and lost their first zeal.

Still, we firmly believe that the gospel has such a hold of these churches that even if entirely deprived of aid from abroad they would maintain evangelical truth & cling to a spiritual worship. Believing that we have evidence of a genuine work of the Holy Spirit, we cannot doubt that He would carry it on even if the missionaries should all be removed. The advances already made,

~~Your question next, viz. What is our opinion of the religious character & faithfulness~~

of the native pastors and helpers, in general, though less than what we desire, is still such as to encourage the hope that these churches will become "self supporting, self-governing and self propagating," and we trust the advance will be with accelerated speed.

Twenty houses of worship have been purchased or built within our bounds, one entirely and twelve partly at the expense of the A. B. C. F. M. Toward these cost of ten the churches have contributed in various degrees, and aid has been furnished from other sources for the remainder. A report which was sent hence to you at the beginning of the present year shows that toward the purchase or erection of these houses of worship $9,360 have been furnished from the funds of the Board, $1,914 have been contributed by the people, and $18,400 have been received from other sources independent of the mission and of the churches.

In reply to the question whether the churches are all sound in the faith, we would say that we regard them as being so. Even the Pera church, which has more than

any other found fault with the general policy of the Mission, has strongly protested that it did not swerve in the slightest degree from the doctrines inculcated by us. As to the maintenance of discipline we do not think that there would be found any considerable difference between the churches in this land and those in America which co-operate with the Board.

The higher education furnished by the mission is thoroughly leavened with gospel influence. The tone of sentiment which has pervaded, and pervades, our seminaries, is that of men who consider the great object of education and of living to be the spread of the gospel.

As to the salaries of helpers, the constant labor to keep them at as low or rather as uniform a rate as is consistent with the circumstances of each. Should aid in their support be withdrawn, no doubt some of our helpers would go into secular employment, and in many cases they would not be blamed for doing this.

Your question No. 12, viz. What is our opinion of the religious character & faithfulness of the native pastors & helpers, is general, and in reply we can only say in a general way that of course we regard them as pious and faithful or we should not continue to aid in their support. They are men like ourselves, and they possess the qualities necessary for usefulness in different degrees.

It is impossible, with the data accessible to us, to say what proportion of the Bebek students are or have been helpers in connection with the mission. But we can say that nearly all our best helpers have been Bebek students. A pastor was ordained last Sabbath at Yeni-Kapoo in this city. Seven ordained native ministers now present, and one has since arrived, making nine now actually here. All these are graduates of the Bebek seminary. Others are laboring within the bounds of this and other Eastern and Central Turkey Missions. We have before us a list of fourteen ordained native ministers now laboring within

the bounds of these three missions; also of six licensed preachers, and four teachers; one of whom, Ph. Alexander of Aintab aids in instructing and training preachers, and is fully as useful as any pastor. All these and several who have died in active and faithful service, were Bebek students.

We come now to the question, Why is the proportion of students who have labored as helpers so small? To this we reply:

1. That the institution at Bebek was originally only a preparatory school, and at its fullest development it had to be common school, academy, college & theological seminary all in one. Moreover at first but scanty materials were found. It was thought right and wise to take such materials as existed, selecting of course the most promising, and train them rather than do nothing for years in the way of educating future helpers.

2. The occurrence of the Crimean war in 1853 – 1856 created an unprecedented demand for interpreters, and this led to the withdrawal of a number of students, who

might otherwise have been useful missionary helpers.

3. The institution at Bebek was brought to a close just at the period when it had reached its fullest development. It would be unfair to count the first preparatory years and expect from them the same results which might reasonably be looked for in after years.

You ask whether the time has come for a theological seminary among the Bulgarians. At a time when we can scarcely count twenty individuals from among that people who give evidence of being born again, of course this question must be answered in the negative, if it be understood to relate to a strictly theological seminary. But if the question be as to the expediency of collecting the most promising Bulgarian young men whom we can find desiring evangelical instruction, (and that in the distinctly expressed hope of instructing and enlightening their countrymen,) and of training them as we are doing at Philippopolis, in the hope of

seeing some of them one day active helpers in our missionary work, then with equal emphasis we should say Yes.

The work of the schools at Philippopolis and Eski Zagra we regard as highly important to the success of our mission among the Bulgarians. The supposition that these institutions necessitate, or even tend to, the employment of a timid policy, would be entirely erroneous. Our brethren at those stations preach the word faithfully, whether men will hear or forbear. And the occurrence of a few hopeful conversions encourages them to go forward and, as far as men can be induced to listen, declare all the counsel of God.

The Bulgarian people have been for a century under Greek domination, but they have become so disgusted with the tyranny and immorality of the Greek ecclesiastics that they will be likely hereafter to take almost any other course rather than give themselves up to the leadership of the Greeks. Their struggle for independence of patriarchal control has been going on for more than five years,

and the result is still doubtful. The Turkish government insists on not according to the Bulgarians ecclesiastical autonomy, and demands that they either become reconciled to the Greek Patriarch, or else attach themselves to the Roman Catholics or to the Protestants. Some are in favor of one course and some of another, but all seem to desire to act together & have no division. It seems however hardly possible that in these circumstances the nation can be kept together long. Meantime the minds of many are awakened to inquire into the grounds of difference between different churches, and we may hope that some will be brought to the knowledge of the truth as it is in Jesus. At such a critical period in the history of that people, it is surely no time to think of withdrawing the little force we have among them. Rather should we promptly strengthen it by every available means.

We considered the question of suspending the Avedaper, but were unanimously of opinion that we ought not to take such a measure, at least for the present. And the same con-

siderations which lead us to regard it as so important to continue this publication, satisfy us also that it would be unwise as yet to commit the principal management of it to any native. It is so far regarded as an organ of the mission, that it seems highly important, not only to make its articles unobjectionable and useful, but also to direct the entire influence of the paper by the maturest judgment and most comprehensive views of a missionary editor.

We feel with you that the Turkish department of our mission should be so conducted as to harmonize fully with the ultimate aim of all our labors, viz. the subduing this whole land to Christ. And although the brethren whose efforts are directed especially to the Mohammedans do need to give a somewhat peculiar direction to their studies, yet it is not our impression that they should confine their labors to the Mohammedan population. We believe, on the contrary, that they will gain in the end, even in res-

pect to that class, by laboring freely and earnestly to preach Christ and his salvation to all to whom they can get access in the use of the Turkish language.

Although your official connexion with us seems likely to close with the present year, we feel assured, dear brother, that your interest in this great and good work, and your labors for its promotion, will not cease or be diminished, (so far as strength shall be granted you,) while life lasts. With the prayer that you may be greatly blessed in all your relations we remain,

In behalf of the Mission to Western Turkey,

Most truly yours,

Elias Riggs
T. C. Trowbridge. } Committee
J. W. Parsons

Messrs. Riggs, Trowbridge
& Parsons, Cts.

Constantinople, June 1. 1866.

Recd June 28.

Ack July 5/66

A report on the relations between the Native Protestant Churches of Turkey & the American Missionaries.

A request having been made by some of the Pastors of the Native Protestant Churches for a definite statement of the relations between these Churches and the American Missionaries laboring in Turkey, the following paper is presented as embodying the views of the present Annual Meeting.

1st. The Native Churches in their sphere are entirely independent. The sphere of a Native Church is the management of its own internal concerns, and the carrying out of such measures for the promotion of true religion in its neighborhood as it may be able to devise & execute. In this sphere it is the duty & privilege of the Churches to form their own rules of action, choose their own pastors & other officers, admit new members, discipline those who may prove unworthy, arrange the amount of the Pastors salary, the method of collecting & paying the same & besides provide for the support of such agents as they may wish to use in labors for the salvation of men around them. It belongs to the Churches also to establish their own ecclesiastical connections & the regulations pertaining thereto.

2d. The Missionaries in their sphere are also entirely independent. The sphere of a Missionary is by labors in localities & departments not reached by the Native Churches, to endeavor to spread the Kingdom of Christ throughout the land. It belongs to them also when they are able to do so, & the Churches desire it, to aid the Churches pecuniarily & by advice. In this sphere the Missionary has the entire control of his own time & labors, whether in preaching or the publication of books, the entire control of all funds entrusted to his care, & of all helpers who are exclusively supported by the Mission; it being understood that when the action of a Missionary has reference to a church he act with its consent.

3d. We recognize it to be the duty & privilege of the Churches as natives of the Country not only to labor diligently & faithfully in their own sphere, but as occasion may require to make suggestions to the Missionaries in reference to labors in the Missionary sphere as above defined. We deem it also the duty & privilege of the Missionaries, as fathers in the Gospel, & as those who by their connection with labors in other lands have access to sources of a wide experience, to give such counsel to the Churches as they may think needed. But while each should give a kind & respectful attention to the others suggestions the ultimate decision of all questions in the sphere of the Missionary is with the Missionary & in the sphere of the church with the church.

4th When pecuniary aid is sought from the missionaries for the support of pastors, teachers or other objects the Church or community should make a full statement of the case, the sum they themselves can provide, & the amount of aid needed. The aid, if granted, is to the Church or community & not to the individual employed as pastor or teacher. And the Missionary, while giving due heed to the representations made, has the right to give or withhold that aid, or to give it on conditions as his own judgment or that of the Mission may dictate.

5th The relations & responsibilities of all pastors and other Church officers, & of all teachers employed by the Churches or communities are to their bodies and not to the missionaries.

6th The relations & responsibilities of all persons employed & paid exclusively by the Missionaries are to the Missionary employing them, & he has the unqualified right to retain or dismiss them as in his judgment the demands of the work in his own sphere may require, having regard always to the principles of equity generally admitted in such cases.

7th The Missionaries have the entire control of all places of worship or other buildings erected, purchased or rented by funds supplied by them, until the Churches or communities themselves

by purchase or other express arrangement come to possession or control.

8th In cases where Missionaries & the Churches unite in any enterprise, as in the support of a helper in an adjoining region or in the building of a house of worship, the proportion of the expense to be paid by each, & the responsible control of the enterprise or the building should be a matter of mutual arrangement.

9th In regard to the formation of new Churches it is the view of the Mission, that while the Missionaries in their capacity as Evangelists have the right of themselves to organize such Churches, & while the Native Churches have the right to do the same by their Pastors & delegates, yet it is proper that both should concur in such organizations.

Edwin E. Bliss
H. J. Van Lennep
J. Greene
Wm. M. Livingston
M. P. Parmelee
} Committee

Constantinople May 27. 1867

Rec'd since 27 June 1867

Constantinople Mission

Constantinople, May 21, 1868

Rev. N. G. Clark D.D.

For. Sec. of the A.B.C.F.M.

Dear Brother;

The 28th Annual Meeting of the Western Turkey Mission has been unusually long, but, at the same time, unusually spiritual, profitable and harmonious.

We are grateful for the presence and coöperation in our meeting of Rev. A. T. Pratt M. D., delegate of the Central Mission, and of Rev. Mr. Long, of the M. E. Board.

The past year has been one of blessing, though not of signal success. We have special reason for gratitude to God that, while beloved brethren of other Missions have been sorely afflicted, death has not invaded the ranks of the members of this Mission or of their families, save in the case of a child of Dr. Van Lennep.

The important measures adopted by the last annual meeting in the matter of self-support have been carried out with a good degree of success. A few feeble churches have found it difficult to pay the full fourth of their preachers' salaries, but the stronger churches have done better than was anticipated. It remains that the Mission go forward in the same line of policy, firmly and in the spirit of Christ. The independence of the churches in pecuniary matters will

simplify our relations with them and solve many difficult questions, but will, at the same time, be attended with no little danger. Now is the critical time to labor that the churches may be not only self-supporting but also spiritual. One new church has been organized during the year, making the present number twenty two (22), and sixty seven (67) persons have been added to the total membership. In all, 58.218 piasters ($2364) were contributed for religious and benevolent objects,—an increase of about 3000 piasters on the contributions of last year.

The increase in the number of students in the Marsovan Theological Seminary from six to twenty four, and their progress in study have been specially gratifying. The plan of station classes has been thoroughly ~~discussed~~ considered at this annual meeting and unanimously approved. They are intended to prepare worthy candidates for the Marsovan Seminary, and to instruct certain helpers who cannot take a full course of study. For years our work has suffered severely from the lack of a sufficient number of native fellow-laborers, and still suffers; but we hope that the measures now adopted will, with the blessing of God, ere long secure a sufficient force of able and spiritual pastors and helpers.

Our brethren who labor for the Bulgarians are encouraged. A few pupils in the male and female seminaries have given gratifying evidence that they are born of God. The Bulgarians are awaking from spiritual lethargy, and

are getting new ideas of the nature and power of spiritual religion. Opposers, too, have been taught that persecution cannot succeed, and that the rights of Protestants must be respected. The brethren in the Bulgarian field are now disposed to enter on a somewhat more aggressive policy, and we join with them in the request for fervent prayer in their behalf.

Brethren Herrick and Schauffler have had little success in their labors for the Turks, but they are not discouraged. All the members of the Mission agree with them that now is the time, not for less, but for more, labor in this department. Some interior stations afford greater facilities for reaching the Turks than Constantinople at present; and for the purpose of improving present opportunities, as well as to preoccupy the ground, in the judgment of the Mission there should be one missionary in each important station, who can give special attention to the Turkish work. Special effort is also to be made to instruct and interest the students of the theological seminaries in labors for the Turks. It is, perhaps, not practicable to exclude the missionaries of the Church Missionary Society from the Turkish work in Constantinople, but it is the united judgment of the Mission that, so far as possible, we should preoccupy the ground in the interior.

Several stations contain large numbers of Greeks, speaking the Turkish language, not a few of whom are

interested in the Gospel-message. To these also we must preach the word, for to them we are sent. In short, unless we address ourselves to each and all of the nationalities of Turkey, especially of Asia Minor, others will be sent to do the work. We cannot retain the vineyard, unless we cultivate it. You will observe that resolutions have been adopted requesting certain stations to prepare reports in regard to labors for the Turkish-speaking Greek population of Asia Minor, to be presented to the next annual meeting.

A juster sense of the true sphere of missionary labor and the present state of the work induces the Mission heartily to approve the plan of few and strong stations. While not ourselves neglecting direct personal labor for the conversion of souls, we feel it to be of the first importance to raise up and send forth large numbers of humble, faithful preachers of the word, both male and female. The formation of ecclesiastical unions diminishes our direct responsibility for the churches, though they still need the counsel and faithful preaching of the missionary. To maintain harmonious and profitable relations with these new bodies; to strengthen, rather than lose, our influence with the pastors and churches as they begin to think and act for themselves; to labor through and with them in bringing forward new laborers and advancing the work in new places; unity of plan and action on the part of the missionaries laboring within the bounds

of the ecclesiastical Unions is absolutely necessary. This unity, and success, too, in our educational efforts can best be secured by concentration.

Nearly two days of our meeting were occupied in hearing the valuable paper of Mr. Washburn on the subject of female missionaries, and in discussions on the same. The conclusions reached are indicated in the resolutions adopted on the subject. The Mission is prepared heartily to welcome a larger number of female missionaries, and believes that the Lord has a work for them to do in this land. Yet in the judgment of the Mission it does not devolve on us to take action on many points brought up in Mr. Washburn's paper. So far, at least, as the foreign field is concerned, we need, not the adoption of new plans for the employment of female missionary labor, but to go forward in the line of policy already pursued, with such changes from time to time and in the different stations as the increase of female missionaries may call for. When the number of such missionaries shall have considerably increased, the Mission will undoubtedly adopt some general principles in regard to their relation to the Mission, to the male missionaries in the station where they labor, and in regard to their work. At present we confine ourselves to indicating several important centers where ladies are needed to engage in the education of girls and in general missionary labor.

The Mission will be happy at any time to get suggestions on the subject from the Secretaries of the Board.

The resolution acceding to the request of the Central Mission for the removal of Mr. Trowbridge to Marash during the absence of Dr. Pratt was adopted with great unanimity. The Mission very deeply felt the wants of your own work in Constantinople, in Brossa and in Sivas, but the demands of the work in Marash appeared to be more urgent than those of any other field. The vacancy in Marash, too, was caused, in part, by the action of this Mission in calling Dr. Pratt to Constantinople to engage in the great work of the revision and unification of the Turkish Scriptures.

The meeting gave prolonged and very careful attention to the suggestion of your letter of April 3rd on the subject of spiritual coöperation and sympathy with native fellow-laborers, and came to quite unanimous, though not formal, conclusions. It was felt that we need, not so much new official relations to pastors and others, as more intimate social and spiritual relations. It was quite generally confessed that we have come short in praying <u>with</u> the pastors and helpers as well as for them, and in seeking their prayers for ourselves; and it was the generally expressed determination of the members of the meeting to lose no time in establishing regular devotional meetings at every station with our fellow-laborers. While we look not for the success of any policy

without spirituality, yet with steady perseverance in the matter of self-support and with fervent sympathy between ourselves and our brethren in our spiritual labors we think that a few years will witness decided changes for the better in the aspect of our work. The prayer of faith both with and for our brethren is undoubtedly the <u>one thing</u> we lack.

The Mission unanimously approved of the letter of the Com. addt. of Jan 15/68 in regard to Dr. Van Lennep. We desire, also, to call the attention of the Prudential Committee to that part of Mr. Van Lennep's Report which refers to some changes in the form of government of the churches in the Smyrna field. We know not what changes are referred to, but whatever they are, they have been made without consultation with any member of the Mission, and in a field in which there is but one ordained minister. A protest on the part of Protestants resident in Smyrna has already been made against those changes.

We very much regret that trouble of the eyes compels the withdrawal of Bro. Bryant from the missionary work. Acquiescing, however, in the orderings of the all-wise Providence of God, we affectionately commend our Brother and his companion and children to the loving care of the Master.

The Mission approves of the return to America, this year, of Mr. Greene and family according to the medical

advice of Drs. West and Pratt; though they regret that they are called upon to decide the question without the sanction of the Prudential Committee. In view, however, of the advice of our medical brethren; of a previous authorization on the part of the Prudential Committee of the return to America of Mr. Greene and family for the restoration of health, and in view of the importance of an early departure to escape the heats of summer, the Mission doubts not that the Prudential Committee will approve the resolution which has been adopted.

The Treasurer will write respecting the Estimates.

Hoping that the measures and resolutions adopted by this Meeting may meet your approval and secure the blessing of the Lord Jesus, we remain

Very Truly & Respectfully Yours,

Joseph K. Greene

T. A. Baldwin

H. S. West

Committee

Constantinople, May 21, 1868

Rec'd June 18.

Constantinople, April 5. 1869.

Rev. N. G. Clark, D.D.

Dear Brother,

Your letter of March 6. was read to the Committee ad Interim of our mission to day, and the following minute adopted; viz.

"Dr. Clark's letter of Mar. 6 with reference to the return of Rev. G. B. Nutting to Turkey having been read, it was voted,

1. That we do not regard the question of "Old School" and "New School" as the fundamental one in the case.

2. That we do not think his return to the mission would be promotive of the cause of Christ.

3. That Dr. Riggs and Mr. Pettibone be a Committee to answer Dr. Clark's letter."

Dr. Pratt will write you separately, & can state facts from the field of the C. T. Mission bearing upon this case. From our point of observation we notice chiefly the results of the course pursued by Mr. Nutting. These have been disastrous. It is vain for a man to claim exemption from responsibility for the legitimate results of the

Constantinople, May 11, 1869

course which he steadily pursues. Now it is unquestionable that Mr. Nutting is understood all through the field, by followers and opponents, to have taught views subversive of the great doctrines of the atonement and the trinity. — Not merely within the limits of the C. I. mission but also in the E. and W. I. missions those who claim to have derived their views from him, zealously combat the commonly received views of these fundamental doctrines. // And his missionary associates having labored with him earnestly, and not having obtained satisfaction on these points, have fully stated the case in their correspondence with the Missionary House.

When he returned therefore to the U. S. we did not for a moment doubt that that was the end of his connexion with the Board; and when we saw that he was recognized as a missionary we were greatly surprised.

To call such speculations as Mr. Nutting broached on the doctrines above mentioned New School theology is a sheer evasion. Some of these speculations he may not have put forward as positive doctrine. But when a

recognized religious teacher sets forth as what cannot be proved to be false views subversive of fundamental doctrines (as Mr. N. did in conversation with one of the undersigned five years ago,) he becomes responsible for the errors which men in general understand to flow from those views.

You remark that in appointing missionaries you never raise the question of O. S. & N. S. This may be quite right within certain limits; but could you accept as a missionary a man holding unsound views on the doctrines mentioned above? If you should do so, it would need no gift of prophecy to foretell that sound and orthodox missionaries would soon feel that they could not consistently remain in connection with the Board.

If you will carefully review the correspondence on Mr. N.'s case we presume you will feel no doubt as to the course to be adopted.

Our Mission meeting is to be held here D. V. commencing May 11.

On behalf of the Committee ad Interim,

Your brethren in the gospel

Elias Riggs

S. P. Pettibone

Constantinople, Apr. 5. 1869.

Rec'd May 1.

Constantinople, May 26th 1869.

Rev. N. G. Clark, D. D.

For. Secy A. B. C. F. M.

Boston,

Dear brother

The delegates of the several Stations of the Western Turkey Mission, assembled for the 29th Annual Meeting, send greetings and desire to record with thankfulness the mercies of a kind Providence, which has watched over and preserved our mission since our last gathering.

This year we were much gratified at having Wm. A. Booth, Esq. at our opening session, and Mr. & Mrs. Philo Parsons of Detroit and Rev. J. G. Johnson of Newburyport at a number of our meetings; their manifest and expressed interest in us and the cause we represent afforded us peculiar pleasure and at the same time, we trust, gave them an insight into our work, which will secure their earnest prayers and cheerful cooperation.

We have to regret that sickness has diminished our force somewhat, compelling the return of Mr. Ball and family and of Misses Reynolds and Fritcher to America, in search of health and strength; the children of several of our families have also suffered severely from disease, but, save that two newborn joys have been crushed at the very beginning

Constantinople, Apr. 5, 1869.

of their existence, death has not invaded our ranks;- for this and for all the manifold blessings of our kind Benefactor, we desire to express our heartfelt gratitude and our sense of the increased responsibility that rests upon us to devote these spared lives more entirely to the service of our blessed Lord and Master.

On the whole very little progress has been made during the past year, though we trust our labors have not been altogether fruitless; we attribute this in a large measure to our great lack of native Assistants to carry forward the good work which has been begun at so many places. The problem, that is before the Mission, is, how to secure a native ministry, which shall be self-denying and earnestly devoted to the work of Christ — ministers, who will adapt themselves to the circumstances of the communities that need their services and will labor from love to Christ and the souls of their fellow-men, and not for money alone. Under these circumstances it will not be wondered at that the Mission regards with much anxiety the fact that so small a class has entered the Marsovan Seminary this year and that it has been led to adopt resolutions looking to the reception of worthy men into the Seminary, who shall be prepared by a short course of mainly Biblical instruction for labor in the villages among the ignorant classes; we trust that by the introduction of the Gospel in this way among the masses, the immediate increasing demand for laborers will be met

and that eventually, from churches and communities thus built up and strengthened, we shall be able to obtain suitable candidates for the more advanced course of theological instruction. It is also intended to maintain Station Classes and through them carry on the double work of preparing students for Marsovan and of instructing helpers of the kind above referred to, in cases where it is not convenient to send them to Marsovan.

The question of constituting the Bulgarian portion of our field a separate Mission was considered at some length; it appeared that one main reason, which induced several of these Missionaries, at their Convention, to vote for the division this year, was the feeling that the Mission did not like to devote the time of annual Meeting to the discussion of these matters; there were other better reasons for the request, such as the different character of their people, work, language, etc. reasons which will no doubt lead the Mission at an early day to set them off - still, inasmuch as half of their force were new and inexperienced men, it seemed best on the whole to defer the separation for the present.

The Philippopolis school-matter also occupied a considerable time and was fully and carefully discussed: there was a general agreement in the opinion that it should not be continued on the present plan and there seemed to be insurmountable difficulties in the way

of a gradual change; the lack of firm pupils, willing to enter the school with the view of preparing to be Mission helpers, precluded its continuance as a training school, and the Mission thought it best to discontinue it, rather than carry it on upon any other basis.

The Mission considered the necessity of occupying the Smyrna field but found that with the present forces it was impracticable; it seemed best therefore to commit the care of it to Mr. Parsons, in connection with the Missionary Committee at Constantinople - Mr. Parsons having in mind to go to Smyrna with his family and spend several months, thus securing the influence of a resident Missionary and occupying the field more fully than would be possible by native helpers alone.

Our relations with the Turkish Missions Aid Society was also a subject of discussion - the feeling prevailed generally, and was shared in by other Missions, that the expensive management of the Society defeated, in a great measure, the aims of British contributors to the cause of Missions, and called for some change; the Mission felt also that the recent course of Mr. Jones, the Secretary, in recommending Pastor Tomas of Diarbekir to the christian public of England and in assisting him to secure funds to build a church, in opposition to the known and expressed wishes of the American Missionaries, was likely to produce more harm than would be counterbalanced by the

benefit, which might result from all their pecuniary assistance, and demanded that a representation be made to the officers of that Society and to a few prominent contributors, with a view to securing more direct contributions. - Accordingly a resolution was drawn up by a Committee, appointed for the purpose, to be sent to the neighboring Missions for endorsement and then forwarded to England.

The presence of Mr. Allen, as a delegate from the Eastern Mission, has afforded us much pleasure, and his interesting accounts of the steady advancement of the work in that section of the Country have served as a stimulus to us to make still greater efforts to spread abroad the knowledge of the truth; the reports of our own delegates to that Mission and to the Central Mission respectively have also, we believe, had a like influence for good. It will be seen, from the application of the latter Mission to us for a change in their boundary line, that they regard their present territory as occupied, and desire new fields of labor for the young men that are graduating from their Theological Seminary.

As last year, so again at this Annual Meeting, the subject of giving more attention to the Turkish speaking Greeks, in the Asia Minor field, has been agitated; the importance of the work is fully realized by the Mission and it has determined to do all that its present strength will allow for that people; the Armeno-Turkish Hymn-Book is to be put into a Greek

drop-sets of Bible questions etc. are to be put to press, and it is also contemplated, that the new missionaries, asked for the Smyrna Station, shall devote special efforts to this portion of the people; under these circumstances the Mission would regret exceedingly to have missionaries of other Societies enter the Asia Minor field. We have some reason to believe that the Agents of the American Foreign Christian Union are proposing to extend their labors in this direction - if such should prove to be the case we hope that you may come to some friendly understanding with them, which will prevent their encroaching upon our work within these bounds.

The Mission has been exceedingly careful this year in making out its Estimates - the aim has been to conform our pecuniary assistance to the ability of the communities aided and to fix the salaries of native helpers according to the standard, which will undoubtedly be adopted when the churches assume the entire support of their pastors and preachers - we wish to be relieved of the charge of imposing burdensome salaries upon poor communities and also to facilitate the efforts of the people towards self-support

Other matters of importance have also been debated during our sessions, but as special letters are to be forwarded upon those topics, it does not seem necessary

to add further explanations to the Minutes of the Meeting.

We trust that our action will meet with your approval and that, as in former years, so during the coming year, we shall have your hearty sympathy, cooperation and prayers in carrying out the plans and measures we have adopted

In behalf of the Mission

We remain

Very respectfully & truly Yours

J. A. Baldwin
B. Schneider
W. Edwin Locke
} Committee

1869. — Rec'd June 21.

ack. June 28.

Cons.ple June 1st. 1869

Rev. A. G. Clark. D.D. Sec. &c

My Dear Brother

During the Ann. meeting which closed last Wednes. the Mission carefully examined the action of the Com. ad Int. & of the Miss. Com. in reference to recent events in Cons.ple & fully approved of what had been done. As the Yeni Kapor Chapel building had not yet been delivered up to us the mission passed some Resolutions on the subject, which were sent to Mr. Morris, & another Resolution to be forwarded - in the Minutes - to the Miss. House.

The action of the Mission in reference to our Legation needs some explanation. It was necessitated by the extreme difficulty & long delay we have experienced in procuring from the Turkish Gov.t, through the Legation, the acknowledgement & maintainance of our simplest & most undoubted rights as American Citizens. Two cases are sufficient to illustrate:

Just three years ago Mr. Montgomery of Marash was, with the connivance of the authorities of Zeitoon, stoned & beaten by a mob within an inch of his life, & that simply

because he was a preacher of the Gospel.
Redress being sought through our Legation, after long delay & endless trouble, a tribunal was obliged to find the ringleader of the mob guilty but consented to punish him only on condition that his innocent Prot. Armenian Protestants who had incited the mob, viz. Z. Ah. share the punishment! After three years of unavailing efforts on our part, to secure justice, we seem as far from obtaining it as ever. If our Legation is unable or unwilling to secure prompt redress in the case of such an outrage, it is manifest that no mis.ry's life is for a moment safe in a country filled with lawlessness & violence.
The only safety for a foreigner, especially in the interior lies in the prompt & vigorous action of his Legation in demanding & enforcing his rights. Otherwise he is at the mercy of anyone that chooses to maltreat him.

One might think that, whatever be the case in the interior, at the Capital, under the very shadow of the Legation American rights would be respected, or if invaded, wd be promptly enforced. The history of the Yeni Kapu chapel case must be the answer.

Eight weeks ago the building was forcibly seized. After vexatious delays, we appeared, three weeks ago, before a Commission, appointed by the Porte, & presented our case, making the foll. points in proof of ownership & right of control.

1. The deeds & declaration of the nominal owner, prove that it was bot. & wholly & exclusively paid for by A.B.C.F.M.
2. The mission acc.ts & books confirm the same.
3. Parts of the building have been several times used as a miss.y domicile, & also as schoolroom for miss.y chil.n.
4. The garden has been closed & used by a miss.y as his private garden.
5. The mission pays the vacouf tax year by year.
6. " " makes all the repairs.
7. " " has rented portions of the building, the money being paid into the mission treasury.
8. It has been repeatedly acknowledged to the miss.ys by chief men of the Prot. Com.y that the property belongs to the Board & is under the control of the miss.ys.
9. In reply to the delegate from Com.y claiming that the building had been dedicated as a ~~chapel~~ church, it was said by us (a) Our dedication of a building for public worship neither

interferes with its ownership nor prevents its.
(b) Our dedication does not & cannot make it a church in the eyes of the Govt. - a firman sec. 7.

The delegate was unable to invalidate any of these points & cast that he denied the 8th in the face of abundant testimony. He claimed, also in the face of truth & fact, that the people paid some 5000 piastres towards the first building 20 years ago. -

Notwithstanding our confident expectation that a decision in our favor would be immediately rendered & enforced, we waited till yesterday, just three weeks, before receiving the notes copies of which are enclosed.

We know perfectly well that in cases as clear as this a Legation has the power to compel the Turkish Govt. however unwillingly to do prompt justice.

It is perfectly manifest that there is some radical defect in the working of our Legation. The Minister, Mr. Morris, in conversations with us, places the difficulty in the character & conduct of the Sec. 7. & in the nature of their relations which allow the Sec. a virtual independence.

During the greater part of the time Mr. Morris has been Minister here & also in the time of his predecessor, Mr. Brown & the Minister have

been at words points with each other.
Mr. Morris charges Mr. Brown with insubordination, a disposition to make damaging concessions in order not to displease the Turks, with corruption in certain specific cases which he mentioned to us.

With reference to Mr. Brown's inclination to concede important points & tone down his demands in order to maintain popularity with the Turks & other orientals, our experience confirms Mr. Morris' charges.

The enclosed note from Mr. Brown shows how weakly he carries out a matter he undertakes.

To speak of overtures now from those who have invaded our rights & defied us! When we possess the building & justice is done, we can listen to overtures or make them at leisure. We have just sent a note to Mr. Morris, say that we can listen to no overtures now & that our demand of 8 weeks ago stands & that too cleared from all the doubts then existing in reg.d to the ownership.

Let us here say that your letters rec.d by this last mail were very grateful, refreshing & cheering to us. We are not sorry, we

are glad & grateful that this issue has come. It rises as inevitable as our war for the Union & will, we trust, clear us of spurious Prots. & give us strength for days to come.

You are now acquainted with all the facts & we earnestly request you to take action without delay in the direction indicated in the Res. passed by the Ann meeting.

This has been written in the great est haste, just after consultation & as mail closes.

Very respectfully & aff

H. A. Schauffler
Geo. Fitzwright

Cons'ple Juncture 1. 1869.
Rec'd. June 21.
Ans'd. June 28

Constantinople May 28. 1870.

To the Secretaries of the A.B.C.F.M.

Dear Brethren,

You will be gratified to notice in the reports of our stations for the past year evidence of decided advance among the churches in the direction of self-support. Even in the new out stations among the Bulgarians nearly half the cost of supporting the gospel has been assumed by the people from the start. We trust that the privileges which they already prize so highly will become dearer and dearer to them, and in the same proportion more & more useful to them.

The history of events at Constantinople during the past year is already known to you. After a full and fraternal interchange of views on these events & their bearings it has been thought best that the members of the "missionary committee" here, in consequence of their feeling that they could not conscientiously administer their charge on any other plan than that adopted the past two years, should withdraw from their present position, leaving the station but partially manned for a season, and that the best native help that can be procured be called in to aid in preaching and other direct christian labor.

Mr. Herrick has been designated to Marsovan, to supply the urgent want of instruction in the seminary in the Turkish language, and of such training as shall fit the young men to labor as preachers of the gospel in that tongue, — a want hitherto but partially and temporarily supplied.

Mr. Schauffler is designated to Philippopolis, where he will join in the labors of his old class-mate and friend Mr. Haskell. In making this appointment we resume a department of labor interrupted by the violent death of our lamented brother Meriam, who was instructed by the mission to make Turkish the language of his missionary labors, with special reference to Mohammedans. Bro. Schauffler's acquaintance with Modern Greek will also be valuable to him at Philippopolis, where it is spoken by a large portion of the population. Adrianople too, which so far as labors in the Turkish language were concerned has hitherto been an out station of Constantinople, will now be transferred to Philippopolis.

Mr. Baldwin is designated to Smyrna, a field which we have during all the past year been anxious to supply, but have not till now seen how any one of our number could be spared for it. As you per-

ceive by our minutes, we desire that he be joined as soon as practicable by two associates, one of whom we think should be the first available man who shall join the mission. The field to be reached and cultivated by missionaries residing at A near Smyrna is large, and is still enlarging by the extension of railway connexions east and southeast. When it shall be occupied by three brethren we think that the missionary language of one should be Armenian, of another Turkish and of another Greek.

A majority of this meeting would have preferred to retain at Constple one or even two of the members of the missionary committee; but their own conviction being strong that if any of them left in consequence of any divergence of views in regard to missionary administration, all should leave, the mission agreed unanimously in the above designations, regarding as urgent the claims of all the fields so supplied. We earnestly hope that by an abundant divine blessing the usefulness of all may be increased by their change of stations.

In recommending that an additional missionary be stationed at Nicomedia the wish of the mission is that he sh. learn the Turkish language and be prepared to labor for those who use it whether Mohammedans or nominal Christians. This becomes al-

the more important because of the removal of Messrs. Herrick and Schauffler from Constantinople.

The urgent need of the Eski Zagra station for an additional missionary to aid in caring for the opening work in that part of the field is too apparent to need comment.

We also recommend that an additional missionary be stationed at Samokov. The reasons for this are, first the probability that that station will be the most suitable location for training a class of native helpers in our work, and secondly to provide for the extension of the mission to the west and southwest from that point, perhaps by the removal of one or both of the brethren now there, with associates, to stations beyond.

We recommend that the stations among the Bulgarians be constituted a distinct mission. The reason for preferring to have it called the "Mission to European Turkey," rather than the "Bulgarian Mission", is that we wish not to lose sight of the Mohammedans and other classes of the population beside the Bulgarians. While in favor of this division of the mission for the sake of simplifying and facilitating mission action, we feel that we are still in important respects one body, (as are all the missions in Turkey,)

and shall hope to have from year to year the presence in each mission of a Delegate from the other.

We suggest the omission from the Tabular View of the column of Ch. members received from the beginning. The reason of making this suggestion is that not only those received on profession have been inserted, but also those received by letter, or who have gone out from one church as colonies to form others. Consequently the same individuals have been reported more than once, and the sum total becomes larger than the truth warrants.

May 31

In considering the adoption of the Paper prepared by Dr. Pratt on bases for coöperation with native churches, a proposal was made to amend it by substituting for the words "even against the wish of the mission, that the mission ought to consider that as sufficient reason for continuing the aid to the church, at least for a time, and with the hope of reaching a common decision by further experience in the case" in the paragraph on Example (2) the words "that the mission ought to consider this a sufficient reason for reconsidering any action they may have taken in reference to aiding the church, in the hope of ultimately reaching a decision mutually satisfactory;" and although the majority preferred to adopt the paper

without change as it was translated and presented to our native brethren, yet we were instructed to call your attention to this passage and to the question of its entire consistency with the principle announced both in that paper and in the supplementary paper appended to it, of our exclusive responsibility to the Board for the disposal of its grants.

In behalf of the Mission to Western Turkey

Elias Riggs
H. A. Schauffler } Committee
S. Richardson

and Remarks.

Constantinople May 28, 1870.

Rec'd June 27.

C

Capital changes —

Cœœple June 16. 1870

Rev. N. G. Clark DD.

Dear Brother,

Our expectation that you would start early in the year for the East, – your subsequent illness, – and the sudden news that you were to leave for the Sandwich Islands, have been the cause of our long silence. And now we break that silence for the last time in company, before separating to proceed to the new posts to which the Annual Meeting has assigned us.

It would not be safe, were it possible, for us to attempt to express our feeling of sadness at parting from each other in such circumstances, and our apprehensions of the grave consequences which will result from the overthrow of the policy inaugurated by the Mission two years since. It is very seldom that three men are associated in work who so fully confide in each other & who agree so thoroughly in principle and in practice, as we have; and the terrible ordeal of anxious care, of exhausting labor, of conflict, of calumny and reproach through which we have passed has welded our hearts together as nothing else could. But our greatest sorrow is not that we have been condemned in consequence of faithfully obeying the orders of the last two Annual Meetings, and removed for adhering to a policy which we believe to be Pauline (1 Tim 6: 3-5),

and the only safe one; – but we mourn chiefly that a reactionary course has been adopted, and the old policy of humoring and fraternizing with men whose course for more than a decade has been destructive to the Missionary work and to the churches of Christ should be returned to — a policy which utterly broke down after ten years trial, and to which return is made after Simon & Co have shown themselves more desperately determined than ever to destroy the influence & work of the missionaries, and when that return involves the dangerous precedent of condemning & sacrificing mies^rs whose fidelity is not questioned, and whose only alleged fault is that they have no confidence in Drs Simon, Paragh & Stepan, and that they declined yielding up their missy responsibilities at the request of a native Council. We do not complain; our grief is too great. too deep for that. Personally we rejoice to leave Cowéplo, where only the sternest sense of duty could have kept us, We go cheerfully and hopefully to our new posts, endeavoring to learn all the lessons from this sad experience which our Master would teach us.

The object of our present writing is not at all to justify our course, or to complain of any one, It is merely to call your attention to two or three points connected with the Annual Meeting, which do not appear from the documents sent home & which are yet essential

to a correct understanding of the circumstances under which we leave. The meagreness of the Record, in which very little is said of the full discussion on Congo matters which occupied almost the whole of the first week, would be sufficient justification for our adding a few observations.

1. The complexion of the Meeting was entirely different from that of last year. Then the progressive or Reform element was in a great majority, so that our course was fully approved, and the Resolutions concerning Rs Simon &c were voted for by all but two, who did not vote at all. This year the meeting was very small (11 delegates) and, curiously enough, nearly all the conservative brethren had a vote, and controlled the action. This conflict of principles & policies, & balancing of parties, is one of the most unfortunate things connected with the difficulties in this mission, but one which we must endure, until one policy or the other prevails, though we often fear that the mission work will fall a victim to the division of the house against itself.

2. The two principal charges against us were, first, that we believed in & carried out the Resolutions of last year concerning Rs Simon & Co & Record, that we did not accede to the request of the Dec. Council and give into other hands our mission connection with Vlanga Church. (The reasons for our not doing so are contained in Mr Derrick's letter to you of Feb. 14. '70.)

It is a singular fact that some of our older brethren repudiated the idea that any difference in principle or policy

existed between us, and claimed that they had fully supported us, and then proceeded to arraign & condemn our whole course without mercy & without a word of recognition of services which have not been easy or grateful. In "irrepressible conflicts" like these, one can expect no "quarter" even from missy fathers.

We had ~~an earnest & friendly~~ debate on the subject brought out fully & clearly the distinctive features and the irreconcilable antagonism of what may be termed the conservative and the progressive plans of missy administration. A good instance of blindness to existing differences and an illustration of the way in which we have been misunderstood & misrepresented was the pretty severe attack made upon us by one of the older missies after the reading of your letter of March 15. He both repudiated warmly your diagnosis of Cœœple troubles, & charged us with being responsible for your making such unfounded & erroneous statements. He read answer he had sent you. We then stated that we felt in no way responsible for your diagnosis. We had furnished you facts; you had heard from others besides us, and it was anything but complimentary, as it was anything but true, to suppose that you had not made your own careful, independent, and, we believed, remarkably correct induction from incontrovertible facts. We took occasion to state some facts that had recently come to light, corroborating your statements, and to which no answer could be made.

2d Sheet.

3. Since the meeting we find that some of our brethren think that we formed a "coalition", and announced that if one of us were removed, the others would not wish to remain, in order to force the Mission to keep us all here, or in case we could not accomplish that, to break up Cenepla Station. Nothing could be more untrue, or farther removed from our purpose nothing could more injuriously misrepresent our real motives. Weeks before the meeting we had distinctly promised each other that we would carefully abstain from anything like a coalition When, during the first part of the meeting, we saw how the current was setting, we had a long consultation, in which we discussed all the various modifications that might be proposed, and anxiously asked each other & ourselves the question whether if one of us were removed, the other two could remain with any hope of usefulness. We concluded that if the policy of the past two years, or we should rather say — the plan of administration — were not changed any two of us might consent to remain with some one else substituted for the third, but that, if the policy were to be changed as well as the composition of the Committee, as none of us could conscientiously or hopefully work on any other plan than that in force, it would be wise and better and even necessary that all three should leave. A weighty consideration also was this, if we so remarkably harmonious in principle & administration, had formed it all we could do to carry on work in the face of

existing difficulties, what prospect of success would there be if the Missy Committee were modified by putting in a third man not in sympathy with the other two, thus indefinitely increasing friction & dividing even the Com. against itself. We thought also that it ought to suggest itself to the minds of all, that, after the severe condemnation we had received, (a part of it administered in a meeting at which outsiders, not invited guests, were present, thus ensuring publicity) it would in almost any case be unwise & wellnigh impossible for us to remain, certainly if such condemnation were sustained by a vote of the meeting, changing the policy and modifying the complexion of the Committee. All these considerations led us to decline remaining in Cnople unless we could be sustained & an administration approved by the Mission. After the vote removing us from Cnople had been taken, we felt it to be our duty as well as our pleasure to further the making of such arrangements for Cnople as should give the brethren now in charge the best chance of success.

If we have learned no other lesson from the experience of the past two years, we think we have learned to bear with at least moderate patience the slanders of enemies, & the misapprehensions & opposition of friends; and if we are not utterly self deceived, we have held on to the work here, moved by our conviction of its intrinsically great importance,

and the widespread evil effects of failure and disaster here, until we could hold on no longer, because the Mission had ~~made~~ put an end to our usefulness and to the only policy in whose efficacy we have any faith. The responsibility for success or failure here must now rest with those who have removed us and assumed the control.

However we may regret the action of the Annual Meeting, we thankfully bear testimony that, although many severe & painful things were said, and intense feeling excited, yet in no instance were the limits of Christian courtesy overstepped; and we are glad to say further, that we cheerfully accord to all our brethren the same conscientious desire to do right by which we feel ourselves to have been actuated.

In closing we thank you most heartily for the warm sympathy you have extended to us in our trying position; for the uniform courtesy with which you have received our Reports and suggestions, written sometimes from the midst of conflict, and perchance smelling of powder; for the careful attention you have given to our affairs, and which has doubtless contributed much to conserve your strength and destroy your health; and for the generous and efficient support you have so promptly given us, even when you knew that our policy did not command the entire confidence of some of your older brethren.

We thank you most sincerely, and do we ask too much when we request your continued sympathy, confidence and support in the new posts to which we go?

Hoping that we shall soon hear of your health fully established we remain faithfully & paternally

Yours

H. A. Schauffler

Geo. F. Herrick

T. A. Baldwin.

and Baldwin.
Constantinople, June 16, 1870
Rec'd July 1.

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Not to be returned —

Constantinople June 13, 1871

To the Secretaries of the A.B.C.F.M.

Dear Brethren.

We regard it as a great privilege to have enjoyed Dr Clarks presence and counsels in our meeting, in its last few sessions. And we regret very much that he could not have been with us in all the sessions, and also that he could not visit all the Stations of the Mission.

It has been also of great value to us that we have been permitted to welcome Dr Wood to a participation with us in the deliberations of this meeting; and we anticipate from his long experience and thorough acquaintance, both with the people of this country, and the churches at home, excellent results in his addition to the working force of Constantinople.

You will observe that the Station reports indicate an encouraging degree of progress. There are evidences of an increased desire and purpose in respect to self support. But the principle of tithe-giving as the least measure of Christian benevolence, although urged is not generally adopted. Moreover Station & substation are practicing it to a considerable extent with gratifying results.

The good effect of having a station provided with a full corps of Missionary laborers, is very manifest at the Cesarea Station. While in the Nicomedia field the one lone Missionary family there is worn

and Baldwin.

to meet the multiplied demands which are made upon them.

The report from Manissa, in connection with the expectation that two additional Missionary families, and two single ladies are to be associated with Mr + Mrs Baldwin, encourage us to hope that that hitherto almost barren region, known for so long a time to the patrons of the Board, as the Smyrna field, is not to be cultivated in vain.

The condition of things at Constantinople does not warrant us in saying more than that the Missionaries in charge, feel very confident, that a radical change has been effected in the relations existing between the churches and themselves, and very hopeful that henceforth there will be harmony and coöperation.

The resolutions on the conditions of granting aid to the churches, are intended to be a guide to the Missionaries who are endeavoring to coöperate with the Pastors and churches of the Bithynia Union, and as instructions to the churches in their asking aid from the funds of the Board.

It is believed that the Pastors of the Bithynia Union desire to labor in harmony with the Missionaries; and although our relations with two or three individuals, are not satisfactory, we think there need be no serious apprehension that the Union will approve of the churches withdrawing from us in order to ask aid from any other source.

The proposed enlarging of the girls school at Broosa and the establishing of similar schools at Manissa, & Baghchejuk, are in accordance with the cherished desire of the Mission to encourage female education to the fullest extent possible consistent with the planting of independent and self supporting churches.
We were desirous of renewing our invitation to Miss Proctor of Aintab, to join the ladies appointed to establish the Home in this city. But after conferring with Drs Clark & Wood, it has been thought best not to call her away from her present position at Aintab. Miss Dwight having been designated to Livas, and Miss Thurmon to Nicomedia, there remains here Miss Rappleye & Miss Wadsworth, who purpose, with such native assistance as may be secured, to open the Home the 1st of Oct. It is highly desirable however that a third lady be sent from America as soon as possible, who may prepare herself to engage especially in direct Missionary work.
You will be pleased to learn that Dr Wood expects to reside near the Home, with the view of rendering such assistance to the ladies, as they may require from the Missionaries. — an arrangement very pleasing to us, and one which we think will prove highly satisfactory to all concerned.
A want has been felt for years in different parts of the Mission, of making greater efforts for females, —

especially at Cesarea, Marovan, and Nicomedia stations, and none at Marissa. The resolution adopted, authorizing the trustees of Marovan Theological School to employ a competent Greek teacher, and also providing for the repetition of the Theological lectures in Turkish, for the benefit of any Greek pupils who may desire to hear them, it is hoped may prove a successful beginning for raising up preachers for that people. Also the giving of instruction in the Turkish language in the girls School at Marovan, will both be a benefit to Armenian girls, & bring the privileges of the school within the reach of Greek girls.

There is a desire in certain quarters that the Avedeper should be enlarged. By publishing supplementary sheets when there is sufficient material, the editor hopes to meet this want in part, and should contributions multiply so as to warrant it, there may be a permanent enlargement of the paper. The employment of a Native Assistant Editor will tend to draw the pastors & churches into a closer sympathy with the paper, and may prepare the way for passing it over entirely into Native hands. — an arrangement very much to be desired so soon as it may be made consistent with the welfare of the Mission and the Mission. The issuing of specimen copies in Greco-Turkish, is designed to lead to its introduction

among that people; & it is hoped that hereafter there may be a demand for its publication in that language, equally with the Armenian and Armeno Turkish.
The publication of an illustrated paper for children, is intended to supply suitable and attractive reading for a class hitherto almost entirely neglected. — the most important portion of the people among whom we labor.
The character of the paper, its cheapness, and the three languages in which it is to be issued, will we believe ensure it a very general circulation among protestant families, and in Sabbath Schools; & also that it will find its way into many families yet unreached by other evangelizing agencies. It is expected that an association in Br. city will furnish a portion of the funds necessary for this publication.

The transfer of the Bony to Constple station is in consequence of Mrs Bony's continued ill health. The brethren both from Monastir & Livas expressed a strong desire that Br. & Sr Bony should remove to their respective stations. But although Constantinople may not be so favorable for the health of Mrs Bony, as either Monastir or Livas. her physicians does not think it advisable that she should at present be exposed to the fatigues & risks of the long journey to either of those stations. Moreover it is felt by a portion of the meeting that Mr Bony is not so adapted to the work in Constantinople, and that increased he is more needed here than in Monastir or Livas.

especially at Cesarea, Marsovan, and Neocaesarea stations, and now at Marissa. The resolution adopted, authorizing the trustees of Marsovan Theological School to employ a competent Greek teacher, and also providing for the repetition of the Theological lectures in Turkish, for the benefit of any such pupils who may desire to hear them, it is hoped may prove a successful beginning for raising up preachers for that people. Also the giving of instruction in the Turkish language in the girls School at Marsovan, will both be a benefit to Armenian girls, & bring the privileges of the school within the reach of Greek girls.

There is a desire in certain quarters that the Herald&Messenger should be enlarged. By publishing supplementary sheets when there is sufficient material, the editors hopes to meet this want in part, and should contributions multiply so as to warrant it, there may be a permanent enlargement of the paper. The employment of a Native Assistant Editor will tend to draw the pastors & churches into a closer sympathy with the paper, and may prepare the way for passing it over entirely into Native hands. — an arrangement very much to be desired so soon as it may be made consistent with the welfare of the cause and the Mission. The issuing of specimen copies in Greco-Turkish, is designed to lead to its introduction

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The character of the paper, its cheapness, and the three languages in which it is to be issued, will we believe ensure it a very general circulation among protestant families, and in Sabbath schools; & also that it will find its way in to many families yet unreached by other evangelizing agencies. It is expected that an association in N.Y. city will furnish a portion of the funds necessary for this publication.
The transfer of Mr Tracy to Constantinople station is in consequence of Mrs Tracy's continued ill health. The brethren both from Marsovan & Tocat expressed a strong desire that Br. & Sr Tracy should remove to their respective stations. But although Constantinople may not be so favorable for the health of Mrs Tracy, as either Marsovan or Tocat. her physician does not think it advisable that she should at present be exposed to the fatigues & risks of the long journey to either of those stations. Moreover it is felt by a portion of the meeting that Mr Tracy is adapted to the work in Constantinople, and that he is more needed here than in Marsovan or Tocat.

It is perhaps unnecessary for us to call your particular attention to the requests we have made for new laborers. Former experience painfully testifies to what good sense dictates, that it is not wise to burden men with work to which they can give only a partial supervision. The Missionary is broken down, and the work does not go forward encouragingly. The crying want from every part of this Mission is for Pastors, Preachers and Christian School teachers. There is need not only of more spiritual men than the majority of those now employed — men who shall love the work, and engage in it from conscientious motives, — but very many more of them.

Let us have a working force of Missionaries male and female, at each station, and we not only shall the better supply the present great destitution, but we shall the sooner by the blessing of God raise up a Native Ministry and a corps of native helpers, who shall meet the wants of the field.

The Men asked for ought to be on the ground immediately. The Missionary at Lives is strong & hopeful; but it is simply impossible, if he tax his strength to the utmost, for him to do what he feels ought to be done & must be done.

At Vicomedia Br & Th Parsons have toiled on alone, contending year after year with the most discouraging, and depressing difficulties. The wonder is that they have

not long since, withdrawn from the field, in utter despair. And yet you will see that while one part of the present report is overhung with clouds & darkness, the other is full of promise & joy. Give Br & Sr Parsons suitable associates, with whom they would be encouraged to continue the work, and we think the time is not distant, when they would reap abundantly the fruit of these fourteen years of self denying toil.

But Brother Parsons now feels constrained to ask for a release from the care of the station, with the view of a future transfer to some other field of labor. Acceding to his request with much regret, in deference to his wishes, we make for the station an urgent appeal. It is yet possible that in a change of circumstances, Br & Sr Parsons may resume their labors there after a short interval, or even may feel it to be their duty and privilege not to leave the work at present. Can you not lay this appeal in all its urgency, before some young man, perhaps a pastor of few years experience, who you think is fitted for the place, and who is willing to listen to a direction from the Master of the vineyard.

In Constantinople the demand for a Turkish Speaking Missionary at the present moment is imperative, and the demand will continue increasingly urgent, until there is a supply.

In regard to the ladies asked for, the call for one at Brousa, arises from the natural growth of the school; for the two at Manissa, from our desire to commence that work with a full complement of laborers; and for one at Constantinople, is in accordance with the original design of having three ladies in the Home.

You will observe that there is an increased estimate for the salaries of Messrs Burtlett & Borrows at Cesarea; their former salary having been found too small to meet their expenses: also after the experience of one year, Bro Baldwin asks for a less amount than the appropriation for this year.

In behalf of the Missions in Western Turkey

M. R. Kilbourn

Edward Riggs

Constantinople, June 18, 1871.

1871

Report of Delegate to the Southern Mission.

Marash – May.

Dear Brethren,

I regret much my inability to be present at our Annual Meeting. I fully intended to be present. I left Antioch with this intention, and with all my arrangements made for it; but my experience in travelling thus far, – the effect upon my health, – make it clear that it would not be wise for me to venture further. My travelling companions, Messrs. Morgan, Calhoun & Powers, are more decided in this opinion than myself, and it was their urgent advice which led me to abandon the idea of going to Kharpoot.

This being the case, I must make a written Report, instead of a verbal one of my visit as your delegate to the Southern Armenian Mission. My heart has been greatly enlarged by what I have seen of God's work in this region. I have had the privelege of being present at the dedication of two new churches: viz: at Kessab and at Marash, & preaching to a congregation of One thousand (1,000) at the former place & of sixteen hundred (1600) at the latter (both counted) and of seeing fifty one

Constantinople, June 18th 1871.

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admitted to the two churches. Truly we may say, "What hath God wrought."

The Meeting of the Mission was held at Marash, being attended by seven Missionaries five assistant female Missionaries, & two Delegates from abroad. Such a company of foreigners was never before seen in Marash, and it was no small matter, that here, where such violence has been witnessed - we could come in perfect peace, and walk about in perfect confidence. Seven years ago Mr. Schneider was in danger of his life here, and was watched and his steps dogged as a wild beast; now twenty or thirty horsemen met us three hours from the city to welcome us, and the Pasha wished to send a guard of honor to meet us. Pashas Armenians, Chorbaji's & consuls call on us, and write to do us honor. The whole city is moved; but only with curiosity; not a dog wags his tongue in opposition to us and 1600 assemble to hear us preach the Gospel.

As I suppose the chief object of this annual interchange of delegates is that we get the benefit of each others experience in the Missionary work I will refer to the things that have most struck me in the working of this Mission.

I.- The system of systematic benevolence as set forth in I Cor. XVI. 2, after being

fully adopted at one station and partly at others is now by vote of the Mission to be urged upon every native congregation, for their adoption. Already before the adoption of this, the self-denial and benevolence of the Native Brethren has excited my admiration. Here in Marash, for instance, after paying a crushing burden of Lahian & bedeliyet amounting to ₤ 25,000, equal to 1/6 of the earnings of the whole community, they have paid ₤ 5,000, (2 years) to Sdepan Aghe

In addition to this they have given

For their church building —	₤ 3,050.
" " own poor —	4,650.
——— parsonage	700.
——— schools	1,625
——— other matters	975
All this in one year Total. —	₤ 11,000

They have recently of their own accord, with no suggestion, formed a Missionary society, to send one or two of their number to other places. Numbers of them live for months on cucumbers. Some go to bed hungry every night: All are poor, struggling with poverty, yet every single churchmember and nearly every Protestant gives something systematically. To this last movement they have subscribed ₤ 2,500.

II. — The education of native preachers:

how? where? and to what degree? is with them as in our Mission a very important and difficult question. How far the partial education of theological classes at the stations will supply the want, it is difficult to decide; few such men can do any more than guide the infant steps of the young churches; a few will grow with the growth of their churches; but the majority of churches will in time call for better disciplined minds; but how soon? How far must the Mission provide for this? Then if there is a central school for this more thorough education how far can that central school supply a partial education for immediate need? My impression is, that the views of this mission have not yet crystallized into any particular form. They are all yet unsettled. The tendency of the central school to a system and a routine, to a fixed & regular three or four years course, conflicts with the demands of the stations for a partial education of some men as an immediate supply. The same tendency our Mission has also felt. Perhaps the solution will be a regular Theological Seminary at Kintab confining its instruction to regular students, going through a full course, leaving all partial instruction to the outstations.

I will make a suggestion here. Would not one theological seminary, strictly such, for the whole Armenian field, located somewhere in the interior meet the wants of our work? dispensing with the Bebek and Kharpoot and Aintab schools? My impression is that this mission would be relieved by it, and would make use of it. Their Aintab school is now in a state of suspension between being a mere theological class & becoming a Bebek Seminary. Do you not feel the same difficulty with Kharpoot?

Would not such a strict theological Seminary in the proper place — in connection with high schools in the hands of natives at the stations and simple theological classes, at the stations simplify our system? and relieve us of much expense?

May the Lord be with you, dear Brethren, and guide and bless you.

Yours truly

(signed) E. M. Dodd.

near Napoleon Ohio

Rec'd July 27, 1860.

Acknowledged Aug. 8.

Constantinople, June 1. 1864.

Rev. Henry Jones,
Secretary F. M. A. S.

Dear Brother,

Our mission is now assembled in this city and has been taking its annual review of the work in this field. As usual there is a mingling of encouraging and discouraging elements. Among the former we may mention some advance though not as rapid as we desire to see on the part of the native churches in the direction of self-support; also the preliminary measures taken by the native pastors for a more complete organization of the native churches into provincial associations, a measure which we trust will through the divine blessing promote the edification of the churches

& the extension of evangelistic efforts for the native communities around them. We may also mention among encouraging items the favor with which our schools are regarded among the Bulgarians. That for young men at Philippopolis, designed to educate helpers in the gospel work, and that for girls at Eski Zagra, comprising a boarding department designed for the training of female teachers, have both of them already been blessed in being the means of communicating much religious instruction, not only to the pupils but also to their parents and other friends.

We rejoice also in the increasing circulation of the Scriptures and other good books. During the year under review the printing of the O. T. in Bulgarian has been completed, and as the N. T. was already in circulation

that people estimated at five millions scattered there almost the whole of European Turkey, have now access to the entire scripture in their spoken language. The circulation of our monthly "Messenger" in Armenian, a paper which is designed to be not only instructive but edifying & awakening, has doubled during the year. We rejoice also in the commencement of a similar publication in Bulgarian under the editorial care of the Rev. A. L. Long of the Meth. Ep. Mission. This paper is entitled the "Morning Star". It has already secured hundreds of subscribers, has every where been welcomed, & we trust is destined to be an important auxiliary in the work of leading men to Christ.

Among untoward events may be mentioned the defection of some who for a time seemed to run well. This has not been the result of special

persecution, but rather of coldness and worldliness, leading us to feel our great need of the influences of the blessed Spirit in more abundant measure than we have yet enjoyed them.

Deeply trying to us has been also the continuance of the civil war in our beloved native land, one of the results of which has been the depreciation of our currency, and the consequent advance of from 40 to 70 p.c. in the rates of exchange on England, thus diminishing (from 2/7 to 2/5 or more) the value of the contributions in aid for the support of our operations. We trust this state of things will not be permitted in Divine Providence ~~long~~ to continue much longer. But for the present year, it constitutes a motive for our sympathizing friends in Great Britain

to increase their efforts to aid us in our work. We trust those dear friends, brethren & sisters in Christ, now more than ever sympathize with us, not only in our desires for the salvation of the millions of Turkey, but also in our longings for the emancipation and salvation of millions in our own land with souls as precious as ours. We trust they are now abundantly satisfied that the entire responsibility for this awful contest rests on those who had resolved to secure the perpetual enslavement of the African race. The platform on which our present chief Magistrate was elected comprised, it is true, only the demand that slavery should not be extended into the great new territories of the West. Some of our friends in Great Britain wondered that we should occupy

a platform so narrow. The reason
was one which should have entitled us
to their hearty sympathy. It was because
(with British blood in our veins), we
were a law-abiding people. So long as
the slave holding oligarchy kept the peace
we were bound by the compromises of
the constitution. But the const. gave
to Congress the power to legislate for the
new territories. Into them the conscience
of our people w. not suffer slavery to
be carried. But even this ~~moderate~~ limi
tation the advocates of slavery would
not brook. They rebelled. They sought
by fraud and force to dismember our
country, to sieze our Capital, and to
~~establish~~ build up an empire, the corner stone
of wh. sh. be the perpetual enslave
ment of the African race. By this
course they have forfeited all claim
to retain their cherished "domestic institu

on the strength of constitutional compromises; while the buffetings of the contest have schooled our people to the full conviction that we cd. have no permanent peace until the cause of the struggle shd. be removed root and branch; and we confidently anticipate that the platform on which a President will be elected in Nov. next will comprise the utter extinction of slavery throughout the entire territory of the United States.

The kingdom of Christ is indeed not of this world. The work of evangelization would go on even if the name of our country should be stricken from the roll of nations. But we speak of these things in connexion with our mission work to show our claim under the circumstances to the cordial sympathy and continued aid of our fellow christians in Great Britain.

We trust they will be disposed to continue this coöperation not only during the present crisis, but until the foreign mission work here shall be accomplished by the truth of a pure gospel throughout the length and breadth of the Turkish Empire.

We sympathize deeply with the A. M. A. S. in the sudden bereavement from his earthly labors of their Sec'y. the Rev: G. R. Crich, a man sincerely & zealously devoted to the work of the Society and to the spread of the gospel throughout the unevangelized world. We sympathize also tenderly with his bereaved family. May the Lord ~~comfort~~ who has graciously styled himself the father of the fatherless, and the judge and advocate of the widow, comfort this and care for them, and may this removal of our fellow servant stimulate us all to new zeal & faithfulness in our Master's work reminding us that "the time is short."

Constantinople Recital Jan'y 1, 1878

In behalf of the Mission to Western Turkey

E. Riggs
Geo. A. Perkins
Lemas Goodell
} Committee

(Copy) 192

The American Tract Society
to the Northern Armenian Mission Dr.

To Charges on "Saints Rest" in Modern Armenian

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Type sent to New York		130.00
Pressing sheets & general Expenses, Porters &c		428,83
Coll. & folding sheets of Jones Catechism 1464 copies		1756.30
" " " Vol. A. Turkish Tracts 1944 "		2916.00
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" " " Pilgrim's Progress 495 "		965.25
Balance due Dec. 31. 1858		95.62
Reduced to Amer. Dollars is ~~x~~. 2247 = 1949, 65 =		44,257.43

Cr.

By bal. proceeds books & tracts sold in 1858	305.00
" of Appropriation for 1859 — $1781 52 × 22.7	40.440.50
" of proceeds of sales of books ~~&~~ tracts in 1859 viz	

Sales 5504,61 piastres — 1000,93 cost of circulation, i.e, freight duties & land carriage + 2,222,37 Rent of magazine for two

years & expense of removing books and tracts to new Magazine) — amt. brôt. over 40,745.50

2,281.31

Balance due the Mission Dec. 31, 1859 — 1,230.62

44,257.43

Dr. I. Balance to new account $54.22 = 1,230.62

Constantinople Jan. 17. 1860.

In behalf of the Mission
Edwin E. Bliss.

Constantinople, Jan 17, 1860.

To the Rev. Wm A. Hallock. D.D.
Sec. of the American Tract Society.

My very dear Sir,

On the first page of this sheet you will find an account of work for your Society by our mission during 1859. I have time only for a very few words in ~~behalf~~ the way of explanation. The small balance of your grant remaining to us after deducting the cost of work done for us in New York has prevented any printing here for you beyond the edition of the Saints Rest. You will regard that book however, as we do, as a most valuable ad-

dition to the religious literature of the Armenians. The folding & collecting the remaining sheets of former editions of your books was necessary for the better preservation of these sheets. The proceeds of sales this year have gone far beyond anything before known, being nearly $250. We have recently changed our book depot for one much more suitable to our purposes. For the former one we paid from month to month; for the new one we are obliged to pay ~~by~~ ~~the~~ for a year in advance. This brings the rent for two years into the present account. This will not be likely to occur again. I did not put the $50 grant to the 2 graduates of Bebek Seminary mentioned in your letter of Oct. 22d into the account for the reason that there was no paying or receiving of money. It amounted only to a premium to donate some of your books for which ~~honor~~ however both we and the young men are very grateful.

We are all much pleased with the volumes from New York - The Rise & Progress - Pilgrim's Progress & Bib. Text Book. But as we have still on hand some remnants of former editions of the same books printed here we think it best to use up these before asking you to strike off and send us any more from

New York.

Mr. Riggs has already written you in regard to accounts between your Society & Mr. Everett. I must refer you to the full letter of the mission at its late annual meeting for a particular statement of our wants for 1860. The calls for books & tracts in Armenian, Turkish & Bulgarian are loud & urgent. Books sell too (as you see) as never before. Will not your Committee at once make us a grant for this year which will not only cover the existing balance due ($54.22) and all the work now in progress at New York for our mission but provide us with at least $3000 to be used here. We need it very much indeed. Never was our work so promising as now. Clouds heavy with spiritual blessing seem rolling up from every part of the horizon. We believe that God is about to make the whole soil of Turkey soft with the shower of his grace. Will you not enable us to be ready with the precious seed of the kingdom to scatter broadcast over the land that you & we may rejoice together in the abundant harvest. In behalf of the mission, with great esteem & affection, most truly yours.

Edwin E. Bliss"

Recd. Feb. 14th.

The American Tract Society, Boston.

On account with N. Armenian mission.

Dr. To charges on "Repentance" "Explained". Modern Armenian.

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Paper 3 Reams 250

Folding & Stitching 5000 cp 381 1.211.0

9.292.5

(Cover)

amt brot. over 9,292 - 5.

Charges on Tract "Salvation" Modern Greek

1 Form 8 pages 5000 copies

Printing 280 Piastres

Paper 2½ R. 125 "

Folding & Stitching 5000. 287.5 692. 5

Printing 4000 Hand Bills - 10 commandment, (mod Arm.) in 280. 6 m.

The same in Armeno Turkish —— 280. 6

Proof reading & miscellaneous charges on the above 742. 0

Credit Total 11,298. 2

By Grant through J. M. Gordon Esq. Treas. A. B. C. F. M.

$500.00 = ($2 22.) P. —— 11,350. 0 P.

amt. debt as by above 11,298. 2

Bal. due the Am. Tract. So. 51. 8

51.8 Piastres = $2.28. In behalf of the M. A. Mission Edwin E. Bliss.

Constantinople, March 21, 1860

* The remaining 2500 copies are reserved for binding at some future time.

(Copy)

Constantinople March 21/60.

To the Rev. J. W. Alvord,
Sec'y Am. Tract Society. Boston

My Dear Sir,

On the preceding part of this sheet you will find an account of the manner in which the $500 from the Am. Tract Society. Boston to our mission has been expended. The Book on Repentance is a translation of one with the same title published by the Am. Tract Soc. Rev. C. Walker, D.D. author. The tracts "What is it to believe in Christ" & "The church in the House" you will recognize as old acquaintances in the English language. That on "Salvation" is made up principally of Bible extracts pointing out the way of salvation. Circumstances which need not be detailed prevented the expenditure of your grant for 1859 till quite at the close of that year & at the commencement of 1860. But the work is now done - and we now come with our request for more aid for the present year.

The mission at its last annual meeting presented to you the wants of Turkey - and I will now only say that the demand for book & tracts is continually & rapidly increasing over our whole field. - The issues from our central Depository here in Constantinople during the first 2 months of the present year have been nearly double what they were during the corresponding months in 1859. Missionaries & the native brethren are making more use than ever before of short, plain, pungent tracts as an aggressive agency. We ask for your aid in the publication of such tracts. Will not your Committee grant us for 1860 at least $1000 and thus enable us to do twice as much work for you this year as last. We have just commenced printing in Bulgarian and the missionaries among that people assure us that our books are waited for with much impatience. We hope soon to be able to print tracts for the Turks in their own language. Difficulties with the Censorship

have thus far prevented. But when this obstacle is removed there will be opened before us a wide door of usefulness. Will you not help us to enter it it. Tracts are already prepared for the Turks. we wait for permission to print and for the means of defraying the expenses. The Lord will procure for us ~~the first~~ in his own good time. May he also enable you to provide us the second. In behalf of the mission,

Most truly yours,

Edwin E. Bliss.

Boston. March 21. 186

Rec'd Apr. 17. 1860.

Ack'd Jan. 17, 1861.

(copy) 194

Kharpoot, June 4, 1860.

"To the Secretaries of the
A. T. Soc. New York.

Beloved Brethren,

The 20th Annual Meeting of the North Armenian mission is now in session in this city, situated in the northwest corner of Mesopotamia, and within the limits of ancient Armenia. You are aware that our annual meetings, have hitherto been generally held at Constantinople, but it was deemed desirable & expedient that the meeting this year should be held at one of the more eastern points yet occupied by us, that an opportunity might be afforded the brethren of the Capital, & of the western stations of our mission to witness the work of God in the interior of Asia Minor. Two delegates from Constantinople, besides the agent of the American Bible Society resident in that city, with delegate from Philippopolis in European Turkey, one of the new stations in the Bulgarian Department of our Mission, & also a delegate from Nicomedia; having landed Samsoon a part of the Black Sea, passed successively through Marsovan, where reposes the dust of the young missionary Sutphen - Amasia, Tocat, - the memorable burial place of Henry Martyn - Sivas

Divirik Arabkir and Maden, and at length Kharpoot, a distance from Constantinople of 400 miles by sea, & 360 more by land. Four of the cities named are missionary stations, whilst the others are outstations, and at all, whether stations or outstations, churches have been formed & congregations gathered. All the stations of the interior, with the exception of one, are represented, and besides, Mr. Marsh of Mosul, & Mr. Walker of Diarbekir, members of the Assyrian mission have been present & greatly assisted us in our deliberations. An assembly of American missionaries so far in the interior of Asiatic Turkey while it marks an era, will, as we believe, give an new impulse to the progress of the American missionary work in this part of the world.

The reports from all our different stations as well as of departments of labor, have shown that we have abundant cause to bless God & take courage.

It is particularly noticeable that the demand for the Bible & religious books is greatly increasing & to satisfy this demand, we are mainly dependent on the Annual grants voted us by the Bible & Tract Societies of England (2) & America (1).

In our last Annual letter you were particularly informed what your Society has enabled us to do; & since the commencement of this meeting, we have

been greatly cheered & encouraged, by receiving the intelligence that you have voted us $2000, which we solicited for the present year. We thank you & through you the patron & doners of your Society for this new expression of confidence in us, & interest in our work. By a wise and economical use of the means thus furnished us; we may hope that you will extend to us the same measure of confidence & assistance for the year to come.

The books which you enabled us to publish are esteemed as among our most necessary & important auxiliaries. The incomparable Tract Primer, in both Armenian & Turkish, is invariably the pioneer of the New Testament. We look out from our place of Assembly in this distant city upon a plain studded with hundreds of populous villages which are just beginning to awake from their long night of ignorance & spiritual death. Hundreds, thousands indeed, of sturdy husbandmen are desiring to learn to read, and are calling for this cheap & beautiful manual, this casket of heavenly jewels. They go to their fields & to their market towns with their primers in their ~~hands~~ girdles, and we have often observed them acquiring the rudiments of written language in their intervals of labor, or while pursuing the slow pace of their loaded donkeys.

Married & even aged women also at all our stations

& in multitudes of towns & villages throughout the land are calling for this little messenger of light, while it is always the first book put into the hands of thousands of children in our common schools. To supply this ever increasing demand, very large editions in both Armenian & Armeno Turkish will be needed.

And not only so, but we need immediately an edition of the same in Armeno Koordish, not only as an entering wedge among the immense population of semi Muselman, Koords & Kuzzel Bashes in this empire, but also for the 200,000 Armenians on the borders of Koordistan who having lost their own language, speak only Koordish. The 4 gospels in Armeno Koordish is the first book ever published in that language, but it would be in depositories, until the Tract Primer goes before & opens the way for its introduction. And also an edition of the same is equally demanded in Greco-Turkish for the Greeks of Caramania.

But while your Primer so invariably goes before many of your other books are almost as sure to follow after the New Testament. The Hymn Books, the Catechism & scripture text book go every where, while Doddridge, & Baxter & Bunyan, are finding an increasing number of hearers in every part of this dark land. Nor are the little messengers, the tracts

neglected. In many places they are eagerly sought for & even purchased when offered for 1 mill per page.

Your electrotyped editions of Bunyans Pilgrim's Progress, & the Scripture text book, from your press at New York, are greatly admired, bearing as they do, the unmistakeable characteristic of your issues.

Please accept our grateful acknowledgements for your liberal & continued aid in our efforts for the spiritual regeneration of the various races of Turkey & be assured that you & your Society have a place in our best wishes & prayers. In behalf of the North Armenian Mission,

(signed) Sanford Richardson,
Herman H. Barnum. } Com.
J. W. Parson.

Am. Board Boston.

Kharpoot June 4. 1860.

Rec'd July 28.

ack'd Jan. 17, 1861.

(copy) 195

Kharpoot, June 5, 1860.

To the Secretaries of the
American Tract Soc'y, Boston,

Dear Brethren,

The twentieth Annual Meeting of the Northern Armenian mission began its sessions in this city on the 22d ult. Following the customs of previous years we desire to make to you a brief statement of the present condition & demands of our work. You will notice with interest the fact that this meeting is held in the heart of Turkey, at a distance of more than seven hundred miles from the capital. This of itself indicates progress in our work & shows that some of the obstacles with which the founders of this mission had to contend have been removed. Several of the first Annual meetings of this mission through convened at Constantinople were held at private houses, the missionaries assembling cautiously at the place appointed coming singly and by different streets lest they should attract attention to their movements & awaken opposition. Instead of such a state of things at the meeting held in this city, though so remote from the capital and consequently far removed from the direct influence & friendly interposition of christian powers, delegates have been

present from Philoppopolis, Constantinople, Nicomedia, Yozgat, Cesarea, Sivas, Erzroom & Arabkir. They have journeyed alone or in companies making known whenever asked the place & object of their meeting. We acknowledge that God hath interposed & removed many obstacles to the prosecution of the missionary work in this country. He hath wrought these changes & praised be his name! The holding of such a meeting in the interior of Turkey has attracted attention to the missionary work & given it publicity & we believe the results of this will be good. The missionaries belonging to the Northern Armenian Mission in attendance at this meeting are in all 14. Mr. Marsh from Mosul & Mr. Walker from Diarbekir of the Assyrian mission, the Rev. I. G. Bliss resident at Constantinople & agent of the Am. Bible Society for Turkey, have also been present, & have aided greatly by their counsels in our deliberations. An interesting feature of the evangelical work in Turkey is suggested by the following Resolution which was adopted by this meeting.

<u>Resolved</u>. "That we cordially approve of the principle of supplying native churches with native pastors & that while in our judgement it is not practicable to give every church a

Pastor at once, it is our aim to raise up men for the sacred office & prepare the churches to receive them as fast as possible. A school for the training of men for the pastoral office has been opened at Kharpoot during the year & now has about 20 scholars. During the last six months two native preachers have been ordained as pastors, & it is probable that five or six more may be set apart to the pastoral office before the year closes. This is the beginning of a great and good work which under the blessing of God we hope will go forward until in these thousands of cities & villages evangelical churches shall be organized & pastors placed over them. However in anticipation we should not place the end of this great work too near the present time. The fact should not be overlooked that the mass of the people have not yet been reached by the ~~peo~~ Gospel, that they are unable to read, are ignorant & degraded & are still "sitting in the region & shadow of death." But when we look at the progress of the work from year to year we have great cause to thank God & take courage. Wherever the light of the ~~darkness~~ Gospel shines darkness & error begin to flee away, a spirit ~~on~~ of enquiry is awakened & this is followed by a desire to learn to read. Religious Books are called for & are sent out by

thousands into different parts of the country. In some places they are eagerly sought for & purchased. The demand for such books is increasing from year to year. At a single station the sales of books in 1858 amounted to $376 in 1859 to $565, but during the first five months of this year $440 have been received for books. The publishing of Tracts is a department of labor which is assuming more & more importance. While these little messages of love were offered without, to any one who desired them comparatively few were accepted & read but since the practice of selling them a mill per page has been adopted the demand for them has greatly increased. Last year 10,000 Tracts were sent out from the depository, but during the first 3 months of the present more than 14000. of them have been called for & sent forth. The works which your society have kindly furnished the means of publishing and which have been issued during the year are the following; a little book of 65 pages 12 mo entitled "Repentance explained" the translation of which into Armenian by the wife of a missionary is said to be an excellent one. This has just been issued. We believe it will go forth to do a good work for Christ. The tracts are, "Church in the house" in Bulgarian, "What is it to believe in

Christ also a tract on Salvation in Modern Greek. These tracts are much called for and are becoming more & more a very important instrumentality in the reformation of Turkey. A Greco Turkish Tract Primer is much needed. By means of this primer many would learn to read. It is needed to prepare the way for the Greco Turkish scriptures. But we have not the means for publishing it. We feel constrained to ask your Society for aid to the amount of $2500 for the prosecution of our work in Turkey. Please accept our sincere thanks for your generous assistance in our efforts for the work of reformation in this empire, & be assured that your Society ever have a place in our best wishes & prayers.

With Christian salutations in behalf of the Northern Armenian mission,

O. W. Winchester
O. P. Allen
Geo. A. Pollard
} Committee

Kharpoot, June 5, 1860.

Rec'd July 28.

Ack'd, Jan. 17, 1861.

(copy)

Constple June 14th 1861

Revd. W. A. Hallock.
Sec. of Am. Tract Soc. N. Y

Dear Brother.

The Mission to Western Turkey is now holding its Ann. Meeting in this city. Delegates are present from 11 different stations, & Rev. H. B. Morgan is present as a Delegate from the Miss. to Central Turkey.

Next to the voice of the living preacher, & the influence of the scriptures the circulation of rel. tracts & of a rel. literature, is perhaps the most efficient means for the evangelization of a people. The Missionary is usually located in a large city surrounded by numerous towns & villages, only a few of wh. he can visit personally, the greater part being only reached by colporteurs. While some of the people purchase the scriptures, more purchase tracts, wh. sometimes are read secretly, & at other times passed from acquaintance to acquaintance & from family to family. Colporteurs are connected with every station, so that there is, as it were, a net work of moral influences extending over the whole of Turkey. The leaves of healing for the nation are thus wafted not only along the banks of the Euphrates, & of the Danube but from the mountains of Koordistan to the plains of Macedonia. Sometimes these tracts are not appreciated, while at other times they are purchased with avidity. Philippopolis station has reported the circulation of 12000 tracts in 6 months & in the Eski Zagra station in one instance

the Missionary did have disposed, in the first village, of all the tracts wh. he had taken for a tour.

Our work is increasing upon our hands. In addition to the Armenian & Armeno-Turkish to wh. your donations have hitherto been principally directed, we have entered the interesting Bulg. field. The second edition of the "Tract Primer" in this language was delayed several months the pa year for the want of funds to reprint it. The abridgement of Rec Merdit "Aid to Scripture study" "The Cross of Christ" pub. by your society & a few smaller tracts are now ready for the press. The trans. of Jones Catechism wh. you have electrotyped in Arm.-Turkish & Bunyan's Pilgrims P. have already been commenced in this language.

Permission recently has been obtained from the Porte also for printing the scriptures in the Turkish character, & it is expected that a like favor will soon be extended to other publications. Books in Armeno-Turkish can be trans with comparative ease into the Osmanlee character. One Mamuson has already been prepared & Jones Chat. commenced. Those most acquainted with the work think the time has come when judiciously prepared tracts can be extensively circulated among the Turks, & believe that there is an urgent call for works of this kind. There are also calls for trans in Greeco-Turkish & in Greek.

By reason of the civil commotions in our country we cannot expect much assistance from our Board for printing the coming year, we are compelled therefore to solicit more earnestly than usual assistance from other sources. Permit us therefore while expressing deep gratitude for the assistance you have hitherto extended to us to ask of

your Society $3.000 to aid us during the year 1862

In behalf of the Mission
most truly

(signed) Charles. F. Morse.
Com. { E. E. Bliss.
H. B. Morgan.

Am. Tract Soc. N. York

Constantinople June 14, 1861.

Rec'd July 19.

(copy) 197

Constantinople, June 17, 1862

To the Secretaries of the
Am. Tr. Soc. N.Y.

Rev. and Beloved Brethren,

The twenty second annual meeting of the mission to Western Turkey is now in session in this city. The undersigned have been appointed to present you the fraternal salutations of the brethren assembled at the 22 annual meeting of the mission to Turkey, and thank you for the aid your Society has rendered us in carrying forward the work of the Evangelical Press in this land another year. It is a cause of special gratitude that <u>at such a time</u> you are enabled to do so much for the foreign field; when such drafts are being made upon the resources of the country to put down the gigantic rebellion; and the wants of the soldier and the slave are assuming such vast proportions. The riches

Am. Tract Soc. Nov. 1862

of the liberality of the American Churches which at <u>such</u> a time abound even unto the necessities of the people in this and other foreign lands chalenge both our gratitude and admiration.

The following extract from the Committee of Publication will show you what use has been made of a part of the money received from your Society. Of the "Biblical Catechism" in Armeno-turkish there have been published 5000 copies 320,000 pp at the cost of 3,190 piastres. Of "Persuasions to Piety" 5000 copies 360 000 pp at the cost of 4,281 piastres; of "Child's Book on the Soul" in Bulgarian 5000 copies 385,000 pp at the cost of 6,820 piastres; of the "Pope & the R. C. Church also in Bulgarian 3000 copies 234,000 pp. costing 4.299 piastres. In all 1,299,000 pp. total cost 18,590 piastres or $743,60.

Of the opportuneness and usefulness of these and other publications we have abundant assurance from every station in the

mission. For example hundreds of persons of adult age have learned to read with the help of the "Tract Primer" in the hands of the "Little Teachers" during the past year. There are reported also instances of persons being awakened by reading particular tracts such as "Light of the Soul", "The first step" and "Sin no play." In Galatia an old man of seventy years has been enlightened by reading the tract entitled "Claims of the Pope" and enabled to transfer his reliance for the salvation of his soul from the Pope to Christ, and to endure stripes and imprisonment for Christ's sake. Many members of the Churches and some of our best native helpers trace their conversion to the use of particular tracts. These seek naturally to bring others by the same instrumentality out of darkness into the glorious light of the gospel. Many others who have been strengthened and carried forward in their Chris-

tian course by "Rise & Progress" "Pilgrim's Progress" and "Saint's Rest" are found recommending the same helps to a life of faith to others. Hence the demand for repeated editions of such works of tried usefulness.

We have witnessed during the year the developement of a reform party among the Armenians, which embraces many from among the intelligent portion of the Armenian nation, which opposes ecclesiastical control in civil affairs, and demands a constitutional Government. The leading men in this movement acknowledge their indebitedness to the mission press and welcome its books to the family and public libraries. In connection with this movement Infidelity is creeping in and spreading and infidel books are being circulated. To these we oppose "Cause and cure" and "Bogue" and have ready for the press Dr. Hopkin's Lowell Lectures which we regard as eminently adapted to the times.

You are aware also of the movement among the Bulgarians towards a separation from the Greek Church on the one hand and an union with the R. C. on the other. Our brethren of the Bulgarian mission report interesting facts illustrative of the weeffulness of the tract entitled "The Pope and the R. C. Church" and other publications, which are eagerly sought, examined and discussed both in private and public.

During the past year there has been made a beginning in publishing tracts and books in the Arabo-turkish language in Constantinople. We call your attention to it as a remarkable fact, a fact which will make the year memorable in the history of the Lord's work in this Empire. Hitherto the Scriptures and all evangelical books published at Constantinople in the Turkish language have been for Christian subjects of the Empire in the Armenian and Greek characters. The Bible in the Arabo-turkish

which has been extensively circulated in the country was printed in London. When Dr. Schauffler commenced the revision of the New Testament for the Osmanlies in the Arabo-turkish permission to print in Constantinople was sought but at first and for a long time in vain. As often as the attention of the Govt. was called to the subject so often it was evaded. And not till recently was even an informal permission obtained. The work was commenced and the sermon on the mount issued as a tract. The era of the Tract work distinctively for the Turks in Turkey was thus inaugurated.

There is another remarkable fact to be recorded in this review of the past year. The Rev. Dr. Plouder of the Church missionary Society has published a controversial work in the same language entitled the "Key to the Mysteries" in which he lays down five criteria of a Revelation from God. This book has been answered

by a distinguished Khoja. A notable fact indicative of a remarkable change in the public mind. Once the end of all controversy was to cut off heads. Now what do we see: a book aimed at the foundation of the moslem faith, freely bought and sold side by side with the "answer" in the Capital of the moslem world.

Thus all the nationalities of Turkey are moved, awakened and ready for the dissemination of a religious literature in their various languages, in the form of the tract and the bound volume.

This movement is to go on increasing from year to year, assuming proportions of still greater importance. We hope the churches in our native land will not fail to support us in our endeavors to meet the demands of God's providence as they press upon us from year to year. In behalf of the mis-

sion to Western Turkey,

J. W. Parsons.
Tillman C. Trowbridge.
W. A. Farnsworth."

To Am. Board Society

Constantinople, June 17, 1862.

Rec'd, July 18.

(copy) 198

To the Secretaries of the American Tract Society, New York.

Dear Brethren,

We have been appointed by the Annual meeting of the mission of the American Board to W. Turkey to write you our annual letter.

During the year 1862 we have expended and charged to your account one thousand seven hundred and five dollars ($1705) and two hundred twenty eight dollars and twenty cents ($228.20) for books sold have been credited to you.

The above sum has been expended in printing and proof reading of 1,970,000 pages including sundry volumes & tracts.

We regard our printing department as an important auxiliary but the present year have been able to print no new volumes or tracts except in the Bulgarian. We herewith enclose you a list of all the works printed by the mission except the Scriptures, from all the funds received from different sources. By this you will see that the total number of different pages printed has been 1206 – of different volumes or tracts, 82500 – and total of pages printed 3,998,000 (almost four million) There is now in press the "Evidences of Christianity" by Dr. Hopkins (in Armenia) more than half completed; and the "Sermon on the Mount" with

To Am. Tract Society

Commentary on the same has been published in Arabo Turkish. Some complaint having been made in regard to the style of the language of the Averderper (the Armenian paper) a change has been made in translators, and the price put at 10 pias, (44 cents) per year in advance. We are happy to say that the paper has a much larger number of subscribers than ever before, the list now being nearly 600. Some stations have made great efforts to introduce and extend its circulation. Nicomedia district takes 120 copies (1/5 of the whole circulation) & we are confident that the list, with a proper effort on the part of all may be brought to 1000 copies.

We need new editions of several works and have ready for publication, a manuscript translation of "Pilgrims Progress" (in Armeno Turkish) There is an increasing revenue from the sale of books showing the increasing estimation with which they are regarded. The number of books and tracts, exclusive of Scriptures, distributed during the year has been 36.552. The work of distributing these volumes through colportage and other agencies, has continued with some advances, as in previous years. In some places christian armenians are taking hold of the business with commendable and encouraging interest, but in others the missionary is

looking and hoping for more of this aid. The beginning of this work among the Bulgarians the past year deserves a special notice. Four years since, among the 5 or 6 millions Bulgarians, not one (so far as known) was practically and heartily working for the dissemination of religious truth. Up to July 1, 1862 we could find but two Bulgarians willing to labor in this way, among their own people. God seems to have been preparing some youthful workers in the mission school at Philippopolis. In this school at that time, were 6 young men who had been carefully studying the Bible for periods varying from 6-20 months. After the murder of Rev. Wm. W. Meriam these young men who had been under his daily influence were quite serious and seemed impressed with the duty of making known the gospel among their people. The manner, importance, difficulties and blessedness of this work were carefully placed before them with much prayer. They considered their duty with reference to the work in the same way, and five offered themselves (the sixth was unwell) to go any where they should be sent. "We are debtors to Jesus and wish to do what we can" was the answer to the proposal. By the aid of the Am. Bible Society, they were sent out two and two with instructions to visit

every village in their course however small; It was with much anxiety and joy that they were commissioned The few colporteurs before employed had been Armenians using the Turkish language, These were Bulgarians, carrying books in their own language, to their own people. Some of them seemed to have been taught by the Holy Spirit and all engaged earnestly in the work. The result has been an encouraging one, full as much as we could ~~wish~~ have expected. During July, Aug. and September they labored a total of 9 months, circulating a considerable number of volumes and tracts, and visited a total of over 50 towns and villages. The direct value of their labor cannot be estimated - they were all young men without experience; but they appeared to work conscientiously, and the influence reacting on themselves was great. They learned their ignorance and went to the Bible for wisdom and on their return engaged in study, especially of the Scriptures with a new zest and with self application. One wished to engage in an occupation which he had before been accustomed to regard as proper on the Sabbath. He sought advice from the right quarter and after a short time said, "The Bible severely threatens Sabbath breakers; I cannot do it." In their intercourse in the school with the mission-

ary and with one another they have always been ready to regard the teachings of the Bible with reference to duty as decisive. At the present time 7 young men from the school are at work in the same way as colporteurs, and we have received information of their successful labors One of them has been threatened, stoned and imprisoned in his native place, on account of his bold stand for the truth but nothing daunted and looking to God for strength he has been ready to go to other villages on the same errand. The tracts published in Bulgarian have been widely circulated. In Eski Zaghra last February some tracts were deposited with a merchant to be sold on commission at a low price. Having read the tracts himself and believing that their circulation would do good he entered heartily into the work of distributing them. He tied them up in packages containing one of each of the fourteen different kinds, and sold them by the package. In a few days he disposed of some 500, while some 200-300 were sold during the same time by the missionary making some 800 of our tracts placed in the hands of those most likely to be profited by them, and although some of them were faithful representations of the fundamental truths of the gospel they were favorably and in some cases cordially received.

At another station an effort has been made to com-

mence a regular tract distribution, and as a beginning over 1000 copies of the Tract "First step in the way of Salvation" have been circulated in 30 different towns and villages. At one place in two hours near 100 were given to those calling for them at our Khan. It was a deeply interesting sight to see the little yard full of visitors for such an object, children stretching out their hands and fathers ignorant themselves asking for them for their children who were just begining to read and on receiving them kissing the hand of the giver with a prayer for a blessing upon them. These little messengers are doing a good work but we need a larger and more varied supply adapted to different classes to place in every dwelling among this interesting people but especially we need the living colporteur with his heart and his lips full of Jesus love to awaken attention and tell of the way of eternal life. In all your valuable efforts for our own loved native land we also shall hope for some of this needed aid in our mission work. Assuring you of our hearty prayers for the work of Christ in which you are engaged—We remain in behalf of this mission yours most truly,

James F. Clarke,
Justin W. Parsons,
Henry S. West, M.D.
} Committee for writing letter.

Constle
May 30/63

~~To~~ To the Am. Tract Soc'y.

Constantinople May 30. 1863.

Rec'd July 3.

Constantinople, Feb 10. 1865.

To the Sec. of the American Tract Society

Boston

Dear Sir

On the first page of this sheet please find the Acct. of Expenditures by our Mission in printing for your society during the year 1864. I have been unavoidably hindered from sending it at an earlier date. We rejoice that notwithstanding the urgent and ever increasing demands upon your treasury from other sources, the Lord has put it into your heart and enabled you to help us also in his work in this land. We shall need that help this year also. Tracts which you in past times have enabled us to print, and which have by trial been found to be most useful, are getting out of print, and need to be republished. Other and fresh tracts are called for by the onward progress of religious inquiry among the various nationalities around us. We therefore earnestly hope, and urgent-

Do. to the Am. Tract Soc.

ly request that you will make us an appropriation for the current year, 1865, equal at least to that the expenditure of which is hereby reported, viz $400 for the 2 missions. 200 for that to Central Turkey and 200 for our own to Western Turkey. Could you do more than this it would be most gratefully received.

We follow with the deepest interest the labors of your agents among our brave soldiers at home and among the freedmen from the house of bondage.

May God bless these labors more and more, and permit you to see (as we doubt not you will see) the most satisfying results from them.

In behalf of the Publication Committee of the Mission to Western Turkey

Most truly yours

Edwin E. Bliss.

P. S. We publish monthly 2 religious newspapers. One in the Armenian language and the other in Armeno Turkish. The expense is provided by our

Missionary Board aided by the London Religious Tract Society. It would add much to the interest of these papers and promote their usefulness could we from time to time introduce pictorial illustrations of the Scriptures of Natural History & of common life. The N. York Tract Society have sent us 6 of their electrotyped picture plates. But this of course is a small supply. Could you not also send us some of your plates after having used them and when perhaps you have but little further need of them? Such pictures as that of Cain and Abel in the November No. of the Freedman, or of the Cat Bird in the Child at Home for the same month, anything which is not of mere local and American interest or peculiar to society there would be acceptable. We should like even such a picture as that of the Battle Flag in the Child at Home for July 1864. Anything which you would kindly select and send to my address through the Missionary House, Boston would be

most thankfully received and would be very useful to us. We could return you the plates after use if required. I will endeavor to send you by next Post specimen No. 1. of our papers that you may be able to judge something of their style.

most truly yours,

Edwin E. Bliss.

Constantinople, Feb. 10. 1865.

Rec'd. March 8.

Statement of acct.

Charges for printing paper &c &c Ps 7.611.—

Cr.

Avails of bills, & publications sold Ps 7.611.—

1.00 Currency 14.92 Ps. 1.00 gold 22.7 Ps.

Constantinople, Feb. 10. 1865.

To the Sec. of the American Tract Society
New York.

Dear Sir,

On the first page of this sheet please find the Acct. of Expenditures by our mission in printing for your society during the year 1864. I have been unavoidably hindered from sending it at an earlier date. You will notice that almost the entire expenditure is for Binding remaining sheets of Books & Tracts published in previous years at your expense, but of which a portion only of the editions were then bound.

You will rejoice with us that while advancing age is impairing the ability of our venerable father Goodell to preach personally the glorious Gospel, the funds of your society are enabling him to preach to thousands whom his living voice could never reach. Besides the tract sermons of his mentioned in the Acct, we have during the past year

Constantinople, Feb. 10. 1865.

published at the expense of the A. B. C. F. M. a volume of his sermons. Dr. Goodell, and we also, would like to publish another volume still of other sermons which he might select. Our missionary Board however we fear will not be able to defray the expense. Will your society not provide as the requisite funds, say $800 in gold. The sermons are as you would expect them to be, full of Christ and his love. The language used is simple and well suited to such readers as the sermons would find. There is already a request for a translation of a selection from them for the Bulgarians. By helping us in this work you will greatly prolong and widen the usefulness of this much loved father of our Mission.

We shall need too during this year your continued aid in the publication of new tracts demanded by the times, and in the republication of others, the existing editions of which are nearly exhausted. You have helped us hitherto, for which we most sincerely thank you. We pray you help us this

year also, as last and if possible still more abundantly.

We rejoice in the great and good work you are accomplishing at home in the Armies of the Republic and among the freedmen. May God bless that work more and more, and grant you abundant success in it.

In the behalf of the Publication Committee
of the Mission to Western Turkey,

most truly yours
Edwin E. Bliss.

P. S. I wrote you a few weeks in reference to a further supply of pictorial illustrations for our Religious Newspapers, The Avedaper (Messenger.) I hope you have given my request a favorable consideration and that I shall ere long hear from you in regard to the matter. yrs.

E. E. B.

Statement of pecuniary accts.

Printing binding &c		Dr. 22.174.45
Cr.		
Bal. 1863 bills sold & Publications		
sold	21.697.13	
Bal. to new a/c	477.32	$22.174.45

American Inst. Soc. New York.
Constitution,
Rec'd. March 10, 1865.
March 13.

Constantinople, May.

Rev. William A. Hallock, D.D.
Sec'y Am. Tract Society.
Rev. & Dear Sir,

Our Mission have again been permitted by the good Providence of God, to convene for the purpose of holding our Annual conference. We feel the presence of the Lord of Missions among us, and we hope to return to our respective fields with a more ardent zeal, and a humble trust in Him who is our strength and wisdom. We hope that you will not consider this letter as written simply in conformity with our old custom. At such a time as this, and in the circumstances in which an all wise Providence has judged fit to place our beloved country, we feel, in a special manner the need of drawing towards us the prayers and sympathies of the Churches at home, lest, engrossed as they necessarily are, with the great affairs of the nation, they should leave us, to pursue our conquests for Christ almost alone and unsustained. We need not to assure you that our own sympathies and prayers are es-

American Tract Soc. New York.

pecially with our beloved land at the hour of its bereavements and we endeavor to lay hold of the Almighty arm which can alone bring unforeseen good out of a great calamity.

Permit us to thank your Society for the grant they have made us for the Armenian Tract Primer as well as for Dr. Goodell's Sermons. We hope, with your aid, to be able ere long to publish an additional volume of Sermons from that beloved father, as a rich legacy to the people of these lands among whom he has spent well nigh half a century. As we are soon to part with him, we are anxious to perpetuate and spread the influence of his teachings through the entire country and we trust that you will feel with us that there could hardly be an expenditure of funds more fruitful of blessed results.

Hardly a day passes without some fresh illustration of the value of the publications of your society. The small Tract and the cheap religious Book find their way and awaken attention and inquiry even where the Word of God is rejected. The enemies of Christianity long ago discovered this fact

and they have from time to time endeavored to use the same means for the purpose of spreading abroad their baneful errors. To this, in the main, must be ascribed the fearful spread of infidelity in the East. The printing and publishing establishments of old Europe, finding that this trash would sell no longer among the people they had succeeded for a time in deluding, have been emptied out upon these lands; they are colported and sold at very cheap rates, and we have now in consequence to fight over the battles which were fought and won by our Brethren of the European Continent half a century ago. And so has the Armenian church endeavored to fight us with our own weapons by disseminating pamphlets which advocated their religious errors. This experiment has however been generally abandoned, for it was found to produce personal inquiry which was sure sooner or later to lead to the adoption of the doctrines which we advocate. There is one little Tract however, whose history and influence is highly instructive as an illustration of the intrinsic power of truth even when proclaimed from unhallowed motives.

Two years after the great persecution of our Armenian Brethren by Patriarch Matteos that is in 1848, there appeared in Constantinople a volume in Ancient Armenian, purporting to be a statement of the Doctrines of the Armenian Church in the shape of an Exposition of the Nicene Creed. This Book repudiates in fact most of the errors of the Roman Catholic Church, and you may perhaps remember that our persecuted Brethren were cast out of the National Church solely for refusing to sign a confession of faith which was thoroughly Roman Catholic. The volume produced little impression, on account of its bulk and language (the Ancient Dialect) but being taught in all the schools, its influence was nevertheless extensive and powerful. In 1862 was published in Smyrna a cheap tract, being an abridgment of the above mentioned volume and containing a Catechism in questions and answers, or an Exposition of the Nicene Creed, followed by the Parables of our Lord, with explanations, all in Modern Armenian. The Armenian Church has heretofore refused to sanction the use of the Modern Armenian Scriptures, but in

this tract it gives the people an important portion of them. The tract is very explicit on the use of images. This little publication went abroad through the country, and produced a great sensation, which was still further increased by a Translation of the same into Armeno Turkish, sanctioned by the four Patriarchs of Echmiadzin, Sis, Jerusalem, and Constantinople, which was published at the end of 1864. This Tract was eagerly purchased every where and has produced a complete revolution in the minds of thousands who seemed wedded to the worship of images; for the Tract explains an image or "idol" whose worship is forbidden by the second commandment to consist of "any representation made of stone, wood, oil cloth (i.e painting) silver, gold, or anything else." In Smyrna the excitement was so great that the images were broken in the principal church, and all the pictures were removed but one. The Religious Council of the Armenians at Constantinople have decided that no graven images would henceforth be allowed in the Armenian Churches, and as their decision was based upon the

doctrines of the Catechism, it is expected that pictures will also soon be removed.

Thus is truth gradually conquering and drawing away error from the minds and hearts of the people whose clergy seek to preserve them from the influence of our teachings; a reformation is taking place in their midst, and many of its warmest supporters, men of intelligence and forethought, see in such a reformation the only hope of preventing their venerable church from being swallowed up by the great Romish heresy on the one hand and from losing its historical character, on the other, by being merged in the ecclesiastical organization which their own bigoted persecutions compelled us to create.

This illustration of the influence of cheap publications even upon people so little addicted to reading as Orientals, is we believe, calculated to enhance the value of this mode of spreading the Redeemers kingdom.

Begging a continued interest in your

prayers,

We remain, in behalf of the Western Turkey Mission, your brethren in Christ

J. W. Parsons
Henry J. Van Lennep } Committee.
Geo. A. Perkins

[illegible] Society [illegible]
to Am. Tract Society

Rec'd July 13. 1865.

Ack'd Aug 3, 1865

Constantinople, Feb. 23. 1867.

Rev. Wm. A. Hallock, D.D.
Sec. American Tract Society.
New York. – Dear Sir,

Enclosed you will find an account of the expenditure of the money granted by your Society to our mission for the year 1866 viz. $660.30 sent through Treasurer of A.B.C.F.M. $77.70 recd from Mr. Henry Kech of Bucharest = $738 and $218.25 recd from sales of publications in different parts of our mission field, making in all $956.25.

The greater part of your grant was expended, as you will see, in the publication of the "First Book" of reading in Armeno-Turkish. The previous edition of this book in 1860 was printed at the expense of your Society, and charged in the accounts of that year. The remaining

Transcript of Accounts
First Book

charges (with the exception of that for Goodell's sermons) are for the binding of remaining copies of books printed in previous years at your expense. The expense of printing &c. for Goodell's sermons in 1865 was placed to the account of the A. B. C. F. M. But the grant from that Board failing this year to meet all our wants we have ventured to put this charge for binding to your account as the best use we could make of the balance of your grant. There can be no doubt that the whole volume of sermons is such a publication as your Society would approve. Indeed we placed 2 of Dr. Goodell's sermons published as tracts to your account in 1864, and should this volume also had your grant been sufficient to cover it.

I have received yours of Jan. 22d (for the mission) and in reply would say

that it is our policy to sell all our books, and to put the price as nearly as possible up to the cost of publication. With almost no exceptions the Tract Primer is sold. The price however is low, 10 cts. (gold currency.) We put it thus low, because it is a pioneer book. With its clear print and beautiful engravings it pleases the eye and gains the heart of those whom we are trying to persuade to undertake to learn to read. But as such persons have not yet actually tasted the sweets of knowledge, we can hardly expect them to pay 20[x] or 25 cts. for their first book. The present price was fixed when the book was published here and cost less than now. It may be a question whether the time has not come for a change. The mission at its

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[x] More than most of them ever earn by a days labor.

annual meeting in the month of May will give your letter its careful consideration.

The price of paper in the United States is so high, more than double what it is here, that it occurs to the Committee of Publication to ask whether it would not be expedient to have the electrotype plates of this and perhaps other books sent out here. We have now good presses and at least respectable printers and binders. If the books were printed here there would be a saving of freight &c. and in many other particulars. What would your Committee say to this proposition? It is true that as you remark "the total amount reported by the mission as received for sales has been comparatively small." It is so because so large a part of our receipts is absorbed by the expense of transportation duties wages of sellers &c. We could credit your Society much larger

sums for receipts, but then we should be obliged to balance the account by charges for expenses. It has seemed to us the more simple way to deduct expenses from gross receipts and divide the remainder between the various societies who aid us in our publication work. Our gross receipts for publications during 1866 were for our Evangelical

Newspaper (Messenger)	14.030.34 Piastres.
for various books & tracts.	40.789.17 "
In all	54.819.51

But after deducting from this 40.789.17 piastres the expenses above mentioned only 23.234.52 piastres remained to be divided between the A. B. C. F. M. the 2 American Tract Societies and the London Religious Tract Society. Nearly 2/3 of this sum was placed to the credit of the A. B. C. F. M. on the ground that the books published

with the funds of that society being for the most part school books, at least that proportion of the receipts belong there. The remaining 1/3 was divided between the 3 Tract Societies according to the estimated proportion of receipts from their publications.

We are grateful for the promptness and liberality with which you have responded to our request for a new supply of Tract Primers and Catechisms. And if your Committee can give us further aid in our general work for the year we shall be very thankful for it.

In behalf of the Publication Committee of the Western Turkey Mission.

Very truly yours,

Edwin E. Bliss."

[Funds all expended, no balance on hand.]

Western Turkey
to Am. Tract Society
N. Y. —

Constantinople Feb. 23. 1867.

Rec'd March 28.

a. June 29

(Copy) 203

Constantinople, Feb. 28. 1867.

Rev. W. C. Childs, D.D.

Sec. American Tract Society

Boston.

Dear Sir,

Enclosed you will find an account of the Expenditure of the grant made by your Society to our mission for the year 1866. The tract "Plain Truths" is designed to present to the Bulgarians, as its title indicates, the fundamental doctrines and precepts of the New Testament. The "Question Book" will aid them in the study of the first Gospel. We hope to go on with this publication during the present year, and hope your Society will provide us with the means. The Questions are prepared by the Rev. Mr. Byington of Eski Zaghra, and the printed sheets will be used as fast as they appear

Mission Work
Bulgaria
Tracts
Scripture

in the very interesting and promising school for young Bulgarian girls at E. Z. of which he has charge. The Ten Commandments and Call to united prayer are single sheets and their design obvious. The Circular Letter was prepared by one of our native pastors with special reference to the churches in his own region (Harpoot) but it is well suited to teach the members of all our native churches their duties towards each other and the unconverted multitudes around them, I doubt whether in any land there are to be found churches which considering the brief period of their existence and their poverty are making more rapid progress themselves or doing more to extend the influence of the Gospel around them than the 8 or 10 churches constituting the Harpoot Union. The author of the circular is the leading pastor

in this Union - and this letter is one of the means he uses to stir up his fellow christians to love and good works. We are confident that you will approve the use of a part of your grant to give his letter a wider circulation than his pen could do.

And now what will you do for us during the current year? The times demand of us increased activity in the work of preaching the Gospel not only by our direct labors as missionaries but by the publication of books and tracts which will guide men to Christ and his service. The number of readers, of intelligent readers, in Turkey is continually increasing. It is of the utmost importance that we supply these newly awakened minds with a healthy <u>christian</u> literature. We earnestly desire

to do this and so earnestly ask your aid in the work.

In behalf of the Committee of Publication for the Western Turkey Mission.

Very truly yours

(Signed) Edwin E. Bliss

[The whole amt. of the grant $100 was expended, leaving to balance in the a/c.]

Western Turkey Mission to the American Tract Soc. Postpd
Constantinople, Feb. 28. 1867.
Rec'd March 27.
Rec'd March 27.
Edwin E. Bliss

(Copy) 204

Constantinople, May 27. 1870.

Rev. W. A. Hallock, D.D.
Sec. Am. Tract Soc. New York,

Dear Sir,

While assembled in Annual Meeting of the mission to Western Turkey, to review the past and lay plans for the future, we wish to express our gratitude for the aid we have received from your society and ask you to continue to cooperate with us in our endeavor to evangelize this empire.

The number of pages printed and put into circulation in different languages, and the amount of money expended you will learn from the accounts of our Treasurer and Publication Committee. Taking into account the strength which we have had to give to this department we have reason to be satisfied with the work accomplished. If followed by the personal labors of the pastors and thousands of native christians, who can estimate the influence for good of these millions of pages of evangelical

Truth! The total circulation of religious books and tracts in our missionary field during 1869 amounted to 20.570 volumes, of these 2.566 were sold in this city and 18.004 sent into the interior. The receipts from sale, over and above all expenses, of freight customs &c. amounted to 112.800 piastres over 4.000 dollars in gold. These statistics do not include Bible circulation but do include books published by your society, by the London Rel. Tract Society, and by our own Board. The number of Tracts put into circulation during the year was 8.600.

There are two particulars in respect to which we hope hereafter to do more in this work even though the missionary strength and the means at our disposal remain the same. 1. In the first place, we shall have to devote less time and money to the preparation of books for primary and more advanced secular education. The Armenians and Greeks are advancing rapidly in this direction and the Turks are following after. The Imperial Council of Public Instruction has recently

thrown open to competition the preparation of elementary works in Grammar, Geography, Biography, History and Moral Philosophy, and offers as first prizes from 5.000 to 12.000 piastres, 2nd prizes from 3.000 to 8.000. The labor we have heretofore devoted to the preparation of such text books may be given hereafter to the publication (1) of those humble leaflets, which though lightly esteemed by the world, will carry, when accompanied by the Spirit of Truth, light to those who are groping in darkness and power to overcome temptation and sin (2) and those more extended volumes designed to illustrate and enforce the word of God, which is the wisdom and power of God unto salvation.

2. In the second place, as the number of newspapers in all languages is rapidly increasing there will be a correspondingly less necessity for a secular department in the Avedaper (Messenger). And we hope to make it conform more and more to the priceless and

peerless monthly of the same name issued by your Society.

The mission will issue from the beginning of 1871 two Avedapers weekly, one in Armenian and one in Armeno Turkish. And we anticipate that we shall soon have to publish one in Greeko-Turkish also. This can be done with but little more outlay than the cost of paper and printing.

If we rightly interpret the signs of the times, we are called upon to enlarge our expenditure for works which will accord with the principles and rules of your society in every direction! New Tracts are needed in Armenian and Bulgarian, especially narrative tracts for children and for families. 2) We have determined to enter more earnestly upon the work of evangelizing the millions of Greeks of Anatolia, we have reinforced the Smyrna Station with special reference to this work. The need which we have long felt for tracts and books for this department of our work, we feel now more deeply than ever. Some of the Armeno-Turkish publications

can be put into that language (the Greeko Turkish) at little cost of missionary time and strength. We shall look to you for special encouragement to enter this inviting but too long neglected field of labor. 3/ We are called upon also to enlarge our expenditure to meet the demand for an evangelical literature adapted to the Turkish mind. So deeply have we been impressed with the importance of having the rising ministry prepared to labor for the Turks, that we have requested the best Osmanli scholar in the mission to take a chair of instruction in our Theological Seminary. We hope he will be able from that position to push forward with even more efficiency the work he has already begun of preparing evangelical reading for the Turks.

When the soil is deeply stirred is the time to cast in the seed. The present is that time. The number of papers, periodicals and occasional issues is rapidly increasing. There are sixteen

daily papers now published in this city. The number of weekly and bi-weekly papers is very large, there are papers for women and papers for children. In their various issues from the press are discussed all sorts of questions, in politics morals and religion. Now is the time for us to work. May we not hope for a special interest in your prayers, and an increase in the amount of your grants, adequate to the demand our Lord in His providence is making upon us.

In behalf of the mission

J. W. Parsons,
E. E. Bliss
B. Schneider."

Matson to Mass. Tract Soc'y

to Am. Tract Soc'y

Constantinople, May 27, 1870.

Rec'd June 28.

Matson for Ann Rept.

(Copy.)

American Tract Society,
150 Nassau St. N.Y., Nov. 25, 187

Rev. J. F. Pettibone of Turkey Mission,
A. B. C. F. M., Constantinople, Turkey,

Dear Bro:-

In reply to yours of Aug. 5th received 28th: The difficulties we have met in balancing our accounts arise I am persuaded from two facts, one of which you note - viz., that grants have been sent to the Central and Eastern branches of your Mission, without due notice to you, and (2) In that, work done in the Tract House has not been promptly reported to you and sanctioned as expended. - We therefore take any blan which needs to be meted out. - Of course what work we do for you we should also <u>sanction</u> as expended. I have gone over all our accounts for ten years but need not trouble you with the figures, except to say, that the following work done in the Tract House was sanctioned at our last Committee meeting.

Oct. 1869.	Pointing Pilgrims Progress in Armenian	$180.12	
" "	" Bible Text Book,	297.08	289.5
Nov. "	" Tract Primer $1432.70 less 72 by A.B.C.F.M.	1235.62	
		$1,705.24	

this added to the $66,199.42 contained in slip as unexpended leaves in your hands as unexpended only $675.34 – a less sum than we sent you in April, 1871 (viz. $800.00) which of course you could not have expended, if indeed it had been received, when you wrote. ≡ I hope you will find help in the electrotypes of "Morning Light" recently sent you, thro' your Board – We mounted but one – as a specimen – as thus they occupy but little room and will cost far less freight – We can help you in this way, further if you desire it. You should be congratulated on the expected completion of your Bible House: Islamism must fall or be changed. Which?

Wishing you success, I am yours in the Lord

(Signed) J. M. Stevenson, Cor. Sec.
Am. Tr. Soc.

Rev. J. M. Stevenson to
~~Rev. J. J. F. Pettibone~~
New York Nov. 25, 1871.
Rec'd Nov. 27.

copy.

(copy)

Kharpoot, Asia Minor,
June 5, 1860.

Rev. J. C. Brigham,
Sec'y of the A. B. Soc'y
Dear Sir,

The Northern Armenian mission, now in session in this place, have chosen us a committee to express to your society their gratitude for the very efficient aid rendered in prosecuting the missionary work hitherto, and to express the hope that you will hereafter be able to prosecute your noble work in this land with still greater efficiency. We need offer no arguments to show the great importance of your society's agency in the work of evangelizing Turkey. Here, as elsewhere, christian institutions must originate in the general diffusion of religious knowledge among the people by the study of the bible. In laying the foundations of such institutions in communities like the Armenians and Bulgarians, the Scriptures are from the first peculiarly important because all the people concede that they are our rule of faith and duty. The open Bible secures us a ready welcome among all classes, & an influence with them for good which nothing else could give. Point the Catholic to the Bible, & he curses it as a heretic edition, or refers

Rev. J. C. Brigham to Rev. S. Clevenson

to the lying interpretations of popes & councils; but once convince an Armenian or Bulgarian that the doctrines which we preach are derived from the simple word of God, & he has no objection to offer. He receives our teachings as true. We are gratified also to see that the most numerous class in this empire, the Turks, are gradually becoming acquainted with the scriptures, & that by some they are received as the only and sufficient rule of faith & duty. It is probably known to you that many Turks in Constantinople have purchased & are reading the Bible, & that a number of persons have made profession of faith in Christ. In the interior of the empire also, here & there one is found who avows his faith in Christianity. At Cesarea a Turk & his wife are regarded by the missionaries as real christians. At Diarbekir a Turk has for some time declared himself christian, & here in Kharpoot a centurion in the army fears not to proclaim Christ crucified as the only Saviour of men. Going not long since to Kaghr, one of our outstations, & meeting a company of Armenians who were opposed to us & to our work, & one of whom had succeeded in withdrawing most of the pupils from our school, he said to them, Is it not a shame that you who have lived till your beards are white

have no idea about Christ? You make crosses & worship them & thus become idolaters. Wo to you that you thus remain in ignorance of the salvation which is by Christ! Do you not know that the priests & Moollahs are but dogs & cannot save you? Read Acts 4 chap. 12 verse." This they did, & from that text he preached Christ as the only Savior. As a result 24 boys and one girl were at once added to our school in the village, & the chief opposer came to our helper & said, "Woe to me that I have wasted my days! Hereafter I shall come that you may teach me the Bible."

But while very few are thus bold in proclaiming the truth, the prejudices of many are gradually disappearing, & it is not now as formerly regarded as a crime for a Turk to manifest a spirit of inquiry in regard to the christian religion. Many Turks purchase the new Testament, & some the whole Bible. The military pasha in this district not long since publicly purchased a Bible from our book shop in the market place. In a subsequent call upon him we found the book lying upon the table in his office, & he assured us that he read it. This call he has returned at the Missionary house in this place, during the present meeting. The civil pasha of this district has also procured from us

a copy of the Bible in Arabic. But our chief encouragement is not among the Turks. Armenians & Bulgarians call most eagerly for the scriptures. In the Bulgarian & Armenio Turkish languages, the latter of which is only used by Armenians in the Southern part of Turkey, there are not copies of the Bible complete, except an old and imperfect edition in the Armeno Turkish which is now out of print, and for the completion of whose revision & publication by your society thousands are eagerly waiting. In Armenian we are better supplied with editions of the scriptures, & as a result they are more widely scattered, & are exerting a broader influence for good. The Bible goes before & opens the way for the missionary. In several of the most interesting out-stations of the Kharpoot mission field the work began by a single copy of the scriptures. In this section of the field we encounter a great difficulty in the general inability of the people to read, but, during the five years that this city has been occupied by missionaries, more than 1000 persons, children & adults, have learned to read, almost all of whom together with many others, are supplied with the scriptures in whole or in part. During the years 1858 & 1859 we sold at this station 1020 copies of the

scriptures & not far from 300 have been disposed of since Jan. 1st of the present year. The demand for the scriptures in the Bulgarian portion of our field is still greater, since our brethren there find a reading people, &, so soon as the word of God is given to them in their own tongue, we may look for far more wonderful displays of his power & grace than have been witnessed in the Armenian & Turkish speaking portions of the field. It is an encouraging fact that the rule adopted forbidding not only the gratuitous distribution of the scriptures & other books, but also their sale on trust, so far from diminishing their sale, as many feared, has rather increased the desire to possess them. We are much gratified at the prospect of soon having a small Reference Bible published by your society in the Armenian language, such an one as we hope will find general favor among the people.

There will, however, still be an extensive call for your large Ref. Bible in the same language, &, as the old edition is now nearly exhausted, we hope that immediate measures will be taken to furnish a new & better printed & better bound edition, such an one as can be supplied at a cheap rate only from the society's rooms in New York. There is

also a very extensive call for a small Ref. Test. in the Armenian & the Armeno Turkish languages, such an one as can be conveniently carried in the bosom. Such books if published, should be printed in New York, since there only can the clearness of the type necessary in so small a book be obtained.

We are very happy to have among us your Society's agent, Rev. P. G. Bliss, whose practical business habits & earnest devotion to the work of Bible distribution admirably fit him for his post. Already every part of our great field is beginning to feel the advantage of his plans & efforts. We trust that all his propositions in regard to the publication of editions of the scriptures & their distribution in this empire will be cheerfully & efficiently seconded by you.

We are grateful for what your society have already done in the work of the Bible colportage in Turkey, & we hope that you may be able to aid in this good work still more in future years. Could members of the churches at home be stirred up to do personally more of the work which they now do only indirectly through the services of others, & the money which they now pay for doing missionary work at their own doors be expended in

lands where there are no christians to suffer for lack of active service in the cause of Christ, the result would be a rich blessing both at home & abroad. We would add that in this mission a large proportion of the Bibles & other books are sold by the efforts of private christians without pecuniary compensation.

With the exception of Constantinople, we ask no colporteurs for towns & cities where christians are already found, but only to explore the regions beyond. Hoping that success may attend all your efforts to spread the Word of life, We remain, yours in behalf of the Northern Armenian Mission.

C. H. Wheeler,
(signed) W. A. Farnsworth,
Wm. W. Merriam."

American Bible Soc'y

Kharpoot June 5, 1860.

Rec'd July 27.

Copy.

ack'd Jan. 17, 1861.

(copy) 207

Constantinople, June 14, 1861.

"To the Rev. J. C. Brigham,
Sec'y of A. B. Society,
New York.

Dear Brother,

It is the time of our annual meeting, & the undersigned are a Committee to address to you our annual letter.

The languages, in which the missionaries in this field have prepared or are now preparing the Scriptures, are the Armenian, the Armeno-Turkish, the Turkish ~~and~~ the Bulgarian, and the Hebrew Spanish.

Mr. Riggs has prepared the Scriptures in Armenian, one edition with marginal references; and he has proceeded as far as the 2d Book of Kings in preparing them in Bulagnian.

Mr. Schauffler has prepared them in Hebrew-Spanish, & he has now the New Testament in Tur-

American Bible Soc'y

kish ready for the press. After much delay, permission has at length been obtained from the Turkish Government to print this work at Constantinople, and it will go to press immediately.

Mr. Goodell several years ago prepared the Scriptures in Armeno-Turkish, and he has now given the whole a thorough revision. The printing of this revised edition of the Old Testament has proceeded to the 32d chap. of Jeremiah. The revised edition of the New Testament was printed five years ago, & several editions have been printed since; but another edition will have now to be printed to be bound up with the old in one vol. This edition is Royal Octavo, and is with marginal References.

The most important helper in the translation & afterwards in the revision of this work, was Mr. Panayotes, convert from the Greek church some thirty years

ago. To his previous knowledge of Greek and Turkish, he subsequently added that of English, Hebrew, and Armenian. He was a man of faith and prayer, and he departed this life about two months before the revision was completed. He earnestly desired to live ~~to live~~ to reach the end; but when there was but a little farther to go, he had to lay himself down to die, and this he did with great cheerfulness of Spirit and trust in Christ. Of the books which issue from our presses, the serious and the practical find a more ready sale than the controversal, and the divinely inspired scriptures are in greater demand than all the rest put together. This is certainly encouraging; for though it should not be taken as evidence, that the purchasers are as a matter of course spiritually minded, & do sincerely wish to know and obey the truth, yet it is evidence of a movement in the right

direction, of a looking forwards towards a light dimly seen in the distance, of a waking up of men's thoughts to things beyond the present and the temporal, and of an influence from above stealing over their minds and of which they themselves can scarcely give an account. Although then they may (at least many of them) be sunk low in selfishness and sin, yet they are possessing themselves of that, which may far beyond their expectations elevate ~~their~~ and purify them; they are reaching forth to obtain that, which far beyond their present desires may save them from this present evil world.

In many places we find a readiness among the people to purchase the Bible, while their means are insufficient. We have know instances where the money has ben collected in dribblets throughout a village, in order that there might be at least one Tes-

tament in that village.

The Scriptures are being widely circulated among the Bulgarians. From a single missionary station, Philippopolis, there have been sold at a fixed price 3624 copies, chiefly the New Testament, in the space of 16 months. This is seed sown; and though the object of the purchasers may not generally we fear be to know the way of life, yet the Gospel shows its power to renovate the heart. One young man seems to have experienced the renewing power of the Holy Spirit. He entered the mission school, ignorant of the Bible, (which had been read in their church only in Slavonic,) and jealous lest an effort should be made to induce him to become a Protestant. He came because he was thirsting for an education, and he was willing to incur a risk in order to obtain it. Though diligent in study, he carefully avoided giv-

ing any opportunity for religious conversation. No attempt was made to urge the subject upon his attentions; but whenever opportunities occurred, and especially at daily devotional exercises, the truth was plainly presented, and it was interesting to witness the gradual changes in his feeling. First he read the word of God with greater willingness; then his increased attention and kindling eye showed, that he was beginning to feel the power of truth. There was evidently for some time a struggle going on in his mind between inclination and duty; but grace triumphed, and he yielded to the claims of the Gospel, and he now longs to go forth and urge these claims upon his own people.

The word of God is indeed quick and powerful. It is perfect, converting the soul. And in many places in Asia Minor, the

night has in a measure been turned into day, and upon the region of the shadow of death hath the light of the glorious Gospel begun to shine. I think of Bible classes, where old men and women sit down together with young men and maidens to the earnest study of the Bible. I think of one Sabbath School, where more than 1600 pupils have no other text book than the Bible. I think of the poor cripple brought down from the mountains of Taurus and laid in the streets of Killis, as seen and reported by the Rev. Dr. Dwight. Though his outward circumstances are as miserable as can well be imagined, yet with the Bible lying by his side, and its blessed consolations filling his heart, he is the happiest of the happy, waiting with joyful expectation the coming of the Lord. That man never heard a sermon, but the Bible has made

him a new and a happy man, and he expects tomorrow or the next day to be a King and wear a crown.

The Bible is indeed the book of all books, and it is doing wonders among men. These divinely inspired writings may be called the messengers of the Lord of hosts, whom he appoints and sends into all these hundreds and thousands of cities and villages to prepare the way for his own speedy coming to bless them with his own presence. May all who receive these heavenly messengers, find in very deed, that the kingdom of heaven has come nigh unto them! And this kingdom of light, ~~and~~ of truth, and of all goodness, may they joyfully receive, & under its blessed influence may they fully come! It is surely a great and blessed work to "appoint other seventy also", yea thous-

ands of others, as your Society is permitted to do from year to year. And may all its members and directors, together with the translators and their helpers, the distributors and all the readers, find in these Scriptures the same divine consolations which the poor cripple from Mt Taurus finds! And be able to say as Mr. Panayotes did in his last days, viz: that he had received not only "a hundred fold" but more than a thousand fold in this life! We only add, that the work of Bible colportage, in which your Society has engaged through your agent at Constantinople, has been attended with satisfactory results in various parts of the field, and that we hope you will be encouraged to continue & from year to year to increase your efforts in this respect. In behalf of the mission & with christian salutations, your brethren in Christ Jesus.

W. Goodell,
J. N. Ball
James F. Clarke."

the American Bible Society

Constantinople June 14, 1861.

Rec'd July 12.

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(copy)

Constantinople, June 19, 1862.

"Rev. J. C. Brigham, D.D.
Sec'y of the Am. Bib. Soc.
New York.

Dear and Respected Sir,

The twenty second meeting of the mission to Western Turkey is now in session in this city. The undersigned have been appointed a Committee to address to you our Annual Letter.

"During the past year, ~~the Rev.~~ Dr. Goodell has nearly completed a thorough revision of the Armeno-Turkish translation of the whole Bible. The printing of the revised translation of the Old Testament was completed some months ago. A similar edition of the New Testament will be finished, it is hoped, in a short time. Then the Old and New Testaments, printed in Royal Octavo with marginal References, will be bound in one volume. For this edition there is

Amer. Bible Society

already a great demand; about a thousand copies having been ordered in advance. This revised edition of the Bible is, we are gratified to add, the great and crowning work of the long life and labors of its respected & beloved Translator. — Dr. Riggs

~~Dr. Riggs~~ has continued his labors in the translation of the Bulgarian Scriptures. The Bulgarian New Testament is still sold in large numbers, and the demand for the Old Testament is very great. It is certain, that the precious seed of the word of God is being widely sown among the Bulgarian people. For this we rejoice and take courage; for we believe that however great the present worldliness and spiritual deadness of the Bulgarian nation, they will at length, by the power of the word and Spirit of God, experience a thorough evangelical reformation. — Dr.

Dr. Schauffler has about finished the Arabo-

Turkish translation of the New Testament, & the printing of the same is proceeding successfully at the present time. This translation is attracting the attention and admiration both of Turks and of other nationalities, both at the Capitol & in various parts of the Empire. The fifth chapter of Matthew from the Arabo-Turkish New Testament has been printed & widely circulated in the form of a tract, & it is believed, with good effect. The

~~The~~ translation and dissemination of the Holy Scriptures have never been attended with greater encouragement than at the present time. During the past five years, more than five thousand pounds sterling have been received from the sale of the Bible, at a fixed price in the Turkish Empire. And it is a cheering truth that the demand for the word of God in the many spoken tongues of this land is increasing from year to year. Armenians

Bulgarians, Turks and Greeks reverence the word of God; thousands purchase it, and it is seldom that a man is found who would not like to possess ~~it~~ a copy of it. It is true that but few as yet have experienced its divine worth and power, yet the word of God, once lodged in the immortal mind of man, neither moth nor rust doth corrupt. It is precious seed sown, which waits but for the reviving influences of heavenly grace to spring up and bring forth fruit unto eternal life.

In an important respect, the Bible, with modern missionaries, occupies the place of miracles in the time of the Apostles. That they are preachers of the word of God is the chiefest attestation of their character as good and true men. Neither evil spirits nor evil men wish that the Bible be preached or disseminated; on the contrary, they exert their utmost power to keep that blessed book forever closed and

sealed, and to pluck up the seed of the word wherever sown. This is a transparent truth even to the millions of this dark land. The Bible often goes before and prepares the way for the missionary; secures for him respect when he comes, and an attentive ear when he preaches. Among the so called Christian nationalities of this empire it is difficult to conceive how, except by means of the Bible, we could commence and carry on an Evangelical work, unless we were endowed with the power of working miracles. Now, not we but the word of God, with the aid of His blessed Spirit, is working miracles on every hand. In the case of the Mohammedans, without the Bible to oppose to their revered Koran, our work would appear the sheerest impotence. Amid the trials and discouragements of his work, the missionary is often disposed from the bottom of his heart to

cry out — Thanks be to God for the unspeakable gift of His Word.

In the case of the Bulgarians and Mohammedans, the chief work of the missionary at present, is to desseminate the Word of God. He can, as yet, get an opportunity to preach but to very few. They have no longing nor relish for the truth. Their minds are darkened by all spiritual ignorance and superstition. The first rays from the Word of God, are but beginning to dissipate the thick moral darkness. The seed is but beginning to be sown. And, is it according to the working either of nature or of grace to expect an immediate harvest? To us the providence of God appears to teach that there must be a careful sowing of the seed, much prayer for the descent of the dew and rain of heaven, and, withal, <u>patient</u> <u>waiting</u>. This is about all we can do, yet it is not a hopeless work. Thousands

of Bulgarians, and many a Turk scattered here and there, are reading and learning God's Word, and are gradually being penetrated and moulded by the influence of its divine teachings.

Not only at the commencement, but also in the prosecution and ultimate success of the missionary work, our great hope is in the Bible. Not long ago, a prominent Armenian gentleman, of the old communite, declared to one of our brethren that, among the Armenian people there is a deep feeling of indebtedness to the Amencan missionaries for the great and good work which they have accomplished in this land. And yet, said he, we shall receive the Bible but not your Protestantism; we shall become Evangelical but not Protestants. This is the testimony of thousands among the Armenian people. Very many of the educated and liberal portion of the Armenian nation are look-

ing forward with earnestness and longing to the time when there shall be a Reformed Armenian Church. They have already made some advance in removing corrupt practices from the church. Year by year they are separating the civil and religious administration of their affairs. Their great and almost only obstacle in reforming the Armenian Church and nation is the priest-hood. Yet it is very evident that the Armenian people will not forever submit to be priest-ridden. Under such circumstances, it appears to be the paramount duty of us who are missionaries to let in the light of God's Word. This is about all that we can do, and this is the most profitable work that we can do. And doubtless we ought to be content to disseminate the Bible, letting our Protestantism take care of itself.

We praise the Lord for the great and

blessed work which the American and British Bible Societies are accomplishing in this land. By the mercy of God may you be uninterrupted in your work! May neither the poverty & worldliness of the Church, nor the distractions of war impede your labors.

It is a pleasure to add that the wise and earnest efforts of your Agent, the Rev. E. G. Bliss, tend greatly to systematize and to render successful the dissemination of the Bible in this Empire. In this department and in the work of Bible colportage, his labors are very highly prized by us all. With Christian salutations to yourself and to your worthy Society, we remain Your brethren in the Lord,

Joseph K. Greene."

In behalf of the Mission to W. Turkey } Edwin E. Bliss.
Geo. F. Herrick.

Mission to Western Turkey
to Am. Bible Society

Constantinople June 19, 1862

Rec'd July 18

(copy) 209

Constantinople, May 29, 1863.

To J. Holdich, D.D.
Sec. of the American Bible Soc. N.Y.

Dear Brother,

Permit us, as a Committee of the mission to Western Turkey, appointed for this purpose to address you in regard to the success of another year's work of Bible distribution in our mission. It has been a year of general prosperity in all departments of our work and in none more so than in this. The word of God is not bound. It has gone forth freely and has been an unerring preacher of righteousness in some twenty different languages. It preaches more or less every class of the people from Turkish pashas to gypsey basket makers, and to many is proving a "savor of life unto life". The prejudices against the scriptures published under the auspices of your Society and of other similar societies because they have not the impress of the acknowledged heads of the various churches of the land is giving way and even their ecclesiastics are buying the

Word in the language of the people with considerable freedom. Last year we spoke of that great life work of the venerable Dr. Goodell the Armeno Turkish Bible as nearly completed. We are now permitted to speak of this revision as accomplished and the anticipations which we then expressed have not been disappointed. The people, not only those who are protestants but very many Armenians have welcomed it with delight. In one city far in the interior eighteen copies of the Royal Octavo Bible of this edition were sold in as many days of which thirteen were sold to Armenians and one to an Armenian priest. One priest complains that he finds it to preach as he is not acquainted with grammar or logic but he thinks that this reference Bible will be an important help to him in preparing his sermons. May it guide him and his flock to the "way of life."

The word of God is working like leaven. In the Marsovan field there is a dark village to which, by some means, about three years ago a Bible found its

way. Without other means, so far as we are informed, many persons have become enlightened and a petition has been forwarded to the missionary signed by some six of the leading men of the place, asking for a religious teacher In some parts of that field the sale of the scriptures has been very encouraging, especially at Baffra near the Black Sea and at Billeh at the great annual fair whence they may find their way to nearly every place in the empire. You have known something of the work at Tocat, the resting place of Henry Martyn. While there is here very much that is discouraging we find encouragement in the sales of books. We have not the means at hand of ascertaining what proportion of the sales is of the scriptures, but the colporter reports the sale in a single month of about forty five dollars worth of books. During the same time some twelve or fifteen dollars more were received by the bookseller. The case is much the same in Sivas. In Cesarea the demand for the word of God is extremely encouraging. In a little less than four

months one hundred and seventy four copies of the Scriptures were sold and the number might have been considerably larger had it not been for the fact that some editions that are much sought were not at our command. In the Broosa field a good work has been accomplished, in some cases, seemingly, by the word of God alone. The missionary of that station speaking of the village of Kirmaster, says, "Though during the past year I have twice sent a colporteur to that place yet on my own recent visit there I was most agreeably surprised to find that by means of the books which had been sold there were already as many as ten men who had become more or less enlightened. Two or three of these appear, in place of the errors which they have rejected to have received the truth into their hearts" At Edinjik another village in the same field an equally encouraging and more remarkable work has been accomplished by similar means. "Sixteen years ago" a man "who was then a soldier at Constantinople, obtained an Armeno Turkish

New Testament. After his return to Edinjik in company with another armenian, he continued to read this New Testament, and finally, without other instruction, both were convinced of the errors of their own church. Other brethren subsequently joined them and now, with one accord and with great importunity they plead for a religious teacher. Though nearly all of them are very poor, yet recognizing it to be their duty, from the outset to do what they can towards supplying their own spiritual wants, they have agreed to contribute nearly a third of a native helpers salary provided one can be found to be sent to them."

From time to time you have been informed of the very encouraging work of Bible distribution among the Bulgarians. This interesting work still goes on. A single colporter (one half of whose wages is paid from the funds of your Society) has sold within the last seven months, 895 copies of the scriptures; not in one great city but in a large number of cities and

towns, so that copies of the Holy Scriptures, like the disciples after the death of Stephen, have gone "Everywhere, preaching the word." We hope you will not withdraw your aid from the support of this and other similar laborers, in different parts of our large missionary field. Now, dear brother, as we are about returning to our several fields of labor, not without anxiety for the immediate future, for God is turning and overturning, as is seen in the bloodless revolution in Greece, which has resulted in calling a protestant king to the throne, and may yet exert a great influence upon our work in this empire, we desire to assure you of our christian salutations and to ask that you and all engaged with you in the blessed work of distributing Gods word broad cast in the world will not cease to stay up our hands by your prayers. In behalf of the mission to Western Turkey, Your brethren in Christ,

W. A. Farnsworth,

A. B. Goodale

G. Y. Leonard.

Western Turkey Mission to
Am. Bible Society

Constantinople May 29. 1863.

Rec'd. July 16.

Copy 210

Constantinople Sept. 3d 1863

Rev. Joseph Holdich D.D.
Sec. Am. Bible Society

Rev. & Dear Brother,

At a meeting recently held, of the American Missionaries and Bible translators in this city, the subject of the publication and distribution of the Scriptures in Turkey by the Bible Societies of Great Britain and America came under consideration; and the undersigned were requested to write in their behalf, as follows, to the Secretaries of the two Societies concerned:

In the report of the Brit. & For. Bible Society for 1861 p. 225, we find the following passage:

"In several parts of the world the Am. Bible Society shares with your own Society the responsibility and privilege of preparing suitable translations of the Scriptures; and an arrangement has been recently proposed and accepted that under certain specified regulations, each Society shall be at liberty to print the translations

belonging to the other; thus adding another to the many friendly ties which already bind the two Institutions in intimate alliance."

The terms of the arrangement thus alluded to are set forth in a resolution of the General Committee of the Brit. & For. B. Society forwarded to one of the Secretaries of the Am. Bible Society and assented to by its Board of Managers as stated in a letter of the late Dr. Brigham; in the following words, to wit:

"Resolved that the Board of Managers of the Am. Bible Society be informed of the readiness of this Committee to allow them to reprint translations of the Scriptures prepared and paid for under the auspices of the B. & For. Society, provided that a similar concession be made to this Society it being however distinctly understood that in no case shall alterations, additions or corrections be introduced into such translations without the cognizance and sanction of the Society to which they may respectively belong, and that due notification be given on each side prior to the printing of each separate edition with full particulars as to

the size and extent of the same."

"We desire to make known our gratification with the arrangement thus indicated. The reasons for its proposal and acceptance have weight in our minds. Adherence to it cannot fail we think, to promote a harmonious and satisfactory co-operation in the work in which the Societies are engaged in these lands, and in which, in our sphere, we seek to be helpers to them in an equal and impartial manner. We regret that action on the part of the two Societies, has been in seeming forgetfulness of this arrangement since its adoption; and that consequently delays and embarrassments, which it was designed to obviate, are still experienced in regard to publications in which we are especially interested.

With no objection view but that of the promotion of the Bible cause in a method that shall command the most cordial and unembarrassed Co-operation of the christian communities of Great Britain and the United States, such as both the B. & F. and the Am. Bible Societies profess to desire, and as we doubt not do truly wish to secure, we venture

to express the hope of a strict adherence to the resolution which originating with the B. & F. Bible Society, has been consented to by the American; and ever grateful to both Societies for their invaluable assistance in the evangelization of the East,

we are, very respectfully & fraternally

Yours

(Signed) Geo. W. Wood
Elias Riggs
W. G. Schauffler

Rev. Drs. Wood & Riggs to Schauffler
Bible Soc'ty
Constantinople
Rec'd Constantinople Feb. 5, 1863.
Rec'd Oct. 17.
Rec'd Jan. 4, 1865

(Copy.) 211

To the Rev. Dr. Holdich,
Secretary of the American
Bible Society, &c

Rev. and Dear Brother,

We are grateful to record that although the sale of the Scriptures especially in Arabo Turkish was fearfully checked by the violent proceedings against the Turkish inquirers and the decrease in the sale of the Scriptures in that language was full 50 per cent, yet in most languages there has been an increase. And in fact more copies of the Holy Scriptures were sold during the last year than during the year previous.

The fury of the storm did indeed for a time seem terrible and those who were unaccustomed to row a flat bottomed boat over such surging waters, very naturally thought they should certainly be swamped. But these furious storms in Turkey are not generally of long continuance and when they pass away they leave the air more pure and the sky more serene.

The immediate effects of the storm

already begin to disappear and we think that the ultimate effect will be only good; that the whole Turkish work in fact if it be not already, will soon be in a more healthful state than it was in before. That unnatural and feverish excitement has passed away and instead of an indiscriminate and impetuous rush to the Missionary the inquirers may be expected to be of a more serious earnest and hopeful character.

In the reports made at our annual meeting this year we were struck with the remarkable fact (and this we are sure will give great encouragement to your society) viz; that in most of the awakenings reported whether in the case of individuals of families or of whole villages the blessed change was in most cases directly attributed to the circulation and reading of the Holy Scriptures. The labors of the missionary were not so much referred to and distinctly recognized as the simple reading of the word of God.

You will rejoice to hear that some native Bible societies were formed during the last year and that it is expected others will soon be formed to assist in the blessed work of Bible dis-

tribution.

In conclusion we would remind your great and good society that the number of readers is every year rapidly increasing in every part of the land, many persons both men and women learning to read on purpose that they may be able to read God's blessed word, and that as the number of readers is increasing, so the work of your society is everywhere assuming a greater magnitude in the view of all intelligent and earnest christians and the necessity of your continued agency here seems every year more important and indispensable.

In behalf of the mission.

Your very affectionate brethren in Christ

W. Goodell,
A. J. Long,
J. F. Smith.
} Committee.

Constantinople.

June 6. 1865.

Western [illegible]
Am. Bible Soc.
Cons'ple, June 6. 1865.
Rec'd. June 29.

Ack'd Aug 3, 1865

Extract from letter to Western Turkey Mission dated Jan 24, 1862.

Distribution of your Forces.

As you need two families, or at least two American females, at a station, – considering the wide separation of the stations, – you need also to determine what are the great centres. In Asiatic Turkey, Dr. Dwight concurs with us in regarding Nicomedia, Cesarea, Sivas, & Marsovan to be these centres. Writing from Marsovan, Sept. 17th, Dr. Dwight says;

"In regard to the expediency of occupying Tocat as a missionary station, I wish to say here a few words. The necessities of the case require us to place our missionary forces rather far apart, and in convenient working centres. It has long been plain to me, that to make stations of Sivas, To-

cat, Marsovan and Yozgat, was by no means such an arrangement of the forces at our disposal, as we could desire. The present <u>providential</u> arrangement seems to me much more likely to be the permanent one. We have now three centres, instead of five, and they are so situated that the whole of this part of the field can be conveniently superintended by them. Tocat can be most easily visited from Sivas. The road is excellent in summer, and it can be passed over in ten hours, and even less, if need be. The Chamlu Bel mountain has nothing in the least degree formidable about it, at that season, but gives most agreeable variety to the ride; and there is a winter road, only a few hours further, which is always open. Let Tocat, then, be given permanently to Sivas, and Yozgat to Cesarea; and let Marsovan include Amasia, Zille, and all the region north to-

wards the Black Sea, and on the shores, as far as is convenient, & the arrangement is as complete as we could wish. With my present views, I would never again vote to have either Tocat, or Yozgat occupied as a missionary station, and I trust that whenever the dear brethren who were located there, are ready to come out once more to join this mission, they will both be perfectly satisfied with the places that shall be then found open for them.

You want, then, two families residing at Cesarea and Marsovan, where you now have but one.

The care of forwarding boxes, etc. at Smyrna might be transferred to some mercantile House; and Mr. Van Lennep informs me, that the great present necessity in that city, is for preaching and other kindred labors in the Armenian language, rather

than in the Turkish, which the two brethren there use. This leads me to ask, whether you should not ordain a native pastor over the "Church ~~of~~ Smyrna", as soon as the proper man can be found, who will preach and minister faithfully in the <u>Armenian language</u>? In that case, two resident missionaries would be at least one too many; since they and the native pastor could not all find free and full scope for their labors. What arrangements are possible & proper, I have not the means of knowing. The esteemed and beloved brethren now there, will be as anxious as any one can desire, to know their duty in the circumstances.

I gather from your correspondence, and from personal intercourse with brethren, that an opinion prevails to some extent among you adverse to so many missionaries

residing at Constantinople, even as things are now. With the two higher schools no longer at the metropolis, there would of course be still more reason for this opinion. There is also an opinion, that too much time and labor, on the whole, are devoted to book-making; and that one of the brethren, at least, ought to devote his whole time to personal, spiritual labors among the people. The partial alienation and ill-will of the brethren connected with the Pera Church, is attributed in no small degree to the want of such pastoral-missionary influence. In a comparative view of results, it is thought that your books are sufficiently multiplied for the present, and that the great call is for personal onsets upon the people in the way of preaching & conference; not neglecting the proper training and care of the native ministry; with

more of itinerating, and a more equal distribution of labor among the interior centres of influence. Dr. Goddell's, Dr. Schauffler's, Dr. Rigg's chief spheres of action you would not disturb. Providence seems clearly to have indicated their line of duty. But why should not Dr. Dwight, when he returns, devote himself to personal labors among the Armenians of all classes? Mr. Herrick is devoted to the Turks, and may he become an able and successful minister of the New Testament among them. Mr. Washburn, besides preaching more or less, has an important duty in relation to the finances. Whether Mr. Van Lennep will be able, on account of health, to return, is not yet settled; though he informs me, that physicians urge his return to Turkey as a means of health. I have conversed freely with him. His early training did not fit him for the peew-

niary responsibilities of an interior station, nor of a Training School. His own inclination is strong to return to Turkey, after a visit here of a couple of ~~months~~ years, and that is the probable result. Dr. Dwight thinks well of it, and that it will be desirable to create a department of labor for him at Constantinople. When I first saw Dr. D., at New York, he inclined to give Mr. Van Lennep the editing of the Armenian newspaper, but in a late interview, in Boston, he seemed somewhat less disposed to do that. Mr. V. L. would not object to that service, but desires also a preaching service. He professes entire willingness to have the mission assign him his department.

The brethren Bliss, Trowbridge, Pettibone, either and all of them, will be ready to go ~~forth~~ from your "Antioch," if convinced that the Holy Ghost requires them to

to be "separated" for a work elsewhere. Why should a new missionary be sent out for Cesarea, or for any of your present stations? Erzrum is now (as we suppose) provided for. But there is Van, one of the most important of the interior posts. Mr. Shedd, should he go there, will need an associate; and I have of late often thought of Mr. Trowbridge for that post. Should Mr. Shedd not leave the Nestorian Mission, Van will require two families from some quarter. I have supposed that Diarbekir needs another missionary; and it will especially need one, should Dr. Nutting go, temporarily, to Oroomiah, to supply the place of Dr. Young. The largeness of the Armenian field required the organization of three missions, but it was simply for the convenience of administration; the field, the work, are one. These are mere suggestions.

1862.

Smyrna May 9th 1845

Dear Dr Trowbridge,

I ought to have made some answer to your communication before with regard to the matter of the blind. I should like very much to get at such statistics as you suggest. They would be very interesting and valuable. To make out reliable statements will require much time and care. The results I have no doubt would more than repay the time and labor spent. The best way to get at the whole thing would be to obtain an order from the Porte to the governors of the different provinces to obtain definite answers to some such list of questions as you propose. I have made some effort here, but am not yet prepared to give you the answers. I intend to get the Vartabet intendant to get from the different priests in his bishopric the no of the blind in their various parishes &c; and if possible to induce the Pashas to do the same thing among the Turks.

I have reason to know that diseases of the eye are much more common here than in our own country, and consequently the percentage of the blind to the population is much greater. I presume in this Pashalic it is quadruple to what it is in our country. I presume here the most frequent cause is small Pox 2d various forms of ophthalmia. 3d Cataract. The last of course is generally curable. 4th Organic or other diseases of the eye as Amaurosis Glaucoma. 5th Diseases of Eye Lids as Granulated Lids, Entropion

As to the number to be found willing to come to an institution at the capital, it would probably be small in proportion to the number of blind for many reasons, and much smaller of females than males. Still I have no doubt quite a goodly number

Dr West, on
the blind.
1865.

would be found. Every one says it would be great thing to have such an institution. The copies which have been sent here of portions of John printed in raised letters for the blind have attracted much interest.

As to the opinion of the different members of this Station as to the feasibility of opening such an institution at the capital Mr Winchester can give you his by word of mouth. I presume Mr. I will give his in writing. My own opinion is that all such institutions are great auxiliaries to the gospel and such a one springing up under our influence in Constple. could not fail to make an impression for good in various ways. I do not suppose however the Board would or could grant funds for the endowment of such an institution. If such funds could be obtained in our own country and Europe through the agency of some of your number at Constple so that the management of the affair would be in your hands and thus a Christian and missionary influence prevail in & preside over it, I for one should rejoice, and I believe every friend of the Board and Missions would heartily say God speed.

I hope if any of you come to Cesarea this year to attend the ordination, you will not fail to give us a call. Our chapel will be ready for dedication about that time probably, tho' we might see a protracted meeting here and the dry bones springing into life. Can you not come? As you have the Bekyars to look after it is rather in your line to take a tour into the interior occasionally and visit your various parishioners in their homes. You would see quite a number in the Cesarea and Kaisarieh fields, especially as Dikran will probably fall to the latter again. With much love to your double family in which wife joins

Yours truly

H. L. Maxson

Report on the blind

In the early part of the year 1864. Baron Harootune, a blind man, arrived in Constple from Erzingan. He had been instructed at Erzingan by Mr Dunmore, having committed to memory the whole of the Gospel of Math. and several Psalms. Mrs Trowbridge undertook to teach him to read according to Moon's system, in the raised characters for the blind. He made such good progress and seemed to give promise of becoming so useful as a teacher for the blind or even as a preacher that the question arose, cannot other similar persons be found, formed into a class and regularly instructed and this led to the further question, cannot a school for the blind be established at Constple? As the idea seemed to meet the cordial approval of the members of the Constple station circular notes were written to nearly all the Missionaries in Turkey requesting them to express their opinions on the subject. Such in brief is the history of our correspondence in regard to the blind in this country. Extracts from that correspondence will be given in this Report.

Objections.

The following objections have been raised to our undertaking an enterprise of this kind —

1. Missionaries should devote themselves exclusively to the work of preaching the Gospel and should not be drawn away from the main purpose of their lives.
2. There is danger that Missionary funds will be diverted from their proper object to the support of such an institution.

No other important objections have been made to the proposal and these should be allowed full weight.

Difficulties.

The following may be mentioned as some of the chief obstacles that will probably be encountered in the establishment of such an institution.

1. The blind are mostly beggars.

This is especially true at the Capital; many of them obtain quite large sums of money by begging; they will be slow to give up the practice; the habit is a very degrading one but like all bad habits is not easily thrown off.

2. Differences of nationality and religion.

Such a school should be open to those of all nations and all religions; where national and religious prejudices are as strong as they are in this country it is doubtful

whether the members of the different nationalities can be induced to live together in the same establishment.

3. The different languages.

This is one of the most serious obstacles of all; the question is, can a common language be fixed upon that will meet the wants of all? – The almost universal prevalence of Turkish would seem to point to that language as adapted to this object.

4. Funds.

Quite large sums of money will be needed to carry on such an institution; Where shall these be obtained? – This is a question to be carefully considered before taking any decided action on the subject. My own impression is that our main dependence should be on the local community at Constple and other large cities of the Empire.

5. Trades not easily taught in this country.

It will not be as easy to teach the inmates of such an institution trades as it is in America; even those who can see, are dull mechanics; this will be one of the principal difficulties yet it must be overcome, if such an institution is to succeed.

6. Another difficulty is mentioned by Mr. Knapp of Bitlis, i.e. the undesirableness of sending blind men to the Capital.

The advantages of such an Institution or ~~establishment~~ reasons for establishing one.

We shall mention these very briefly.

1. It will tend to check the practice of begging.

Blind beggars are now tolerated by all classes because it is thought that they can do nothing for their own support; this we know is a mistake and when the public are convinced of it they will be more ready to insist that the blind should labor for their own support.

2. It will bring the blind themselves directly under the influence of Christian truth.

Such an institution should of course be a thoroughly Christian institution. Now the blind are inaccessable; their physical blindness and temporal degradation are even surpassed by the moral darkness, superstition and ignorance in which they grope.

3. If encouraged and supported by Missionaries, it will conciliate the feelings of our enemies, it will show in a striking manner, that our real object here is to do good to the degraded people of the country.

4. It will tend to break down national distinctions and bring those of different nationalities together. National prejudice is one of the great hindrances of to the Gospel. Whatever tends to destroy the bitter feelings that different nations entertain towards each other, is in that respect a good thing.

5. If carried out it will lead to the establishment of other similar institutions for the deaf and dumb, for orphans &c.

6. It will furnish to all classes a worthy object to which to contribute, an object in which all will feel an interest. There could be no better means for drawing out the benevolent feelings of the community.

7. It would be a noble example of Christian benevolence, a practical illustration of the spirit of Christianity. In this respect alone it would be worth all its cost of labor and money.

Remarks in Conclusion

1. I am convinced that the number of blind in this country is greater, in proportion to the population, than in any country of Europe; the reasons are easily seen.

2. The question of the location of such an institution is an important one. The great numbers of blind, the cheapness of living, and the salubrity of the climate, in the region of Bitlis would seem to point to that place as a desirable one in which to open such a school. On the other hand it will probably be easier to obtain funds for such an institution if at Constple, than if in the interior.

3. I have entered upon no details of a plan for such an Institution, thinking it better that the general ~~one~~ question of the expediency of establishing one be first discussed by the Mission; if it is inexpedient no plan will be needed; if expedient a plan can be formed after such a decision is reached.

Extracts from letters in regard to the blind in Turkey.

1. Mr Byington.

Eski Zagra Mar 29. 1865.

"In reply to your inquiries I would say that I do not think that there are many blind persons in this section of the country, and of those that are blind the greater portion are too old to avail themselves of such an institution as you speak of, Since receiving your note I have made quite a general inquiry through our scholars and others but have not yet learned of any who would like to enter such an institution. I have little doubt however that if such a school were opened there would be many who would gladly avail themselves of its privileges. If you can raise the requisite funds, I would say open such a school The moral effect would be worth much."

2. Mr. Haskell.

Philippopolis April 12th. 1865.

"Your note of inquiry came while I was gone on a tour among the villages, and altho' my wife copied and sent me the questions, I c'd say so little in reply to them that it hardly seemed worth while to write before returning.

While I sincerely hope Bro. C. and the others will give opinions at once more encouraging and worthy of regard than mine, I am sorry to feel that I shall only "throw cold water" on so eminently christian an enterprise as that about wh. you write. The truth is, with no more particulars of the plan than you give - the scheme seems to me impracticable: for the various tongues of this empire. If the design is to have books &c. in each language; won't the cost be very great? - if to teach the blind our language, I can't believe it w'd work at all.

I have just visited six of the most interesting and largest villages of our field, and have seen and heard of but few blind persons, two or three in a village. There may be others. These beg in churchyards &c., and are more saturated with superstition and "Mariolatry" than most others. It was my impression and that of two of our boys who were with me among these villages, that the people there, being both incredulous as to real benevolence and very suspicious as to their nationality and religion, w'd characterize any efforts to get persons to enter such an institution as simply proselyting - a mere trap for catching them to make them protestants. Our work in that part of the field seems to be in about this situation, while none are really, deeply awakened, many are fearful that our efforts tend to alienate the Bulg'ns from their own people, and the faith of their fathers. Having made no efforts to get persons to enter such an institution, I may greatly overestimate the difficulties of the undertaking, and sh'd be very glad to learn that you had sufficient encouragement to warrant you in the actual prosecution of the enterprise."

3. Mr Clarke

Philippopolis. April 14th 1865

"After the arrival of your letters making inquiries as to the blind &c. I visited some twelve of the larger villages S.W. and W. of us including our largest. Tatar Pazardjik. and have made inquiry as to blind persons. In answer to your questions;

1. I think such an institution would have an influence to win confidence &c. towards christian missionaries. If the funds are to be sought from America it does not seem to me now the time for so doing. If the funds are on hand or can be raised elsewhere, the sooner accomplished the better.

2. I think there are not many blind Bulgarians. Have heard definitely that such persons have come begging from a place among the Dospat Mts.

3. Have found two persons about twenty years of age. One fears to come. The parents and friends of the other will gladly send him, but wished to see an elder brother before giving answer. He is a bright boy.

4. The above would probably be ready to come whenever you should wish. I have made inquiries, requesting answers to be sent to me, and also the pupils in the school now mostly in the villages will make inquiries

Had we known your plan two weeks earlier a thorough search could easily have been made by the boys and ourselves, as all the larger villages of our field have been or will be visited."

4. Mr Greene.

Brusa. Feb. 25th 1865.

"I was much interested in your letter about the blind and will try to gather facts as you desire. There are two blind men at Muradchai, one of whom has learned much about the Gospel and has received a promise of a few pages of the Armenian Testament for the blind. Can you not send me a few copies of whatever portions of the Testament have been issued?"

5. Mr Parsons. No. 1.

Nicomedia. Feb. 27th 1865.

"I will make the inquiries which you request. Baron Hampartsoon is just starting again for the Nice villages. I will ask him to find out how many blind persons there are in that district. Before the Annual Meeting I expect to visit the Gevik and Galova and Nice districts. I know of but one blind person beside the girl in Bagchejuk who is at all interested in the truth. That is a young man in Chengilee. He has a New Testament and gets others to read to him. There is one more the woman I mentioned sometime since in Elmalü. My first thought is that an Institution will not succeed. What can the pupils learn that will be a source of livelihood and usefulness after they leave the Institution in such a country as Turkey, when the majority of those who have eyes can hardly keep out of begging?

Let the subject come onto the Docket. Meanwhile let us collect what information we can."

No 2. April 13th 1865.

"At Ortakeuy (Geuik) I met with a blind man from Moorathai. He had evidently heard a good deal of Evangelical preaching. With his guide he was a guest with us in the same coffee shop. After all the people had gone home, we had a long talk with him. He related how he had been brought to the knowledge of the truth. What was now in the way of coming out on the Lord's side A long story. We read and talked, sang "Just as I am", "Rock of Ages" &c. and prayed. He could repeat any part of the Gospels and was quite familiar with the whole N. T. It was amusing to hear him tell of his discussions with Old Armenians and Rom. Catholics. He often said "I opened" at such and such a place and "read" such and such verses. Blind as a bat!"

The blind Mary in Bagchejik has a pupil, a little girl of five years. Poor little thing! The first day she came to Prapione's school, Prapione to comfort her told her to be a good girl &c. and that in Heaven her eyes would be opened. She went home and told her mother that she was going to die, would not eat. Next morning wouldn't get up, tried to choke herself, begged of her mother to prepare the winding-sheet, &c. &c. Her mother sent for Prapione to quiet her. She lost her sight only two years ago."

6. Mr Van Lennep

Smyrna March 4th 1865.

"My impression is that in an attempt of this kind, public charity would have to be relied on in the first place. I suppose that it has probably been suggested to your minds in connection with Charley Riggs' case. I would venture to suggest that friends in America might be induced to secure him a place in an Institution there and one or two more children from among the natives, say a boy and a girl, might accompany him. This would be making some preparation in view of the future, and they would serve to excite interest in the minds of

good people in America, so that by the time they finish their education, they would be prepared to help them make a small beginning in Turkey. This period would also be necessary, in order to mature plans, get the necessary information and consider some important questions connected with the introduction of such an enterprise among a new people. Great works always have small beginnings, and in every new undertaking it is always well to feel our way before us, and watch the leadings of Divine Providence.

You may be assured of my most hearty cooperation in this or any other undertaking which may have in view the improvement of either the comfort or the morals of the people of this land. And please consider me, with regard to the particular subject-matter of your letter, as one standing ever ready to help.

I do not see how the number of the blind in Smyrna can be ascertained. This Government do not collect such information. Among the Greeks, Armenians, and Catholics, the only way to get at the facts would be to see every single Priest and ask him to name all the blind he knows and some will refuse to do it. Among the Turks, there would be no way to get at it that I know of. "to get at it."

7. Mr Morgan.

Kessab. March 21st. 1865.

"I like your idea of a school for the blind very much, and am quite sure of being able to send you at least one. He is the son of one of the chief men here, a fine lad of twelve or fourteen. He is very intelligent and amiable and is delighted with the idea of going. I should like some further information in regard to the plan as soon as it is formed. Studies, trades, terms etc. I may be able to find some one else at Antioch whom it would be worth while to send, but I think you will get few more promising pupils than the boy whom I hope to send from here. I will take your letter with me to Aintab and show it to the brethren at Annual Meeting which begins April 30th."

8. Mr Barnum

Kharpoot. March. 10th. 1865.

"You ask our opinion in regard to an Institution for the

Blind in C. I have not had a chance to consult the rest ~~about~~ in relation to it, but the plan does not strike me favorably, especially if missionaries and missionary funds are in any way involved. The great and fundamental duty of Missionaries is preaching the Gospel and planting gospel agencies, such as tend directly and primarily to the furtherance of the kingdom of ~~God~~ Christ. If we make this our one grand aim and pursue it unflinchingly, there is every encouragement that multitudes will ~~co~~ be brought into the kingdom of Christ; and when a strong and enterprising evangelical community is formed, they will establish educational and and eleemosynary institutions, by a little encouragement and help from abroad. If every thing is set in operation for them, they will never develop enterprise for themselves. You do not give the plan of the thing, but my opinion is very decided, if it is to be under the lead of the missionaries. When you get the gospel introduced to the multitudes who are perishing around you and can get them to see, who have eyes and see not, then I will help to get up an Institution for the blind. I will talk the matter over more fully with you when we meet, if you like."

9. Mr Wheeler.

Kharpoot. April 15th 1865

"Pardon my delay in replying to yours in regard to an Institution for the Blind.

I would be in favor of such an Institution carried on by money which could not be turned into the Board's, the Bible Society's, the Home Missionary Society's, the Tract Society's, the Christian Commission's or the Sanitary Commission's treasury or some such other object; that is if the Institution, could be managed without any considerable draft on missionary time and strength, otherwise not.

We can furnish from fifty to hundred blind people to order at any time, glad to be cared for in such an Institution."

10. Mr Richardson.

Arabkir. April 14th 1865.

"The East is the land ~~for~~ the Blind, and there will be nodi

ficulty in filling such an Institution as you speak of, even should it have a capacity for thousands. And it will be just such an example of Christian philanthropy as is needed in this land. We heartily bid you God speed. There is a boy in our School here about twelve years old, learning Scripture and Catechism &c, his friends Protestant; his brother a graduate of Kharpoot, and preacher at Zara, for whom we bespeak a place. If you say so we can look up others."

11. Mr Knapp

Bitlis March 21st 1865.

"You made enquiries respecting our opinion of establishing a school for the Blind. I made enquiry of our Sabbath congregation, now numbering between sixty and seventy, of the number of blind persons under their personal knowledge among the Christian population, and they reported as follows:

	No. Men	No. Women	No. Boys	No. Girls	Total
Bitlis	10	6	6	1	23
In 26 villages	29	3	8	3	43
				Grand Total	66.

Of the whole number they could call to mind there were these 66 of all ages and of both sexes; but this covers but a small fraction of our field.

We see a strong objection to such a school in the fact that it probably it would be established in Constantinople. If the scholars that we should happen to send should never be allowed to return, then we see no objection to its being there, for it spoils our people to go to Cons'ple. (There are only two blind persons in our community.) It fills a person with self conceit to go to C. I never knew a stranger in Koordistan make me a call, but what he was sure to tell me within three minutes of the fact that he has been to "Stamboul."

12. Dr Stamatiades.

Constantinople March 9th 1865.

"In compliance with your request, though without the aid of authentic statistics, and relying only upon private opportunities of observation, I hasten to answer your questions referring to the establishment at this Capital, of an Institution for the education of blind persons.

1st. It is impossible to give a correct estimate of the number of the blind, or of the percentage relation they bear to the population of this city, but I consider their number to be large in comparison with that of other cities of in Europe.

2nd. By far the largest number of blind persons is found among Mussulmans. The various Christian communities rank second in this category, and the Jewish population comes next. But comparing the blind afforded from each nationality in proportion to their respective numbers, the order of relations varies; for then the Turks again present the greatest number of blind persons, but the Jews come next and the Christians afterwards.

3rd. The greatest number of this class of persons are on Charity public or private

4th. By far the largest number of them are born blind, or rather become so immediatily after birth from neglected purulent or blenorrhagic Ophthalmia

5th. Ignorance, Poverty and consequently bad treatment, and utter neglect of new born Ophthalmic sufferers are the most prolific causes of blindness. For the Climate or medical constitution (as it is sometimes called) of this City does not particularly favour the developement of Ophthalmic diseases

6th. An Institution for the education of blind persons in this Capital would be of immense benefit to the Eastern world. Our local authorities, I am confident, would in time patronize it. It will become a model establishment for the different nationalities who both in this city and in the countries East and West of this, would desire to establish similar ones for themselves in the future. If it were possible to have in the same Institution one professor for teaching the deaf-mutes (a class of persons by no means rare in this country) its usefulness would certainly be doubled, and it would be looked upon with greater favour still by all classes of the community here.

7th. As in the East diversity of theological creeds keeps usually the different communities apart from each other. It is hardly to be expected that you could bring together Turks, Jews, and Christians in one Institution, whose influence undoubtedly must be based on Christian principles and ethics, and make it flourish; however, since the prevailing medium of communication between the various sects in the

country is the Turkish language, it would be advisable to have books printed with raised characters for the sounds of this language, which ought to be the language common to all in the establishment, and thus besides the Christian pupils, free access ~~be~~ may be afforded to Turks and Jews, if they wish to avail themselves of the opportunity of obtaining an education, and then the Turkish authorities, as well as the various classes of the inhabitants, can judge of the educational advantages of the Institution.

There is no doubt that for a limited number of pupils their friends or parents will pay for their education, while for many of the utterly poor their own several communities may contribute somewhat to lighten the burden of the establishment, paying for the board and tuition of such inmates, while some intelligent, deserving young persons of the blind poor will have to be educated as charity pupils, or day scholars of the Institution."

1.2. Dr Pratt

Marash. April 13th 1865.

"Your letter about the Blind came a week or two ago and has been sent to Dr. Nutting.

The introduction of such an institution into the country is in many respects desirable, but does not seem to me to have a very intimate relation to the evangelization of it and of course could not be undertaken by the Board.

There are a good many blind in this region, although not a large number in our community. Two middle-aged men, two young, one young woman are all that now come to my mind.

They are usually poor - (1) Because the rich take care of themselves. (2) because blindness keeps them from profitable business. The causes are, Small Pox - and virulent Ophthalmia - usually - though among older persons cataract is common. There is no profitable employment for them and those among Armenians are usually bad characters. Their expenses to C. and while there would have to be provided, and in that case very likely one could be sent from here - One of the young men here is a good man, the other (younger) is not very - though he has good abilities."

Report on the
Blind in Turkey.

1865.

Rec'd June 29. 1865,

Ack'd Aug 3, 1865

30°
Blac
41°
Marmora
G.
Nicomedia
Nicomedia
Daghkeu
Dumgat
Ovajuk
Arslanbeg
Karaniorat
Baghchijuk
Merdigez
Yalacdent
Yalova
Shakshek
Kluchkeu
Kartsi
Chorkorkeu
Chungitu
Ostakeu
Buli
Yunikeu
Kercmet
Storkeu
G. Gimlik
L. Nice
Nice
R. Sakarius
Yenishir
Broosa
Kovd

Black Sea.
Pahasky
Kantar
Elmalu
Hajcal
Armash
Ferezli
Tamluk
Adabazar
Sakarizeky
Bolo
Sabanja
Khansilar
Koordbelung
Ortakeny
Hudikeny
Angora
Gözveh
#
R. Sakarius.
Moorad chai
Bilijik

Response of the Missionaries to the remarks of the Armenian Protestant brethren on the paper presented by Dr Pratt to the August Conference.

In reference to the paper presented by the Pastors & Delegates, the Missionaries express their general acquiescence in the views therein contained. They will ever be disposed to aid and encourage all efforts for the promotion of education among the Protestant Communities which seem to them wise & hopeful. They sympathize also in the desires expressed for the better education of the Pastors & Preachers. Sincere zealous piety is the first requisite for ministers of the Gospel, but they should also have that kind & amount of education which their work requires, And the Missionaries recognize in the progress of education & general intelligence among the people of Turkey a necessity for a progressively improving education of the Pastors & Preachers.

In regard to the proposition for a council or tribunal for the settlement of difficulties, the Missionaries agree that when difficulties of a personal character arise between themselves and individuals, such difficulties shall be referred to some suitable commission for arbitration, and that difficulties of an ecclesiastical character arising between themselves and the churches with which they are connected shall be referred to the Evangelical Union or to a council of those churches, while for all action

in reference to the use of money the Missionaries are to be ~~repre~~ responsible only to the Missionary Board.

They add this also that the propositions made by them being but expressions of individual opinion require confirmation both from the Mission & from the Board before they can be regarded as having authority

In behalf of the missionaries
Edwin E. Bliss

Constantinople
Aug. 25. 1869.

Constitution 1869.
Rec'd June 28. 1870.

Paper prepared by Dr. Pratt & approved by Com. on Lt. & presented to Convention of Pastors & Sel. Aug 1869—

The Object of this Convention is to endeavor to find sound & acceptable bases for future coöperation. We have come to a point where a mutual understanding is absolutely necessary. If we do not trust and understand one another and accept each other's principles, it is vain to attempt to labor together.

1. The first & fundamental principle is that.
The great object of Christian Missions & Missionaries is to save the souls of men by bringing them to Christ

Our object is not to introduce civilization. nor to introduce High Education. unless this education is to be a help to the great object of saving souls.

2. While the great object is this, there is another subordinate to this viz: to plant & multiply self-governing, self-supporting, & self-propagating churches composed of native converts.
The churches must be the evangelizers of the great masses of the country. It follows that the Missionary is bound to do all for the churches that will fit them better for this work & no more. in aiding them to secure a proper organization & discipline in the use of laborers. in furnishing just as much education to Pastors. Preachers, members & children, as shall best fit them to labor for the salvation of souls, & no more.

3. The Missionaries are responsible to the American Board

Dr Anderson says "The expenditure of money should always be the act of a Mission. It can never be entrusted to an ecclesiastical body, however constituted, because in such an event there can be no just accountability." Now the Mission is responsible to the Prudential Com-, the Prudential Committee to the Board & the Board to the donors. They therefore know where to look for every dollar. "Any other plan would be fatally defective." "Financial questions belong to the Missionaries as such." It appears therefore that funds are not sent directly to the churches. Missionaries are bound by their responsibility to the Board to use the funds intrusted to them in the manner which they believe will best conduce to the great work of saving souls.

Examples 1. It is granted by the churches that when the Mission employs a helper not at all in connection with any church, he can employ or dismiss at pleasure but it is claimed that if the helper be in connection with a church, the Missionary should consult the church, seek the helper from them, though he may reject any one proposed.

This is granted. The church should be freely consulted. Only here in the end we come to the principle that if the Mission does not believe the employment of such a man to be useful to save souls, they must refuse to pay his support.

2. It is claimed that the Mission should help support any Pastor where the church needs it, unless he is shown to be unsound in doctrine or morals.

To this we answer, that Paul lays down many other points to be considered — 1 Tim. 3:2,3. Titus 1:7,8,9.

We grant however that whenever a person was regularly elected pastor, and a suitable council installed him in view of all the facts, even against the wish of the mission, that the Mission ought to consider that as sufficient reason for continuing the aid to the church, at least for a time, with the hope of reaching a common decision by further experience in the case.

3. In reference to persons other than Pastor. if employed in the church, such should be employed and dismissed by them, but the Mission responsibility for use of money would not permit them to help after they were convinced it was a bad use.

As to a tribunal.

It is expedient to have recourse to arbitration in all matters which can be considered as individual. In respect to official acts, there being already one responsibility to the Board, there could not be created another to a committee.

4. It is claimed that no control should be exercised, on account of pecuniary right in a building, over a pulpit.

This claim al made is utterly inadmissible from
(a) The principle of responsibility for use of funds &
(b.) from general expediency.

(a) The property was given for the promotion of the cause of Christ., we are the trustees. We are bound to see that it is used for the purpose for which it was given. Case of Dr

Anderson in Amitab in 1855. To say that we have a right to the property but not to control it, & is to say that a thing is & is not at the same time.

(b) There is no way so safe for the churches - They do not wish the buildings alienated from the purposes for which they were bought. If not, then as it is possible that any one church should change - & as it is impossible that the Board & its 1.000 churches should change - the safest place for the title to the property which the Board owns - is in the hands of the Board. Example of a church becoming unevangelical - Example of funds given to churches in America.

5. When there is no Union, Missionaries have the right to organize churches in harmony with existing churches when immediately neighboring. When there is a Union they may safely be left to arrange such matters.

Aug. 1869.

Rec'd June 28, 1870.

The Protestant Civil Community of Turkey.

When, twenty years since, the Protestant Civil Community of Turkey was organised by the Turkish Government, English diplomatic influence was all powerful at the Sublime Porte. This Community was the form that English protection of Protestantism & of religious liberty in Turkey assumed.

For the first decade of the existence of this civil organization, its pecuniary as well as diplomatic support was derived from English and American Christians. It was well understood by the Imperial Government, that the small & feeble Community of Protestants was always powerfully & zealously supported by the British Embassy; and the influence of the Civil Head of the Community, in itself quite insignificant at the Porte, was thus equal to the task of efficiently protecting the civil & religious rights of the young but growing communities of Protestants, throughout the land, exposed, as they were, to constant annoyances & persecutions from the old Armenians.

For the last decade the history of the Protestant Community has been one of weak attempts and miserable failures to support itself pecuniarily & politically. For the last half of the decade nearly, the salary of its Civil Head has been paid by the Turkish Government. During this time there has been a quasi Council, with which the Civil Head has consulted more or less, but so far as the will of the whole Community is concerned he "does that which is right

in his own eyes." This Council being chosen from & by the Constantinople Protestants alone is no proper representative of the Community as a whole. The result is that the existing civil organization at the Capital ~~seems~~ secures neither the confidence of the great masses of Protestants in the Interior nor the respect of the Sublime Porte.

Meantime the great doctrine and the persevering effort of the present ministry of the Turkish Government is to assimilate all the subject races of the Empire with the Osmanlies to take away all special privileges, even of foreign treaties, and rule all the subjects of the Sultan as one homogeneous Empire -

In pursuance of this plan, the Government, hesitating to interfere, at first, with the long established, large & powerful Greek & Armenian Communities, begins with the Protestants, the youngest & weakest; and in every way manifest a determination to grant them, to the least possible extent, any position or rights as a separate Community - The Protestants secure representation in provincial or city councils with difficulty. And even when they are allowed a representative he may not be a layman, but, unless the community is large enough to have also a salaried lay representative, must be an ecclesiastic in defiance of a fundamental principle of the Protestant organization, viz: the separateness of civil & sacred official functions. In direct opposition to this principle Protestant pastors are forced to undertake the care & protection of their flocks in civil matters.

The Protestant Civil Community of Turkey is therefore

exposed to a threefold danger, viz:

1. That of mal-administration by a few Constantinople Protestants in concert with a civil Head in the pay of the Turkish Government, the great centres of Protestantism in the country being unrepresented.

2. That of gradually corrupting the Protestant Christian ministry by bringing them into civil relations, fostering unworthy ambitions, & nourishing among them a desire for title, rank & decorations confirmed by an anti-Christian Government, a danger into which some of the older pastors have already fallen.

3. That of final extinction, either by absorption in the Armenian Community, or in some general, impending re-organization of the Turkish Empire.

While the order of the specifications mentioned is both the chronological & the logical order, yet in ~~nothing~~ noting briefly some things worthy the attention of the Community & of its friends, at the present time, it will be convenient to adopt the reverse of the order given.

As to the extinction of the Protestant Civil Community in some near or remote re-organization of the Ottoman Empire, it is manifest that the men of today have no duty or responsibility. The overturnings in these lands, sure to come, perhaps not far distant, are certain to be in the interest of evangelical Christianity, of the true church of Christ. But we need not now plan for what is beyond our ken, - for what is still a part of God's secret

counsels. It is enough for us to know that His providence will control all overturnings for the advancement & establishment of the kingdom of that Prince, "whose right it is to reign".

It is now thought, by some, that the Protestant ~~communist~~ Armenians would lose nothing but gain much by going back, as regards their civil status, to the old Armenians. And if the Patriarchs were always as liberal as the one at present in office, & if all his subordinates, throughout the country, were as liberal as himself, perhaps this plan might be recommendable. Civil protection might be had, & with less of trouble & injurious friction among Protestants, while their religious freedom would not be hasarded.

But the whole Armenian Community in the country is, by no means liberal, or even tolerant towards Protestants, as repeated persecutions, in different places, clearly show. And besides, even if there were perfect toleration & freedom, the faith & cultus of the Armenian church touches & influences civil affairs at so many points, that Protestants would continually be tried, & exposed oftentimes to serious temptation in respect of their christian faith & conduct. A civil Protestant Community having been once established, its re-absorption in the old Communities can never be hastened wisely by the friends of a pure, evangelical Christianity in or out of that Community. It may be accepted & made the best of, without fear, should the course of God's providence develope such a result

without any planning or working of ours.

With respect to the danger to the Civil Community & to Evangelical Christianity in Turkey resulting from the purpose of the Turkish Government to refuse representation, as far as possible to the Protestants except through their clergy, itself assigning such civil functions & responsibilities to the evangeli- ministry as the clergy of other communities willingly accept:

We remark - First - The danger of the situation is fairly measured by its difficulty. The problem is to influence the Turkish Government so far as to gain from it a concession in favor of its Protestant subjects which shall give them the exceptional right of civil instead of clerical representation, before the ~~civil~~ local authorities, & that on the ground of the principle of the separateness of the secular & clerical functions in the Protestant organization. Neither the request nor the plea on which it is based will please the Turkish Government. The whole effort will be diametrically opposed to the present "grand idea" of a united & homogeneous empire.

Meantime Turkey is becoming intolerant & impatient of foreign influence in her internal affairs. The influence of any or all of the Protestant Embassies is very small as against whatsoever the Government regards as its own peculiar province of internal administration.

The influence of the Protestants themselves upon the Government has hitherto been almost nil.

Second— The secularizing of the evangelical ministry is not merely a danger to be feared in the future. It is becoming actual already. Two pastors at least have already received decorations & titles from the Porte, & the reason alledged in one of these instances was, as we are told will be the case hereafter with other pastors, the necessity of having official confirmation & credentials testifying to the pastor's right and authority to appear before Governors & local councils in behalf of Protestants needing aid in securing their rights whether civil or religious.

A well-meaning preacher, in one instance, in an interior city, felt himself obliged to go every day, for five hours, to the local council, leaving the school he had in charge & all his proper work for the purpose, & that when there was no real work for him there whatsoever.

The pastors are not ready now steadfastly to refuse to leave their own spiritual work to "serve tables": & in this we cannot perhaps very much blame them. For has not missionary time, to a very great extent, from the first until now, been largely given up to other than strictly spiritual work? But the snare prepared for the Evangelical ministry, by the recent action of the Government, will, if successful, leave them, in a few years, shorn of their strength, & standing alongside with the "reformed" but not yet evangelical clergy of the other christian communities of the Empire.

If there is any one fact more clear & full of warning than an other in the history of the Christian Church, it is that the Christian ministry loses its spiritual & vital power in the church & in

the world just in proportion as it becomes officially connected with secular affairs, & becomes designated & decorated with titles & authority conferred by the secular arm-

Third - The thing needed is for the native ministry individually & unitedly to be roused to a clear & profound sense of their danger, so that they may escape, in time, the temptation of grasping a seeming & temporary good which they imagine will benefit their flocks, at the risk of their own & their people's serious & permanent injury.

Nor is the danger on the side of the ministry alone; The people will be forward to put their spiritual guides into relation with the civil authorities when they cannot be otherwise represented & to procure for their pastors the rank other pastors have received. The pastors will thus be urged on by their people in the very direction in which their own greatest & most insidious temptation & danger lies: & it behooves us, who can see their situation more clearly than it is possible for them to do, to give them, at once the hand of fraternal sympathy & a voice of affectionate, faithful & earnest warning.

The situation in which the Porte now places the Protestants, with reference to their civil representation is one which should be accepted only under protest.

The whole Protestant population, native & foreign must use their utmost endeavor to prevent the final & formal acceptance of the plan of Government in reference to civil representation by the clergy as opposed to the most vital & cherished principles.

We have not yet tested the power of influence which the Protestants

of Turkey may themselves exert upon their Government when once they are thoroughly roused, united & in earnest & persevere with Oriental, & especially with Armenian tenacity for the accomplishment of a result so important.

And this leads us to the subject first mentioned, viz: the danger of mal-administration in the Protestant Community, because the great centres of Protestantism in Turkey are unrepresented.

Manifestly this danger is to be met by securing, at the earliest moment, a true representation of the whole Community for the control of its internal affairs. The initiative will not be taken by Cons^n^ple Protestants. The Porte would not even give its consent for such a movement if apprized before-hand of an intention to set it afoot. Such representation will be secured when & only when the communities of the Interior themselves awake to the gravity of the situation, & make their voice heard unasked & undesired, at the door of the Protestant-Chancery & in the ears of the Government. The matter is in their hands. That its accomplishment will be attended with expense both of time & money & will be beset with no little difficulty is not doubtful.

But all this must be met if their Civil organization is hereafter to be of value to the Protestants of Turkey, And no time is to be lost. It is an hour of life or death to the Community. Rather than have an organization & administration like the present it would be preferable to accept all the risks of a return to the old Communities for civil protection.

Were each of the principal Protestant communities of the country simultaneously to choose a delegate with full powers and credentials from the com'y he represents, & these delegates to assemble at a time appointed by correspondence at Constantinople, & form themselves into a body representative of the wishes of the Protestants of Turkey, they would gain a hearing, however unwilling the Porte might be found, in the first instance, to recognize any such body. Unity of action, earnestness, promptness & boldness are the prime requisites to success in the movement.

Of course such a step, until it is understood as a thing which is to be, would not find favor with Constantinople Protestants, & it would, not unlikely be opposed secretly if not openly, by the present Civil Head of the Community & his partisans. Hesitancy, timidity, & vacillation therefore would kill such a movement before it has fairly seen the light.

Such a simultaneous uprising as has been indicated, when it is once understood by the Protestant Embassies & by the Porte as a movement for giving that true & efficient character to the organization & practical working of the Protestant Community which was contemplated when it was formed, that it is loyal to the Government, & aims, not at usurpation but at orderly & regular action, will conquer for itself the good will of the Protestant Embassies & eventually a recognition by the Porte: We are happy to say that the initiative of the movement indicated has already been taken by four pastors & favorably considered by some of the "Unions".

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A respectable number of delegates must meet at Constantinople, prepared to stay for a considerable time, & expecting to succeed at the Porte rather by a reliance upon their own earnest, united, determined & persistent efforts than upon the indirect & officious influence of foreign embassies. Constantinople Protestantism would itself, it may be hoped, feel the beneficial influences of such a movement, & the result would be wide-spread & powerful in its good effects in all the future of the existence of the Community. For such a movement all missionaries should pledge their warmest sympathy, & every aid it is possible for them to render, & they should follow it with their earnest prayers for its complete success.

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Rec'd June 28. 1870

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Historic Sketch of the Missionary Work in the Cesarea Field, Prepared by request of the Station

The seeds of the Reformation, certainly of the religious awakening, in the Cesarea field, were sown long before it became a missionary station. As early as 1822, Mr. Benjamin Barker, agent of the British and Foreign Bible Society went over some parts of the field and distributed some copies of the Word of Life.

One of these was presented to the father of a man who is now a member of the Yozgat church. Years after it mysteriously disappeared, (was probably stolen) and a few years ago fell into the hands of the writer. It is in Armeno Turkish, printed at ~~Moscow~~ St. Petersburg in 1819 by the Russian Bible Society. It was formed in Alendja and may have done much in preparing the way for the grand reformation that has already been effected in that village.

We learn that on one occasion a large number, (two boxes or a horse load I think) of Greco Turkish scriptures were sent to this field, probably as early as 1830.

In 1827 Rev. Elnathan Gridley, a missionary of the American Board, came to this field in company with his teacher, a native of Cesarea

His special object here seems to have been, the learning of the English language and a knowledge of the people. He died at Enderlik, Sept. 27; 1827 – little more than a month after his arrival here. A neat marble tablet set in a very hard black stone (Basalt?) recorded the ~~facts~~ dates of his birth & d. and was in good preservation till 1861. His life, his prayers, his death, may have been deemed necessary for the work which God purposed in these regions. The facts connected with this history of Mr. Grieg are found in the 23d & 24th Vols. of the Missionary Herald – (1828, Pg. 94, 108 & 259)

839 In 1839, when the ruling Armenians determined to arrest and, if possible, thoroughly to subdue the Protestant movement in Turkey, two men, Mr. Sahakian, (who afterwards studied in the United States and was pastor at Nicomedia, preacher at Marsovan, & other places every way a most excellent man) and Baghas Yizik (who was really never a Protestant, did not hold out so well), were banished from Constantinople, and the monastery of Jno. the Baptist, at Efkéré, nine miles from Cesarea was selected as the place of their imprisonment. (Dwights Christ. Rev. Pg. 75)

Though prisoners they brought the good seed with them. Many Armenians here were "curious to know for what crime they had been banished." When "informed that it was merely because they received the Bible as the only infallible guide in religious matters, they replied

that the Patriarch might as well banish them all for they were all of the same opinion. (Dwight, Pg. 77)
This period of Mr. Sahakian's labors in this field was about one year, and, although the enemy meant no such thing the Lord sent him here to prepare the way for future laborers.

But the good seed seemed as yet to have borne little or no fruit, for in 1841 we find Van, Bitlis and Shaban Karra Hissar specially mentioned as places demanding missionary labor but nothing is said of Cesarea. (Herald 1841, Pg. 403)

Four years later another preacher was sent here, that too by the enemies of the truth.

First Vertanes, formerly of Nicomedia, had been deprived of his priestly robes and from 1843 to 1845 had been imprisoned in the monastery of Armash near Nicomedia. All this because he would read and preach the Gospel. (Dwight, Pg. 146) But while in prison he "had been adding sin. to sin, by preaching to the monks, most zealously and faithfully, salvation through the blood of Christ alone, without the deeds of the law. Several of them were awakened and convinced, and some, it was hoped, really believed; and word was brought to Constantinople that if the Protestant priest was not removed, all the inmates of the monastery would soon become corrupted" (Dwight, Pg. 162)

The result was that "an imperial firman was forthwith procured (Feb. 1845) by Mastaas Patriarch, for the further
1845 banishment of Priest Vartanes to Cesarea." (Pg. 152)

The English consul interested himself in this case, and persuaded the ~~Prin~~ bishop of Cesarea to let him out on security, he also helped him to money & supply his necessities and he was a very efficient preacher in these regions, especially in the city. He returned to Con. in Aug. of the same year.

"Letters afterwards came to the Patriarch from Cesarea, saying that Vartanes had seduced many, and that if he had remained there much longer all would have gone after him." (Dwight, Pg. 152.)

First Preach. sent to Cesarea and 1849 — The Board first sent a preacher here in 1849. He was sent from Aintab, by the request of Mr. Johnston of Smyrna. Mr. Johnston himself intend to meet him here but indisposition in his family prevented.

This Aintab helper, Baron Asvadore, spent a few weeks here, then returned to Aintab but soon came back again and labored here with a good deal of encrogment.

We now for the first time hear that it is necessary to make Cesarea a station. Mr. Schneider writes, "He", (a worthed in the Monastery at Efkore) "urged the importance of having a missionary come & reside at Cesarea; and so does this brother of ours, and a native evangelist from Constantinople, who has been laboring in the interior." (Herald 1850, Pg. 157+8)

Again, on page 266 of the Herald for 1850 Mr. Schneider reports as follows

849- "Another letter has just arrived from our native brethren at Kaisarieh. He speaks of opposition and insult but no violent persecution. He gives, as the reason of their safety, the "fear of the English Consul resident" here. "His friendly feelings would prompt him to call persecutors to an account and this restrains them. The number of those, who are convinced of the truth and secretly friendly to it", he goes on to say, "is great, and they are very desirous that a Missionary should come among them. The prospect now is that in such an event they would openly declare themselves the friends and advocates of the gospel. The night of darkness is passing away, and the approach of coming day is announced by the first rays of light, which have already illuminated the tops of the mountains." (See Herald, 1850, Pg. 26)

850 Visit of Mr. Johnston

We have seene above that Mr. Johnston failed in his proposed visit in 1849. The following year however he succeeded. An account of this tour will be found in the Herald for 1851, Pg. 78-81. The Report of the Board, 1851, Pg. 68, says, "Mr. Johnston was absent five months from Smyrna. His principle labors were at Kaisarieh, where he found disciples greatly in need of Christian countenance and instruction" (Pg. 69)

851- The Report for 1852 alludes briefly to "Kaisarieh and its 60 or 70 Armenian villages." It says there are "a number of Protestant families; greatly persecuted, and refused protection; "~~very earnest,~~ in former years for a resident Missionary which they ought at once to have."-

1852 In 1852 the place was visited by Mr. Sahakian (at this time Pastor Hovhannes Sahakian of Adabazar) who it will be remembered was banished to this place in 1839. He made a very extensive tour through Asia Minor and Armenia and while much pleased with many places and feeling that they needed missionaries his report placed Cesarea, first in importance. The Annual report for 1853, Pg. 66 says, "Cesarea is henceforth to be occupied as a station. It is one of the great centers. The report of a colporteur" (Br. Boghosian, sent from Constantinople,) "who has labored there during most of the year is favorable. We have every reason to hope that a great harvest of souls is to be gathered there."

1853 In Jan. 1853 the Farnsworths arrived in Smyrna, having been designated in Boston to the Armenian Mission, which then included nearly all that now constitutes the three Turkey Missions. At that place we learned that the action of the mission had virtually located us at Cesarea. ~~In July of the same year~~ The Bolls sailed in July of the same year.

As the missionaries had no knowledge of the language they stopped, the F.s. at Marsovan and the B.s at Yozgat till 1854.

In the mean time the increasing interest at Cesarea lead the Com. ad interim to take the only native helper they had at Smyrna, a graduate of the Bebek Seminary, Br. Garabet Pizantian, and locate him here — (Wells, 1853. Pg. 382)

This helper, now known as Dr. ~~Hartunian~~ Kalostian, remained till the arrival of the missionaries and was an efficient and acceptable laborer.

1853. (Journal, 1853. Nov. 8) In the fall of 1853 the Crimean war began and the country was so unsettled that when the missionaries were ready to come on, many of their friends, missionary as well as others strongly objected. The English consul had just been removed and the nearest point where foreign protection could be found was Tarsus. The Consul then residing at Samsoon, felt the danger to be so great that he urged ~~upon us~~ quite strongly, the abandonment of our removal till the ~~country should be more quiet~~ war was over. affirming that should we persist and should the Turks cut off our heads he would not interfere.

In view of the supposed danger we reluctantly decided to go to Sivas as a safer place and wait for the country to become more quiet but we could never remain ~~quiet~~ in such a decision more than a few hours at a time. The voice of the Lord seemed calling us to press on to the post that had been assigned to us and in

54 May the Balls joined us at Marsovan, and June 6th we left that place for our home. We spent the Sabbath in a khan at Yozgat, and the Pasha of that place gave us five horsemen for our protection who accompanied us through to Cesarea which place we reached June 16th, 1854.

1854- The helper had secured for us a house, the brethren received us with tears of joy, the Lord protected us, the events proved that the time was more favorable for the missionaries in beginning their work. The Moslems felt that they were under especial obligations to protect them, as Englishmen, since Protestant England was fighting their battles in the Crimea and on the Danube—

We found here six men and five women who were known as Protestants. We found also a little school of nearly 20 pupils. We brought on with us, as English teacher for ourselves Mr. Hoghe Russenian, a Bible student, who served us most of the time either as preacher or school teacher till his death, April 1864—

July 2 1854 a church was formed, of four men and four women. Under date of June 28 I find this brief note, made in speaking of the examination of the candidates. "Kerohé, though young, appears very well." The person thus alluded to is Pastor Kerohé—He was then at work at his trade as a journeyman tailor—

The condition of the city may be inferred from an event that took place the following day, July 3. At the suggestion of the preacher I went into a large monagne and with him and others ascended the minaret to get a view of the city. We were immediately warned to come down, and on doing so, found quite a crowd collected in and about the mosque, two of the brethren

church formed

1854 who were with me were beaten by the angry Turks and when I went, as I did immediately, to the governor to complain he dared not attempt to punish the fellows who had thus abused us. He did, however, in consequence of this trouble, put a police man, (Zobtea) at our command with directions to visit our house daily, to accompany us in our walks and to give us all needed protection. For about three years it seemed desirable to accept the services of such a man—

Less than a month after our arrival the preachers left for Constantinople. Thus the missionaries, very weak in the language and with little and very inefficient native help were under the necessity of assuming the entire responsibility of the station—

In the following Autumn (Oct. 11/54) a man was sent from the Bebek Seminary, as preacher, Bn. Garabet, Angorahn, usually known as Little Garabet. He was quite popular for a time, but his improper conduct caused scandale and he was sent off in disgrace. This same man came to us again after giving evidence of repentance but we were soon convinced that he was unworthy of confidence. He has since so conducted as to forfeit all claims to the respect of good people. This was one of the early and severe trials of the station—

1854- A few weeks later, Dec. 18th, 1854, Kitobyen Garabet arrived, sent from Constantinople to labor as a colporteur. While the other man, coming as he did, from the Seminary, with fine address and good education, soon disappointed us, this very unpretending colporteur, ~~[illegible]~~ reserved but a few years before, from the haunts of vice in that wicked city (of Constantinople), has continued to the present time, a very efficient laborer. This is the good brother who is now laboring at Nigdé.

This year the missionaries remained in the city through the hot season. We had no out station and the missionaries did little toward exploring the field. Mr. Ball made a visit to Efkere and the colporteur went over some parts of the field. In Yozgat there began to be quite a spirit of enquiry and had not the sisters of the church come in a body and entreated that he be retained in the city we should have sent Garabet the preacher to that place.

Both the school and the congregation increased considerably, (more than doubled, I think,) before the close of the year. At that time, in reviewing the year this language is used. "We feel that it is a very great cause for gratitude that the Lord has brought us to this city, and given us a quiet home and many friends. We formed a little church here with fear and trembling, but the Lord has smiled upon us. We have much joy in these brethren and sisters" (Journal Dec. 31/54)—

Dr. Jewett who was then stationed at Yozgat visited Cesarea in the Autumn of this year ~~and~~ afterwards wrote to the Miss'y. Herald, as ~~affirmed,~~ (See Herald follows, 1855, Pg. 151) "My own soul was much refreshed by the visit. The native helpers there, and the brethren and sisters of the church seemed to be so full of love for Christ, and the souls of men, and were themselves laboring with such humble zeal that I was filled with great joy and continual rejoicing in their behalf."

835 — The following year was one of such progress as the above language would lead us to expect. Our enemies annoyed us in many ways but the Lord was with us. The Balls went to An. Meeting, & Con. and were absent about three months. The Farnsworths spent the hot season in Everek but the anathemas of the priests succeeded so far as, often the first Sab. to induce the people to ~~leave~~ exchange our place of worship for the more congenial one of card playing.

We had a severe fight over ~~the burial of~~ the first Protestant burial which occurred July 16th 1855. The governor gave us permission to bury in the Armenian grave yard. It so happened that this was a special feast day, when the Armenians throng their places of burial. Despite a number of Turkish policemen we could not bury till a company of horsemen came from the governor to our protection. Our victory however was complete.

The review of the year is in these words. "The growth of Protestantism has been extremely encouraging. The community has considerably more than doubled, this year. One year ago,

1855- there were 36 souls, including the children of all those known as Protestants. Now there are 81. One year ago our church numbered 8. Now it numbers 23, not including Sema, our good sister who has died. We have been delivered in a triumphant manner from the power of our enemies. One year ago we were constantly suffering annoyance from them. It has been so to some extent a part of this year, but now, for a long time we are in perfect peace. We were not able to effect a seperation (a political organization) from the Armenians till Nov. 8th. It was then effected however, and in just such a manner as we wished. Now our enemies are entirely silent. Indeed it does not appear that we have many enemies. Every man is willing to talk with us. Very many are anxious to make conversation with our native helpers. It is also a cause of very great joy that our brethren and sisters are exhibiting good evidence that they are "the children of God." They are weak and need much instruction and very much nursing, yet they seem to love the Lord. This is evident from their love of meeting and prayer, and of religious conversation. Their zeal for the spread of the gospel is commendable. This is not confined to any age or sex. All are very earnest in urging the gospel upon others. This is the Lord's work. It is he that has given the truth power. Thanks be unto his great name for all that he hath done." (Diary 1855 - Dec. 31)

855 - At this time we had made a good beginning in the regions around and were pretty well supplied with help both in and out of the city. The Amitab helper who has been allusted to as the first sent here by the Board had just ~~come~~ returned to us as a preacher and was for a time a great help. (See Herald 1856, Pg. 113.) Reshi, now our pastor, was doing a good work in the villages as was also Kitabgu Garabit; we had two large schools in the city, one with a female teacher, and ~~at~~ Yozgat and Everek were manned as out-stations. The Station Report says, "The native working force now connected with the station embraces ten individuals"... "Though this seems a large force, it is inadequate to the work we ought to do." (See Herald, 1856, Pg. 208)

856 - Thus the dawn of 1856 found the station well manned, at peace with the people around and everything giving promise of rapid growth.

It proved to be, however, a year of many and severe trials. Not that there was no progress. The first of the year the work went forward rapidly. In Sept. one of the missionaries wrote, "For the last three months there has scarcely been a week in which some adult person has not joined us. Men, women and children have come in." The growth that we enjoyed this year, in the hot season, was quite remarkable. (See Herald, 1857, Pg. 17)

Mr. & Mrs. Ball spent about two months in Yozgat and ~~and~~ labored with much encouragement with a Con. varying in the Sab. from 20 to 40.

856 - At this time there were helpers at Everek and at Injili. ~~But~~ In the fall of this year (1856) great injury was done us, first by the apostacy of a young man who had been known as an active Protestant and then by the foolish, and lawless action of some of our people in the case. In my Diary under date, Oct. 6, 1856 I say "We are all much grieved with the course of Assadour, Kerpiet's brother. He has been publishing all the faults he has ever seen in the Protestants and all the false stories that he has ever heard of them, for several days past." The next day he was called and efforts made to persuade him to stop his slanders but with no apparent success. "October 8th I say, "The affair of that miserable boy is annoying us more and more. What can be done? He has inflicted a fearful wound upon us all. The women (Protestant) cannot go into the streets without being insulted". The day following the case was made doubly bad bad by the folly of our own brethren. My diary says "One of the most ill omened days that we have ever seen in Cesarea! The first thing that I heard this morning was, the cries of Assadour as some of our fellows beat him. I ran to the rescue and ordered them to prision" (with the boy) ~~and~~ "he was sent, immediately but he claimed to be an Armenian and the Armenians arose in his defense. Now matters are far worse than ever before". The leader of this affair was Ketabgee Garabet. Our servant Sarkis and Sahaatgee Sarkis assisted; ~~the former~~ Garabet going to the boy's house and dragging him through the streets despite all cries. ~~to our house~~, the others then assisting in horse-whipping him—

56 This was Thursday. It was followed by a week of the greatest anxiety. In those days the use of the Bastinadoe was common and our enemies determined that the three men should be publicly beaten. Repeatedly a crowd collected in the yard about the prison expecting to see it done, but they and the Protestant community were spared such an indignity and after a week of anxiety, of prayer and of hard work we saw our brethren set at liberty with no severer punishment than a slight reprimand. My record at that time is "Thanks be to God, we can breathe freely again. Our brethren are out of prison and vindicated. This is regarded as a triumph, on our side. Our people are all greatly rejoiced." Our enemies were crest fallen, and a few weeks later they were further chagrined by seeing this boy return to us again, thus giving the most emphatic denial to all his stories. Despite all this the affair did us much hurt. This was one of several severe trials that came upon us this year.

In reviewing the year Dec. 31st it is said that in the ~~midst~~ light of the prosperity with which the year opened "Assadoor, the helper from Aintab offended some and gave just cause of stumbling by his impudence.... In May or June the helpers, especially Assadoor, Hagope and Garabet, had a serious falling out that led to the suspension of Hagope (Rupenian) from the church and was a cause of stumbling to many.... The betrothal of Mariammi, (a most foolish thing) has been a very prominent cause of our troubles. Sarkis, at the

'56 instigation of Hovhannes, committed a gross sin, and both are still suspended and may yet be cut off from the church. There were such complaints raised against Assadour, partly just, but partly false, it is probable that he was obliged to leave us and thus we have now been without a preacher for a long time."

'57. The following year was a more prosperous one. Early in the year a good building place was secured and in the summer and fall our church was built. In this the brethren labored well, raising some fifteen thousand piasters; and three hundred and thirty Turkish pounds were furnished by the Hamlin "Church building fund." The building was put up under the name of "school-house", without any firman, and was first used for worship, Oct. 25th, 1857. Oct. 30th the Leonards joined us, new missionaries. A month before Hadji Harootun, Morgatian had joined our corps of laborers and Aintabli Garabet, just graduated from the Bebek Seminary, came on with the Leonards as teacher and preacher.

In a letter found in the Herald for 1858, pg. 152 & 3 it is said "During every month of the year there were more or less additions to the community, and the growth of our congregation was constant, even before we entered the chapel." Of the schools it is said "The pupils now number 104." "Fifteen were added to the church, on profession within the year, making the whole number from the first forty four."—

58 The year 1838 was marked especially by the division of our field. Quite early Mr. Ball urged that Yozgat be made a separate station and the Mission at its Ann. Meeting in 1837 voted that it be so constituted and that Mr. Ball remove to that place. Hence the Leonards came to Cesarea as stated above that he might carry out this plan. The writer and his family were absent three and a half months, first to attend the Annual Meeting of the Southern (Central, now) Armenian Mission at Aintab, as delegate from our Mission, thence to Constantinople to attend the meeting of our own Mission. Before their return the Balls removed to Yozgat leaving the Leonards, with very little language and as little experience to manage things at the station as best they could. This was unfortunate. Serious quarrels arose by which the work was greatly injured, especially one about the marriage of a young man then in our employ as a helper (Br. Gorakt Kerkin's brother) to a young widow, (sister of the Yuzbashian's) who was also in our employ as school teacher. It was a very foolish quarrel but with such views as our people then had the thought could hardly be tolerated that such a young man should marry a widow.

June 18th the Balls arrived in Yozgat and two weeks later Dr. Jewett and family their associates arrived, as their associates from Sivas. In Feb. 1860 the Jewetts left for America, in consequence of ill health and in May 1861 the Balls left for Ann. Meeting at Constpl, expecting to return, but her health compelled them to go on to the United States. Thus Yozgat was manned as a separate station less than three years—

1858 – In September of this year the church at Gozgat was organized, with nine members, three of them being from the Cesarea ~~other~~ church. The missionary brethren at Gozgat were alone at the time, no native pastor then being found in all these regions and no missionary invited finding it practicable to attend. Mainly through the influence of Mr. Mardoros of Diarbekir, an old discussion on the validity of Baptism as administered in the Armenian church was renewed and such a decision was reached that much injury was done to the reformation in this field.

Not only did the missionaries baptize those persons who were admitted to the church on confession of faith but those ~~persons~~ who went from the Cesarea church with letters were also baptized. The people here, both Protestants and Armenians were too simple to be kept ignorant of the logical consequences. As baptism is the visible sign of admission to the church and as our baptism had been denied it followed that we were no church. The Gozgat brethren looked upon those of Cesarea in a very patronizing way, regarding them as pretty good people but not thoroughly enlightened. The brethren here were astonished that a missionary who had assisted in the formation of the church here and who had so long been an instructor and guide to them should now, by his actions at least, say that they are not church members

38 – This mistaken policy of our brethren at Goggat seemed all the more unpardonable from the fact that the Mission as a body had years before acted on this question, pronouncing in favor of the validity of Armenian baptism. However neither we nor the Mission could convince these brethren of their mistake and they continued to pursue the same course while they remained at G. The writer had an interview with Dr. Jewett just before he left for the U. S. A. and the result was that he made a written confession and forwarded to the Secty. of the Mission to be used at his discretion. Mr. Ball's confession was different but equally conclusive –

When, in the providence of God, that church came under the care of the writer the question was very easily settled without a word of discussion. The responsibility was thrown onto the candidate. Two doors came forward. One decided for baptism, which was cheerfully administered. This was the last case and the end of the matter.

In 1838 Cesarea had Tomarza and Goggat out-stations, besides Marsovan which was for a time worked from this place. Everek, Germir and Efkeré, neither of which has borne any considerable fruit, were then out stations. In Oct. 1838 Moonjasoon became an out-station. About the same time Sorngorli was occupied. This year in Mazlem both Akhmet became known to us as a Christian. (See Herald 1839 Pg. 115 & 116) One Greek helper Lazaras (Tasrali) also came out about this time (Herald 1839, Pg. 113) –

1858 — One other man who has acted and is still acting a somewhat important part in this field deserves mention. He is introduced to us by Dr. Jewett, in Herald, 1859, Pg. 39, as follows, "Another member" (of the church just formed) "is a young man from a village distant about fifteen miles from the city... For nearly two years he has by divine grace, been enabled to withstand constant persecution, and to bear continually a noble testimony for Christ." This person is our Preacher Yeptha, who has been invited to become pastor of a church to be formed at Injirli and Alendja.

In Oct. of this year the Cesarea church chose its first Dea. our helper Br. Garabet (Kitabjee) We this year introduced into our working force, Br. Persekh, now a much respected helper in the Marsovan field. Mr. Bell wrote us for help and we sent him hoping that he might make himself useful. Though received somewhat coldly at first he soon won for himself a very large place in the esteem and confidence of the missionaries at Yozgat.—

Looking at the two stations, Yozgat and Cesarea, we must say that the progress made this year was pretty good. Yozgat, in addition to other marks of progress had secured a good building lot for a church. Audiences at both places were pretty good, at Y. about 60 and at C. nearly 200—

1859- The following year was marked by no very special change. The two missionaries worked on steadily at Yozgat, with some degree of encouragement. The brethren took hold well when called upon & built for themselves a church. The building which they now use, consisting of an audience room, a school room and a small room, a sort of study, for the preacher, was just up in 1860- ~~that year~~. Quite a debt was incurred for which the brethren ~~gave~~ their note & Dr. Pond. This the Fairbanks of St. Johnsbury, Vt. afterwards paid and they received a clear title to the property.

A very serious quarrel occurred at Cesarea over the ~~an~~ ~~election~~ choice of the civil head of the community. Many were determined that a very unworthy man, (one Yg. Yokhannes, baknges) should have the office. Even our preacher, Amiable Garabit, favored his election. The community was very evenly divided but the election resulted in favor of the other candidate. The Yg. Yokhannes party were so much offended by the result that they withdrew from our meetings and established meetings of their own, including a daily prayer meeting. These were held at the chapel and the Vartabet Yg. Yarit Agha, was their spiritual guide. This split continued but a few weeks. However, this Yg. Yokhannes proved himself such an unworthy fellow that a few years after he was driven out of the Protestant community—

towards Protestantism

1859 – A movement among the Greeks of Yozgat Derry, in July of this year made quite an excitement and though a political movement and quickly checked by the craft of the priests and leading men of the village assisted by those of the city & of other villages, still "the fallow ground" was broken up, every body saw that Greeks as well as Armenians might become Protestants, and much good seed has been sown, some of that seed has already borne fruit and we may expect yet more fruit. (See Herald 1860, Pg. 18)

The Leonards were absent from May 9th, when they sailed for Con. via Marsin, going with Gatchtavan because of their feeble health, until Oct. 1st. They spent the Summer in Sivas and returned but little improved. The Farnsworths spent the hot season in Efkere.

There was an unusual number of defections among our people this year including several church members, who gave great joy to our enemies by going back to the Armenian church

In the fall of this year a house was bought and fitted up for the Fs. It has nearly paid for itself in rent.

The Report (Am.) of the Board for 1860, Pg. 55 says "The church in Cesarea exhibits a commendable spirit of benevolence and the aspect of things in that field is hopeful" Again "Protestantism has gained a stronger position at Marjasoon than elsewhere"

60 The first day of 1860 was the Sabbath and was an interesting one to the church in Cesarea. Three persons were that day admitted to its communion and a new Deacon, Hj. Simon, son of Marsoven, was ordained. The brethren inaugerated the year with a Jubilee offering to the Board of about five hundred piasters ($20.00) in commemoration of the fiftieth anniversary of the organization of that institution.

Jan. 5th Bn. Krikore Bogasian, (now Rev. Sh. Bogasian, ~~and~~ pastor of the church in Marjasoon) was introduced to our working force, beginning as a teacher, at Marjasoon on a salary of one Turkish pound a month.

At the close of the previous year we dismissed Bn. Gorotk Yakobian, who had been a helper and school teacher. Under date of April 18th I say "A sad day for us. Two of our professed friends apostatized, one of them" (the above named Gorotk) "formerly" in the pay of the Board, nearly three years and a recipient from its treasury of 7,762 piasters, (about $300.) Besides this he has been supported about two years in the Mission Theological school." The writer was absent a month and a half to attend the annual meeting of the Mission at Harpoot. The hot season was spent in Efkere, as the previous year. April 22nd Sh. Leonard preached his second regular sermon, having been in the country about two years and a half.—

860 The Leonards never enjoyed good health in Cesarea. When within twelve miles of this place, first coming here he had an attack of severe and peculiar head-ache. He had frequent returns of this same trouble while here, but when in Sivas or elsewhere he was quite free from it. Mrs. Leonard too was frequently quite sick, almost a constant sufferer and in the Summer of 1860, on the professional advice of Dr. Best, under whose care they had been, the Committee-ad-interem transferred them to Marsovan. Though nominally connected with this station about two and a half years, first, their lack of language and then lack of strength were sufficient reasons why they did but little Missionary work. The Farnsworths remained alone till the arrival of the Giles, Nov. 1864. Nearly four years and a half. So far as preaching and some important Missionary work is concerned they were nearly without help more than seven and a half years, (from June 1858 when the Bales left for Yozgat to April 1866 when the F.s. left for ~~their~~ a visit to their native land.)

Note of Ahmet Agha

This year our Moslem brother Ahmet Agha and his family made their escape to Constantinople. The fact that this is the only really reliable Mohammedan family that has for so many years maintained a consistant Christian character together with their

560 long connection ~~with this connection~~ with the reformation here renders a mention of their case, in a historic sketch of the station, necessary.

The first and fullest notice of this case will be found in a letter ~~letter~~ written by Mr. Leonard. (See Missionary Herald, 1839, Pg. 115.) After speaking of the dangers to which this man was then exposed he goes on to say "His history is instructive. Six years ago a native helper came to Cesarea, with a few Testaments and Protestant books. This Musselman having occasion to pass by the helper's room, frequently listened to his discussions with the Armenians, and said to himself, "if any other religion than mine be true this is it." He purchased a Testament and perused it a long time in secret, not daring even to inform his wife. At length as he sat one day in his vineyard reading, he was deeply affected, and closing the book replaced it in his bosom. His wife seeing him weeping, approached and inquired the cause. At first he endeavored to evade an answer but as she kindly pressed her inquiry "So here it is", said he, plucking the book again from his bosom. "Come, sit down and I will show you." The place where he read was the third chapter of Acts. It was a favorable moment, the Lord opened her heart also, she soon learned to read for herself, and both rejoiced in a living Redeemer."

860 – "From the time when he learned to love the New Testament he saw that he must leave his native place; for Cesarea is one of the strongholds of the False Prophet. He early arranged his business, and put his property in such shape that he could easily leave; but when he applied to the government for a permit to remove with his family, it was denied him." He went alone to Constantinople, leaving his family here, but after trying in vain to arrange the removal of his family, he returned, almost in despair. He was often in very great danger. In the fall of 1860 his "situation was made peculiarly dangerous by a new display of fanaticism. An enemy, (an Armenian,) by various means, excited against him the hatred of the more bigoted Moslems. Certain men were reported as deliberately planning to murder him." (See Herald, 1861, Pg. 73) When his enemies grew more bold he astonished us by a firmness and fearlessness that we had not expected, bidding them open defiance. At length a man was found who was willing to undertake to remove him and his family to Samsoon. About midnight, Oct. 27th 1860 we (Mrs. G. & myself) went to their house and had a prayer with them, and "they mounted their horses,—this Moslem brother, his wife and three little daughters,—for their long and perilous ride of 240 miles to Samsoon." (For particulars, see Herald, 1861, Pg. 74 & 5) At Samsoon their dangers and sufferings were very great and they were obliged to seek protection in the Brit's consulate. By the power of the ~~English~~ British lion they reached Constpl.

860 – This family has suffered much persecution. Ahmed being brought before the Sheikh ul Islam, the highest religious tribunal of the Moslems, lying in prison for months, being banished &c. but in it all he has stood firm. For further particulars see Herald 1861, Pg. 188, and 1862 Pg. 353–355, also 1864, Pg. 306, and 1865, Pg. 79.

The evidence of progress at Moonjasoon this year was seen in the building of a chapel and the securing of a burying ground. (See Herald, 1861 Pg. 99) This year the first effort was made to instruct a station class. As might be expected, it failed and almost no further effort in this direction was made till the station was better manned.

Perhaps an item of personal history is appropriate here. The year 1860 closed in sadness and anxiety. In my diary for the last day of the year it is said "The last day of 1860 is to us by far the saddest one". We could say even more, that that day was the saddest that we have ever seen as yet. The diary goes on thus "Two of our children are very sick. We have feared that Minnie would live but a few hours. We now hope she may be with us some days though we have very little hope of her recovery. Of the other child too we have ~~very~~ little hope. The Lord spared him. ~~The other~~ Minnie remained with us, as we then thought she might, but ~~lingered~~ a few days. Though a messenger was sent to Sinas for our physician the Lord saw fit that we be alone.

1861 – The year 1861 is memorable, in the history of this ~~station~~ field, especially for its becoming united again as one station. Though no action was taken by the Con. meeting of that year, immediately after its close several physicians were consulted in regard to the health of Mrs. Ball, than at Con. and their decision was that she should by no means return to Goozgat.

Thus the Balls were connected with the work in this field about seven years. They were faithful, efficient laborers. Mrs. Ball remarkably so. They returned immediately to the U.S.A. and every effort was made for the restoration of her health but to no effect. She was released from her sufferings, transferred, as we trust to a higher and holier sphere, Dec. 13: 1863.

It will be remembered that the Jewetts left early in 1860. The ablest physicians and surgeons in England and America declared that they could do nothing for the relief of Dr. Jewett who had suffered many years from a peculiar throat difficulty. They did however think that he might live many years, and that his prospects for long life would be just as good in Turkey as in America.

He was on his way to renew his work in Turkey (expecting to join the Eastern mission) when, "after ~~special~~ special illness of only half an hour he died," at Liverpool, June 18th, 1862.

Mrs. Jewett returned to the U.S.A. and there made herself very useful in every good work and work till Aug. 22, 1868 when she was transferred to the Heavenly home. Thus three of the Goozgat missionaries have

861- been removed by death. The last remaining one returned to the Missionary work and was connected with the Adrianople station in European Turkey from 1865 to 1868 when ill health compelled him ~~return~~ again to abandon the missionary work. Thus of the four missionaries who were connected with the Yozgat station, three have died and the fourth is temporarily, probably permanently, removed from the work.

While the removal of the missionaries from Yozgat threw a double burden upon the one missionary that remained to look after the work of four, the burden was further augmented by the fall of our most tried and trusted native laborer. Much scandal was connected with this case, and the trial to the church and community in Caesarea was severe, and doubtless our work was injured by it. At the very time of this trouble, and while they had no spiritual guide in whom they could feel confidence, the Papists came in and began to stir up the people to enlist under the banner of Rome.

The Report for that year says, "These are the discouraging events of the year... Despite them all it has been a year of unusual prosperity." (Letter Bk. Pg. 284)

In January of this year Mr. George Kazanjian, (Kiri Yorgo) an able and accomplished Greek preacher entered our employ. He labored, first among the Greeks of the Cae. district then was stationed at Yozgat as a preacher—

261- We were absent from Cesarea, first to attend the Gen. meeting of the Mission, then to look after the work in Yozgat, more than four months. In the Autumn of this year Rev. H. G. O. Dwight, in his great tour through the Turkey missions visited this place. The time was unfavorable, (the last of Aug.) and the visit, confined to Cesarea and the near villages, but he appreciated the fact that the field was not properly manned.

The Nigde' district was this year, by vote of the two Missions transferred to the care of the Adana Station, with the expectation that it would be needed as a health retreat.

The previous year a beginning had been made at Gemerek. This year we had a helper there most of the year and the work was reported as "highly encouraging". From the first the work here presented some excellent features. The people flocked to the helper's room in great numbers, thronging him night and day. Never having been in thorough subjection to ~~either~~ any government, civil or ecclesiastical they were fearless in the examination of the Scriptures. For a long time there was little fruit, but at this time it was reported as promising a speedy and abundant harvest. The work in Injili made excellent progress this year, better perhaps than in any one year before or since. Missionary tours assumed ~~an importance~~ a prominence this year which they had not before ~~received~~ had, and from that time the attention given to this department of our work has been increasing yearly year—

1862 - The work in 1862 was inaugurated, very hopefully, by the observance, for the first time, of "the week of prayer." So much were the people pleased with it "that they urged that the daily meeting should be continued; and it has been", wrote the missionary in May, "for more than five months. The fruit already appears in more love among the brethren, more effort for the salvation of others and additions to our community." (Herald 1862, pg. 277) Though we had long felt that the great need of the church both here and at Yozgat was good pastors and efforts had been made to awaken them to a true sense of this necessity, this year the matter assumed a more deffinate form. The people were slow to see this great necessity but the writer of the report of this period says "I am glad to report a most pleasing change. This seems to be connected with the week of prayer." In speaking of the daily prayer meeting which grew out of this, he says" A prominent object of prayer has been .... that God would give them a shepherd after his own heart. In April the leading brethren of the church and community met to consult in regard to giving for the support of a pastor provided a proper man should be found. They finally decided to make subscriptions, beginning with May, and pledged themselves to raise 200 piasters (£1.4s. in gold) a month." (L. B. 287) The promise, I am sorry to say, was not partially fulfilled, but it shows the beginning of what resulted in the establishment of the pastoral relations —

1862. The money raised this year, by the Cesarea brethren was mostly employed in building a school house. They put up a nice stone building, at a cost of about 6,000 piasters ($240.00) of which they owed, at the end of the year about one third.

Yozgat too began about this time to do something towards self support. The report, (1862-3) says "The people have done well for the support of their own institutions. Since Sept. 1861, they have paid 50 piasters, ($2.00) a month towards their school, and so much the last eight months to their preacher. They have also expended about 1,000 piasters ($40.00) on their chapel and school room, and aided for a time in the support of a colporteur". (L. B. No. 2. Pg. 188)

This year we were greatly encouraged and strengthened by the addition of three new laborers to our working force, Bro. Kerope who came as preacher and Bro. Avedis, as teacher to Cesarea and Bro. Markar, as teacher to Yozgat. They were fresh from the Bebek Seminary.

This year as the year previous we spent, ~~as the year previous~~, the hot season in Yozgat. Bro. Nahabet (now Dr. N.) had been employed some years as a teacher, but left at this time, returning with us to Cesarea, Bro. Markar at the same time taking charge of the school. Yaghnetsa, (now Pastor Kerope's wife,) also came on with us, and soon opened a school for girls at Cesarea. This proved a good success—

862 - At this point in the history of the station we were doing more for education than at any period, before or since. And the growth which both the communities and churches enjoyed was very satisfactory. Under Br. Marker the Yozgat School, which till within a few months had numbered about 30, went up to one hundred. The growth of the community was from 80 to 123, and 9 were added to the church.

The state of the work was much the same in Caesarea. Of the teacher it was said "He is apt to teach" and has inspired his pupils with a degree of enthusiasm which I have rarely seen equaled in such a class of scholars." (Herald, 1863, Pg. 141+2)

The number of pupils in all our schools was 251 to 123 the previous year, and the number of persons reported as Protestants went up from 380 to 479.

The sale of books at this time would compare favorably with our present sales, amounting to 4,800 piastres for the year.

We had a large corps of native laborers and teachers. The Yearly view gives twelve native Helpers and preachers with an aggregate monthly Sal. of 3,330 piastres. We had besides four school teachers, with salaries amounting to 1,327 piastres pr. month. Thus our pay roll in Dec. 1862 amounted to 4,657 piastres a month. In Dec. 1869 it was 2,990, including Bible Readers, and averaging the Marsovan students through the year. The people were paying to pastors and teachers to the amount of 1,010 pr. month

This added to the Pay-roll of the Board gives us just 4,000 piasters, lessening by 657 piasters than the Pay-roll of 1862. The rate of wages was no larger then than now.

1863 The following year, 1863, though one of general prosperity did not equal our expectations. We very confidently expected to see Br. Karabé ordained and installed as pastor over the Cesarea church and labored hard for this end, but without immediate success. At Yozgat too we were laboring for the same thing and with yet worse prospects.

There was a strong prejudice against Br. Markar before he went to Yozgat. To gratify the people and, as far as practicable to supply the place of their two missionaries we gave them, in 1862 two first class men, one acting as preacher and the other as teacher. This, for the time worked well but the men were too nearly equal and designedly or undesignedly they were, to some extent, each the head of a party.

There were bad elements in Yozgat and they must have made trouble but two such men afforded them an excellent opportunity which they were quick to improve. In the Report written April 1863, we find this language, (L.B. No. 2, Pg. 188)

"I am sorry to report that for the last four

1863 months a spirit of jealousy has sprung up and has done and is doing much to hinder the good ~~the good~~ work. How far the evil will be allowed to grow we know not but we fear that a time of sore trial awaits our brethren in Yozgat."

The quarrels thus alluded to went on six months years and we shall have frequent occasion to notice them.

We looked and pleaded in vain for missionary associates this year, and at the same time our native working force was reduced, ~~first~~ by the removal of the Greek preacher, Mr. Rezoskas, who left us in September, having been in our employ two years and nine months. We were very anxious to keep him for the work in our large Greek field but the mission decided against us. We were further reduced by the loss of the Soongoorlu helper, Br. Parsekh, now of Marsovan, who after being a preacher some four years thought it his duty to seek another employment. Still we had a force of nine preachers and five teachers. This year Everek ceases to appear as an out station. It had been worked with more or less efficiency for seven years. Finally we felt compelled to withdraw the helper. Any who became Protestants found the opposition too strong to endure and fled to other places. One good old woman held out and died in the faith in her Sweek home. But the Chomokhur work ~~too~~ owes much to Sweek-

1863 - This place does not yet appear on our Sab.-school
but one old man had declared himself a Protestant
and was enduring a good deal of persecution.

In reviewing the year the missionary wrote, "The progress
of the people in the support of their own institutions has not
equalled our hopes but the reasons for this are such as
imply no want of fidelity on the part of the brethren.
Early in the year one of the most active and liberal members of our
community was taken away by death, and in the spring our deacon, one of
the most efficient and liberal brethren I have known in Turkey,
removed to Marsovan. Many others have left for various parts
of the empire; Something more than forty of our people
including children, have gone to Marsovan, of whom
ten are church members" (Herald, 1864. Pg. 180)

At this time the Book Department was represented
as one of the most encouraging branches of our work. The
sales had increased from 1861 ~~when it was~~ 3,510 in 1863 to 7,431.
There were sold, from the book store in Cesarea, 71 Bibles,
55 Psalmes and 318 New Testaments. Besides these
quite a number of Bibles were sold by direction of
Rev. D. G. Bliss, agent of the American Bible Society, at
half price. It was estimated that not less than ~~6,74~~ 8,000
copies of the scriptures were sold this year.

This year Br. Hovhannes, now in the Senior class
at Marsovan and Br. Garoghe, now in our Training class, came from
Gemerek and studied in our day school, a part of Training class —

1864 The great event in the history of the Cesarea station in 1864 was the arrival of new missionaries. The report for that period says "In November last it was our privilege to welcome Rev. W. H. Giles and wife as fellow laborers in this work. We had waited long for them (since the Summer of 1863)" The manner in which our Bro. whose missionary life, as the progress of events will show, was to be little more than two years, entered upon his work is shown by the following, from the same report, "Not content to wait till he could acquire the language, in Dec. about one month after his arrival in Cesarea, Mr. Giles formed a class in singing, of some 18 persons, and has met them twice a week since that time, except when prevented by ill health, and the result is a good degree of enthusiasm and progress in the study of sacred music. He has also done much for the schools by frequent visits, and by keeping a daily registry of the punctuality, conduct, and progress of the pupils. Last and most important of all, he has now" (this written April, 1865) taken charge of the station treasury" - (Letter BR. Pg. 76)

This year it was thought necessary to dismiss the teacher of the Cesarea school, Bro. Avadis. He had been employed two years and was a successful and, in some respects, a remarkably good teacher. He was thorough in all that he attempted to teach, inspired his pupils with a good degree of enthusiasm, and was a most excellent disciplinarian. His influence, however, as a member of the community seemed to be unfavorable both to the missionaries and to the preacher, Kerope.

1864 Though the school suffered for a time by the loss of this teacher, Haroothune, of Marash, an excellent teacher was soon secured and under him the school was really in all respects more nearly what we think our school should be than it has been at any other time, before or since.

Though a man was found thus to supply, for the present, the place of this teacher, our actual working force was seriously reduced by the loss of two excellent helpers who went to Marsovan on the opening of the seminary there in the spring of this year. These were, Kirikor, now pastor at Kanjasoon and Yeghia of Injili.

The Yozgat teacher, Br. Hagop Rapenian, was removed by death, in April of this year. It will be remembered that he came on with us when we first occupied the field in 1854. Since his death Yozgat has never had a good school teacher.

The Report represented the Yozgat church as persevering in its bad way. "Coldness among the brethren, self confidence in some members and jealousy in others with a general lack of confidence in their teachers, whether native preacher or missionary, such is the state of this church." (S. B. Pg. 79) Though still disappointed in our hopes of seeing pastors settled over the churches we were encouraged by evidence of progress in the matter of self support.

1864 The amount given was increasing steadily, year by year. In 1861, the total, in the whole field was $145; in 1862, $292. in 1863, $232. and in 1864, $362.

Chomaklu. Under the title, "New fields," the report for this year has the following: "A very interesting new work is developing at Chomaklu, a village of some 800 inhabitants about 18 miles south of Cesarea. It will be remembered that the large town of Everek was, for several years, occupied as an out station.. The work in Chomaklu, six miles from Everek, may be accepted as a result of those efforts in Everek. Our helper made frequent visits to that village and some three years ago one man openly accepted the truth. He is an earnest warm hearted old man," (Abraham Agha) "and has suffered much insult and abuse both from his neighbors and from his own family, because of his love of a pure gospel. Now his patient endurance is rewarded by a glorious harvest. Early in the winter two or three of his neighbors joined him in the study of the Word. Of course this aroused new opposition. But persecution has only served to help on the work."

65 "In Feb. (1865) we received a letter signed by several persons urging that we send them a helper to spend a few days with them.... We recalled our helper from Generek and sent him to them. He found it impracticable to stay with them more than three or four days, but he was exceedingly pleased with all that he saw.—

1865 "The love and the zeal manifested by the brethren quite surprised him. Always when he read or prayed they shewed their deep interest by their tears. The number of Protestants in this village, as he reported them on his return, is 30, and the leaven is working mightily, and seemes likely ~~likely~~ to leaven the whole lump." (L.B. Pg. 80)

This year, as, as every year since 1861 the missionaries spent the Summer in Yozgat. The work there continued in the same unhappy state as in previous years. In August of this year the writer made a tour to Angora and Istanoe. That district had, by vote of the mission, been passed to the care of the Cesarea station. Lack of native helpers prevented the execution of the plan and it remained under the care of the Broosa station. This tour was made at the suggestion of that station. It proved an important tour but was made at too great expense, the missionary being laid aside nearly six months in consequence.

Mark gronel

It was our misfortune this year to become involved in a very serious gronel with the Armenians and, to some extent with all the Rayahs of Cesarea and vicinity. A young man came to us and entreated that we would perform a marriage ceremony for him, the Armenians refusing, because the girl he wished to marry was his cousin. We refused, but he claimed to be a Protestant.

8 C 5 While he and his friends were entreating that we accede to their request the Armenians came forward and offered to perform the marriage ceremony. The parties went to their church expecting to be married but instead were seized and hurried off as prisoners to the monastery of Efkeré. We still refused to have any thing to do with the matter. After being in close confinement some time the girl was forcibly married to an other prisoner who had just been brought from Sigdé and imprisoned for living with his brother's widow, though the Armenian authorities had been for years ~~known of~~ fully acquainted with the matter and virtually sanctioned it. Appeals were made to us and to the Protestant community almost daily, for help, by the friends of both parties. And, by our representation, the governor was led to interfere and compel them to take off the chains which he had been bound. At length the man made his escape and came directly to our house. Soon the woman escaped from her imprisonment and was brought to us as the place of greatest security. Regarding the forced marriage as void for the double reason of the violence and the character of the man we caused a notice of purpose to marry to be published and after two weeks, no cause, to our minds sufficient, being presented, forbidding the bands, the ceremony was performed and the bridal party was conducted ~~to~~ his home. There was at once an immense excitement, the leading men of the Rayahs, Armenians, Greeks and Catholics, went in large numbers to the palace and demanded that the government interfere and forbid the parties living together, declaring that she had been regularly married, that he had no right to marry her under any circumstances &c — Had the parties been retained at our house all might have been right, but not bring there the governor, though our

excellent Hamid Bey, was unable to resist the influence, the fellow was called and kept at the palace that night as a sort of honorable prisoner; the day ~~or two~~ she was put into nice quarters in the Harem of the palace with Armenian and Protestant attendants and Turkish guards. Our people visited her often; usually on the Sab. we had religious exercises in the palace, with Turkish officials and others for listeners; the Armenians at first urged that the parties be sent to Con. and we accepted their request; then they hesitated and finally refused to go; the girl was kept thus some two months when she was released on a sort of mutual agreement between Armenians and Protestants. The terms were unsatisfactory however, and the quarrel could not end thus as the parties were still forbidden to live together. When the writer reached his home, for the annual meeting, June 21st he found Hj. Avadis, the man to whom the girl had been forcibly married, with the woman from whom he had been forcibly separated after living with her several years, guests in his house, just arrived from Sigdi and waiting for him to perform their marriage ceremony. This was done July 2, the family went home rejoicing, the other man then took his wife, no one longer forbidding, and an last great battle with the Armenians ended in a way to give entire satisfaction to the Protestant community.

A somewhat similar battle was fought about the same time in the Gemerek district. That too ended favorably and the power of the Armenian ecclesiastics to tyrannize over the people was pretty thoroughly broken—

65 The year under review was especially marked by the ordination of a Pastor over the church in Cesarea. It will be remembered that the Preacher, Mr. Kerope Yakobian, returned to his home in Cesarea on completing his studies at Beirut, early in 1862. Thus he had been the preacher more than three years before his induction into the pastoral office. All this time the missionaries had been unceasing in their efforts to secure this end. Both parties were timid, the church doubted its own ability and was unwilling to assume responsibility the preacher doubted both his own fitness for the office and the readiness of the church for the pastoral relation.

After years of hard labor, and many disappointments our hopes were realized. The council was composed of persons from the following churches, viz. Constantinople, Marash, first and second churches, Marsovan, Sivas and Yozgat. A "whole day was given to the examination of the candidate, which was held in the church, and was attended by from 200 to 300 persons." The ordination exercises took place Thursday, Oct. 5, 1865, the great day of the meeting of the American Board at Chicago. Provision had been made for a large audience by removing the seats and carpeting the floors so that the people could sit in the closest possible manner. The church was packed to its utmost and policemen stationed at the street door forbade an entrance to very many." (Herald, 1866, Pg. 53.) The sermon was preached by Mr. Herrick of Constantinople, and the day will long be remembered as a most interesting one in the history of the Cesarea church—

66 In April 1866 the Farnsworths left for a visit to the United States. Two years before permission had been asked, & the Mission had promptly sanctioned the request. They were all in usual health but it was felt to be wise to give them a vacation as they had been in the work more than thirteen years.

This threw a very heavy burden onto the Gilesses who were still weak in the language, as they had been in the country less than a year and a half, who were not well acclimated and were but partially acquainted with the habits of the people.

Unfortunately there was, at just this time a new difficulty, in the working of our field arising from the lack of funds. We had relied upon the Turkish Missions Aid Society for the support of several of our helpers. At the time of the Ann. meeting of the Mission it was found that this Society could not be relied upon and the station was directed to expect no money from that quarter. The missionary saw clearly that to dismiss these men while the demands for their labor was so great would be ruinous and he determined, (wisely I think) that such a thing must not be. The result was that he overdrew and at the end of the year found the station deeply in debt —

66 Two good chapels were built this year, one at Soongoolé and one at Chomokleu. Funds had not been provided for this purpose and the necessary aid granted served to increase the pecuniary difficulty.

The work was prospered very evenly in all its departments in all parts of the field. If a mistake was made it was in trying to do too much. A neighboring missionary wrote that when our young brother ought to have been content to take in sails and just keep the ship steady he put out all the sail he could command.-

The work in Galas opened this year among the Greeks. This year also the Ak Serai out station was occupied. The work there was an off-shoot from Nigdé and was thrust upon the station quite unexpectedly. A new helper, Abogee Haroutune was sent, this year to occupy that post.-

The growth this year, of the churches, the communities and the schools, was most satisfactory. There were added to the two churches 29 members, more than in any year except one. The number of pupils in our schools was larger than at any other time, before or since. The money raised by the people was reported at 11,939 piasters, more by 2,000 piasters than was ever raised in any year previous to 1869.—

1866 In the fall of this year the preacher at Gozzat, Mr. Markar
Markar Dardrian was ordained and installed over the church in
dation of. that place. This event we had long desired and, at times, pretty
confidently expected, yet we felt much anxiety about the
matter. The bad elements, before alluded to, still existed and
were liable at any time, to cause trouble. At length a call was
made out, understood to be unanimous, and a council was
called. Very soon however the opposition appeared
in force. Mr. Giles had no sooner left for a tour to Cesarea
than they began to organize for a vigorous campaign on the pastor
elect and his friends. A special messenger was sent to hasten
his return. On arriving in Gozzat he found such an amount of
opposition that it seemed very doubtful whether it were best that
the council be allowed to meet. A few days of patient, earnest
labor with the people seemed to bring them to a better mind and
the council met. The opposition however, still appeared
and the council felt much doubt about the wisdome of installing
the candidate. The final decision however, was in the affer-
mative and the pastoral relation was established. For a time there
was hope that the result might be favorable. Quarrels were settled up and
all promised to resist the things which make for peace. Some men, however
refused to approve the action of the church and the council, soon their
opposition became active, others joined them, and the position
of the pastor was made so uncomfortable that in less than a
year he felt constrained to leave the place—

67 - Giles. death of - The year 1867 found Mr. Giles alone, burdened with an amount of work quite too much for one man to bear. He was increasing in his labors. The strain however was too much for the strongest constitution. The Yozgat troubles and pecuniary difficulties increased very much, the friction that was wearing out his nervous system. In April he left with his family for the annual meeting of the mission at Constantinople. He spent a week at Yozgat and left with little hope that the brethren would fulfil their pledges & the pastor so that there could be any permanent peace. Before reaching Constantinople he was prostrated with disease. He had a very hard journey of rain and mud, was unwell at Marsevan and at Samsoon had an attack of chills and fever and again something like it on the steamer on the Black Sea so that he was quite sick when he reached my house," wrote Mr. E. E. Bliss from Bebek. The second day after reaching Constantinople he "had a severe attack of spasms" which Dr. Hamlin said "was like the stroke of death and that after that it was beyond all human skill to save him." (Herald 1867. Pg. 234) He died May 21st at the age of 29 years and 6 months, having been on missionary service less than three years. In reporting the event to the missionary house Mr. Bliss closes by saying, "For him we rejoice. He died in the Lord and he rests from his labors." A kind Providence so ordered that his family was with him in his last days—

67 - As this event occurred during the progress of the An. meeting the Mission made ~~made~~ such arrangements for the oversight of the station as seemed most desirable, but necessarily the work suffered quite a check from this sad event. The Sivas station could do no more for Cesarea than by letter to make known the will of the Mission.

November 8th the Farnsworth reached again their Cesarea home, having been absent a year and seven months. They were accompanied by the Bartletts and Miss Clopson, new laborers, and Mr. Giles, having spent the summer in Sivas, returned just in season to prepare for their reception. Thus the station was again manned and that with a stronger corps of missionary laborers than ever before — since Yozgat ceased to be a station.

The annual meeting at ~~this time~~ of this year took an advance step in the matter of self support. All the churches of the Mission were divided into three classes; the first was required to support its own pastor or preacher from the ~~first~~ of the next year, the second to pay one half and the third one fourth the Sal. Both the churches of the Cesarea station were put in the first class. Before the news of this action was known the pastor of the Yozgat church had left his people and entered the employ of the Marsovan station. Both churches, when informed of the action of the Mission deemed

67 somewhat surprised but the Cesarea pastor was pretty well prepared for it by a late visit to the Harput field, & went to work with his people, determined to succeed. He also did all he could to induce the Yozgat people to accept the action as right and wise.

This year Br. Avedis, now preacher at Yozgat returned to Cesarea and became school teacher again, the people assuming his entire support. About three years had elapsed since he left our employ—

This year the second class entered the Seminary at Marsovan. Cesarea furnished three students but one of these entered from the Sivas field. The others had been employed as teachers and their departure further reduced our native working force.

This year our native agency reached its lowest point. It had been steadily on the decline since 1862. This was not peculiar to the Cesarea station but was true of our whole mission. That year, (1862) the last class graduated from Bebek. Then for about two years ~~the~~ the mission had no Theological school. The result was that no new laborers were formed to take the place of those who died in the service or for any cause left the work. It would seem that 1867 was that "darkest time" that precedes the dawn, many of the laborers then being away to prepare themselves for more efficient service and none having yet completed their studies.—

68 The year 1868 is specially memorable in the history of the station as one in which the problem of self support was tested. In Cesarea the experiment was a success; in Yozgat, a failure. The reasons for this failure were such, however, as to prove nothing as to the experiment. The quarrels still continued. The people employed a student from Marsovan as a preacher, a part of the vacation but the opposition made his situation very uncomfortable, and a large portion of the year they had no preacher, the public exercises being conducted by the Deacon, assisted by three of the brethren. The pastor returned to Yozgat and was induced to give the church a paper authorizing them to choose another pastor should they wish to do so. In the Summer he went to the United States and began the study of Medicine. In the Autumn a call was made out to Br. Michael, pastor of the church in Tocat. He did not, however, accept the call. Mrs. Giles and Miss Clapson spent six months at Yozgat laboring among the women, in the schools and in the Sabbath school, visiting from house to house and prescribing for the sick.

It was a plan discussed and approved, in a measure, before leaving America, that the missionaries should make Yozgat their place of residence rather than Cesarea. This year the experiment was tried, both families moving to that place in June. That has, since then been their permanent home

68-

8 except that the Js. spent the winter of 1868 & 9 in the city.
It was the privilege of the Missionaries to welcome a number
of missionary visitors this year. First, Mr. H. A. Schauffler, who in returning from his visit to the Eastern
mission, to which he had been as delegate from our mission,
visited Yozgat. He would have visited Cesarea but feared to
expose himself to the very great heat which he anticipated we
were obliged to endure. He was accompanied by Miss M.
A. West who was returning from ~~that~~ field after four years of
labor there. The latter came from Yozgat to Cesarea and spent
two weeks with us, the other went on to Constantinople. In
Oct. the Herricks visited us when returning to Con. from a visit
to Sivas. A few weeks later Mr. Pettibone came to
Yozgat to consult with Cesarea missionaries who might be there, also with
Mr. Herrick on the formation of an association of pastors and churches.
All these visits were profitable as giving excellent opportunities for comparing experience and discussing policy.
When the Herricks were at Cesarea the necessity of the immediate formation of an association of pastors and churches
was discussed, and pastor Kerope, who heartily approved the
plan, was directed to write letters inviting brethren interested
in the matter to meet at Marsovan at the time of the examination
of the graduating class. Mr. Pettibone met us at Yozgat & proposed the same plan, the brethren at Marsovan having discussed and approved it—

68 In the fall of this year Mr. Bartlett and Pastor Kerchi went to Marsovan and assisted in the formation of the "Central Union" which we then believed to be a very important step in the establishment of the Lord's kingdom in all these regions and time has only confirmed this belief.

The first work of this Union was to examine for licensure the graduating class on completing their course of study at Marsovan.

In this class there were four men from the Cesarea field. Three of these came back to assist us in our work. Two of them, Krikor Bogasian and Yaghia Yardnmgiyan, returned to the fields which they had occupied before entering upon a course of study. The third went to Soungooli which was suffering greatly for an efficient preacher.

The responsibility of securing these men and settling their wages was thrown mainly on the people, indeed as respects two of them, the matter was left entirely to them, thus, from the very first, a vital connection was established between the preacher and the people. These men too entered upon their work knowing that if they would be successful laborers the thing to be aimed at was the formation of a church and the ~~formation~~ establishment of the pastoral relation. Immediately our work felt the good influence of this important accession of working force.

9 In order of time the first thing of great importance in the history of the station in 1869 was the action of the Gozgat church in calling the Cesarea teacher Mr. Avedis Knorkigian to be their preacher. The missionaries had for many months known that such a call was probable but they very much doubted the fitness of the man for the place, and used, so far as they thought prudent or wise, their influence to prevent such a call. When it was indeed made, however, they decided to do all they could to make it a success, first by inducing him to accept and then by giving him a good introduction to the work there and by aiding him in every way in their power. One party had hoped that we should be glad to see him fail as we had opposed his call and were exceedingly angry when we told them that we should favor none of their opposition; that they must accept, support and obey him. Despite this and despite very conciliatory conduct on his part a strong opposition soon appeared, headed by the Deacon and pastor Markar's strongest enemy & now strongest friends. This party refused to fulfil their promises respecting his support, absented themselves from his preaching and appointed meetings (to be held in the chapel) for themselves at different hours. Here the preacher appealed to the government, policemen were sent to the chapel and the opposition meeting was dispersed and from that time things have steadily improved. The people supported the preacher according to their promise, nearly all the opposition gradually came in, a few went off and the church and congregation ~~seems to have~~ entered upon a course of prosperity again after seven years of wandering.

1869. The next great event in order of time was the formation of a church at Moonjasoon and the ordination of a pastor. The return of their preacher has been alluded to. The Central Evangelical Union met at Cesarea in Oct. of this year. Partly in consequence of a request from persons in Moonjasoon that a church be formed there. Seventeen persons, eight men and nine women, (all members of the Cesarea church) united in the request. The responsibility of the formation of a church rested entirely upon the Union. This was the first time that it was called to such a work. The ordination of the pastor too rested entirely with this body. The work was done in a thorough, cautious, appropriate manner and the missionaries could see clearly that a great burden of responsibility had passed from them to the native ministry.

The meeting of this Union was a most interesting event in the history of the stations. It brought to us missionaries from Marsovan and Sivas, also nearly all the native pastors and preachers connected with the three stations, Marsovan, Sivas and Cesarea. The number of voting members present was but six, increased to seven by the addition of a new pastor before the meeting closed. But small as it was it showed organization and responsibility on the part of the native ministry and churches, and was felt to indicate a brighter day and one of greater prosperity

69 The great event of this year was the increase of our Missionary force. Nov. 13th Miss Griswold arrived and Dec. 23. Rev. M. Barrows and family, all new laborers, so that we numbered three Missionary families and three single female Missionaries, what was regarded as the full complement of Missionary force necessary to constitute a thoroughly efficient station. Thus after sixteen years of waiting the station obtained its majority & became a regularly organized body.

In the Fall of this year a station-training class was formed consisting of three Armenians and two Greeks. The previous year the first class was collected and some instruction given. Two of the men entered the Seminary in the Spring of this year. The class of 1869 was more thoroughly organized and this training of a native agency became a distinct and very important part of missionary work.

The people of Soongooli this year, with a little help from the Board, fitted up a very neat little parsonage for their preacher.

The Generes people this year put up the first story of a fine building for a school room and a church. Only the school room and a nice room for the preacher were completed. The funds for this building were given by the Fourth Avenue Presbyterian church, Rev. Dr. Crosby's — The people gave according to their ability and labored nobly in this enterprise —

69 The progress made by the churches and the congregations in all parts of the station in the matter of self support was very encouraging. Every where the people indicated a willingness to provide liberal things. The aggregate raised by them for Pastors, School and general Benevolence was 17,257 piasters, an advance of 77 pr. ct. on the previous year.

This year we received an important accession of native working force from Marsovan, a good female teacher for a girls school in Cesarea. A year before an effort was made to form such a school and a teacher was secured but her success was not satisfactory, and it was found expedient to dismiss the teacher after a few months. Early this year an other effort was made with two Cesarea girls for temporary teachers. In the Autumn they were succeeded by the girl from Marsovan.

Here it seems appropriate to close the history of the Cesarea Station for the present. It is surely a cause for humble gratitude that the Lord has so highly blessed such feeble efforts. Where, in 1854 there were some 30 Protestants there are now 848 — One church of 8 members has increased to 3 with an aggregate membership of 191 — and many have, we believe joined above the Church triumphant.

The growth, since 1861, of the Protestant community has been 150 and of Church members 158 per cent. The growth the last year, though not quite in proportion in some respects is greater. In the very important one of self support. The advance the last year has been, of Protestants, 15 pr. ct.

and of Church members 12 p.c. So far as human agency is concerned our most serious defect at the present time is good, pious school teachers. But four out of ten schools reported in 1869 had pious teachers, and not more than one or two of these are well fitted for this office. We hope that the Lord has in training at Marsovan and will soon send forth men every way thoroughly qualified for this department of this work.

While it is a cause for gratitude that the Lord has already accomplished so much in the revival of a pure and undefiled religion in this region it is a cause for no less thanksgiving and praise the We permit us to look forward with such pleasant anticipations. The missionary force is now more than twice as strong as it has usually been. The native preaching force is good with a prospect of frequent additions from our well organized seminary. The battles for Religious liberty have been fought and won. Under such circumstances have we not a right to expect that, when sixteen years more shall have rolled away, should any of us be here at that time, we shall find the proper missionary work quite done and the remaining work of evangelizing all the people in this territory of twenty thousand square miles, numbering a hundred thousand nominal Christians and three times as many Mahdens, passed over to the hands of strong, independent churches!

For the Station - by request - by H. A. Farnsworth -

March 19th 1870 -

Victoric Sketch

Rec'd Aug. 25, 1870.

A C H —

To Rev. St. G. Clark —

Sect. of A. B. C. F. M. —

33 Pemberton Sqr —

Boston —

Cesarea —

Abstract of the Paper read by Dr Pratt at the beginning of the Conference of Missionaries & Churches, held at Constantinople Aug 19-Sept 4 1869.

The object of this Conference is to endeavor to find sound & acceptable bases for future cooperation. We have come to a point where a mutual understanding is absolutely necessary. If we do not trust and understand one another, and accept each other's principles, it is vain to attempt to labor together.

1. The first & fundamental principle is that The great object of Christian Missions & Missionaries is to save the souls of men by bringing them to Christ. Our object is not to introduce civilization, or High Education unless this Education is to be a help to the great object of saving souls.

2. While the great object is this, there is another subordinate to this, viz: to plant & multiply selfgoverning, selfsupporting, and selfpropagating churches, composed of native converts. The churches must be the evangelizers of the great masses of the country. It follows that the

missionary is bound to do all for the churches that will fit them better for this work, & no more, — in aiding them to secure a proper organization & discipline; in the use of labors; in furnishing just as much education to pastors, preachers, members & children as shall best fit them to labor for the salvation of souls, and no more.

3. <u>The Missionaries are responsible to the American Board</u>. Dr Anderson says "The expenditure of money should always be the act of a Mission. It can never be entrusted to an ecclesiastical body however constituted, because in such an event there can be no just accountability." Now, the Mission is responsible to the Prudential Committee, the Pud Com. to the Board, & the Board to the donors. These therefore know where to look for every dollar. "Any other plan would be fatally defective". "Financial questions belong to the missionaries as such." It appears therefore that funds are not sent directly to the churches. Missionaries are bound by their responsibility to the Board to use the funds entrusted to them in the manner which they believe will best conduce to the great work of saving souls.

<u>Examples</u>. 1. It is granted by the churches that when the Mission employs a helper not at all in connection with any church, it can employ ordinaries apphaeum, but it is claimed that if the helper be in connection with a church, the missionary should consult

the church, & ask the helper from them, though he may reject any one proposed.

This is granted. The church should be fully consulted. Only here in the end we come to the principle that if the mission does not believe the employment of such a man to be useful to save souls, they must refuse to pay for his support.

(2.) It is claimed that the Mission should help support any pastor where the church needs it, unless he is shown to be unsound in doctrine or morals. To this we answer that Paul lays down many other points to be considered. (1 Tim 3: 2,3 Titus 1: 7,8,9. We grant however that wherever a person was regularly elected pastor & a suitable council installed him in view of all the facts — even against the Mission's wish — that the Mission ought to consider that as sufficient reason for continuing the aid to the church, at least for a time, with the hope of reaching a common decision by further experience in the case.

(3) In reference to persons who then Pastor, if employed in the church, such should be employed & dismissed by ~~them~~ it, but the Mission responsibility for the use of money, would not permit them to help after they were convinced it was a bad use.

As to a tribunal (to judge in cases between mission and natives) It is expedient to have recourse to arbitration in all matters which can be considered as individual (personal). In respect to official acts there being already one responsibility to the Board, there could not

be created (another) one to a Committee (of arbitration)

(4) It is claimed that no control should be exercised on account of pecuniary right in a building over the pulpit.

This claim as made is utterly inadmissible, from

(a) the principle of responsibility for use of funds &

(b) from general expediency —

(a) The property was given for the promotion of the cause of Christ, we are the trustees. We are bound to see that it is used for the purpose for which it was given. Case of Dr Anderson's decision abt. property in Amstab in 1835. To say that we have a right to the property but not to control it, is to say that a thing is, & is not, at the same time.

(b.) There is no way so safe for the churches. They do not wish the buildings alienated from the purposes for which bought. If not — then as it is possible that any one church should change, and as it is impossible that the Board and its 1000 churches should change, the safest place for the title to the property which the Board owns, is in the hands of the Board. Example of a church becoming unevangelical. Ex: of funds given to churches in America.

(5.) Where there is no "Union" missionaries have the right to organize churches in harmony with existing churches when immediately neighboring.

Where there is a "Union" they may safely be left to arrange such matters.

Additions and Proposals made on the part of the native Pastors & Delegates to the Document presented by the Rev. Missionaries.

Introductory Remarks.

1. From the commencement of this meeting it was distinctly understood that it is not an official council, but a meeting for Conference, as was mentioned in the letter of invitation written to the churches by the Rev. Missionaries; consequently the decisions of this meeting are the individual views of its members.

2. Until some solution & arrangement of the late sad events at Vanga, & of the difficulties resulting from them, the meeting does not think proper that any thing should be published relating to the decisions of this meeting, either by the missionaries, or by the churches.

3. The proposal of the missionaries, with our additions, to be considered valid after having been presented to the churches & accepted by the "Union".

Reply to the Document of the Missionaries.

1. The meeting (i.e. of native Pastors & delegates) accepts the first principle; but in respect to [the promotion of] Education & Civilization, the Church, regarding the chief responsibility as resting upon itself, requests that when it finds other resources for these matters, the missionaries also should

furnish the necessary aid and encouragement.

2. We accept also the second principle; but we desire that the Protestant Pastors & preachers should attain to the standard of education of the ministers in enlightened Protestant countries (1) Because of the intercourse existing between the people of Turkey & Europe & America. (2) Because of the progress of infidelity in this land; and (3) Because the ecclesiastics of other communities have entered upon a course of progress.

3. The third principle we accept in the following manner. In the case of a field newly occupied by a missionary society, we do not regard it as useful that the needed funds should be entrusted to the natives of that field; also for the present, so long as there exists no special arrangement between us and the American Board, we regard it as right that funds in aid of the Evangelical Armenian Church, should be sent directly to the missionaries of that Society.

We cannot regard the examples brought forward in the abovementioned document, as an essential part of the rule [which they illustrate]; but we recognize the necessity, when circumstances call for it, of a council or court, for the settlement of difficulties —

Rejoinder of the Missionaries.

In response to the paper presented by the Pastors and Delegates, the Missionaries express their general acquiescence in the views therein contained. They will even be disposed to aid and encourage all efforts for the promotion of Education among the Protestant Communities which seem to them wise & hopeful. They sympathize also in the desires expressed for the better Education of the Pastors and Preachers. Sincere & zealous piety is the first requisite for Ministers of the Gospel, but they should also have that kind & degree of education which their work requires; and the Missionaries recognize in the progress of education & general intelligence among the people of Turkey a necessity for a progressively improving Education of the Pastors & Preachers.

In regard to the last point presented the Missionaries agree that for all their acts as individuals they hold themselves responsible to answer before suitable Commissions, (of arbitration), and for all ecclesiastical acts in ~~connection with~~ to Churches with which they have connection, to a Council or Union of those Churches, while for all acts relating to the use of funds they are responsible only to the Prud^l Committee.

They also add that these are as yet an individual propositions, and will be submitted to the Mission and the Board for final approval. —

Constantinople Aug. 19. 1869

Rec'd. Oct. 4

ack Nov 3

Address of the Missionaries at Constantinople to His Excellency Count de Zuylen de Nyevelt, Resident Minister & Plenipotentiary of His Majesty the King of Holland, at the Sublime Porte, on the occasion of his leaving for the Netherlands, where he was called to be Minister of Foreign Affairs.

Constantinople March 16, 1860

Sir

With deep and unfeigned sorrow, we have heard of the unexpected summons your Excellency has received, to leave this Capital, and return to your native Country.

You are called, it is true, to occupy there, a much higher post of honour & ~~,~~ we trust, of usefulness, and for this, we offer your Excellency our sincere congratulations; while, at the same time we cannot refrain from giving expression to our heartfelt regret that, henceforth, we are to be deprived of your Excellency's presence among us, - and this country - of your benignant influence.

We thank you for yielding to our solicitation, and allowing us to present ourselves before you, on the present occasion, as a body of missionaries, from different Countries and Societies, in order to gratify our own spontaneous feelings, by this public parting tribute to the value of your Excellency's influence on this government, & in this land.

By a uniformly upright, honorable and disinterested course of policy, as well as by the captivating, and irresistable power of a consistent Christian Example, in all places & circumstances, your Excellency has secured the respect and the confidence of all, whether in an official or private position; while, by numberless acts of kindness to the poor, the forsaken, & the persecuted, you

Address of the Missionaries of Constantinople to
His Excellency Count de Jaubert de Hauterive, Deputy
Minister & Plenipotentiary of His Majesty the King
of Holland, at the Sublime Porte, on the occasion
of his Leaving for the Netherlands, where he was
called to be Minister of Foreign Affairs.

Constantinople, March 16, 1826

Sir,

With deep and unfeigned sorrow, we
learn of the unexpected departure of your Excellency from Turkey.
It leaves the Christians, who return to your Native Country,
you are called, it is true, to occupy there a more elevated
level of honour & the trust of royalty; and for this we offer
your Excellency our sincere congratulations; which, at the same time
we cannot refrain from giving expression to our heartfelt regret
that henceforth we are to be deprived of your Excellency's presence
among us—and this country—of your Excellency's influence.

We think you be pleasing to our Sovereign, and advancing
his honest counsels, if we, on the present occasion, as
Ministers, from different Churches and Societies, in order to
gratify our own affectionate feelings, by this humble tribute
to the value of your Excellency's influence on this
government, & in this land.

By a uniformly upright, honourable and disinterested course
of conduct, as well as by the conciliating, and invariable tones of
a constant Christian Example, in all things & circumstances, your
Excellency has secured the respect and the confidence of all
whether in an official or private capacity; which, by humble
acts of kindness to the poor, the sorrowful, & the persecuted, your

have brought many under lasting obligations of gratitude, who, we doubt not, will follow you with their best wishes and their prayers.

Your Excellency's unwearied exertions to provide spiritual instruction for foreign protestants resident in this place, will not soon be forgotten. The old chapel on the Embassy grounds, which for a long course of years previous to your coming here, had been left to lie waste, — has now been renovated, and transformed into a tasteful, & highly appropriate place of worship. Mainly through your efforts, also, a chaplain has been engaged, whose native language is the French, and whose faithful and zealous preaching has already attracted a very respectable congregation, which is steadily increasing, in point of number, and is, no doubt, destined still to increase; and the French protestant service, which was long so great a desideratum amongst the large French speaking population of this capital, has now, through your Excellency's exertions & fostering care, become, we trust, permanently established.

Nor can we forget the deep interest, you have felt in the opening of a French protestant school in Pera, nor the active part you have taken, in endeavouring to improve its character, and make it answer, in every respect, the ends for which it was established.

The Auxilliary Bible Society of this city, and also the Branch of the Evangelical Alliance established here, have shared largely in your sympathies & support, and, at different periods, have greatly profited by your counsels & aid. We feel sure that every member of these bodies, will deeply regret,

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that you can no longer take part in their deliberations.

Nor has Your Excellency been an idle spectator of the great work of religious reformation that has been going on in Turkey. The progress of religious liberty, you have watched with intense interest, and when any infringement of the present law of the Empire on this subject, has been ~~se-ported to~~ brought to your knowledge, you have always been ready to represent the case to the government, and to use your whole influence, to secure the rights of conscience to all.

That such a revolution as that of entire religious liberty could have been introduced into this country; far less actually carried out, especially in regard to the Mussulman population, without encountering formidable opposition from inveterate prejudices & intellectual bondage, and from the alarm of that numerous class who instinctively shrink from any change whatever, would have been opposed to all experience, and was not to be expected. Such a crisis, however, demands undaunted courage, prudence, firmness & perfect impartiality on the part of the friends of liberty; and we rejoice to know that, through the blessing of God, your Excellency has been privileged to contribute in no slight degree to the attainment of the present hopeful position of affairs in this country; and we fervently pray that your noble example may be faithfully & vigorously followed up.

Through your kindly representations, also, the official Representative at the Porte of the native protestants of Turkey has been provided with a suitable office for business in the Establishment of the Head of the City police, instead of the mean & degrading quarters that were previously assigned to him.

that you can be forgiven little but in their destruction.

We have been grieved to see an idle spectator of the great work of religious reformation that has been going on in Switzerland. The Principles of religious liberty have matured with intense interest. We take any infringement of the present law of the Sabbath in this country, has been ~~[illegible]~~ ~~[illegible]~~ ~~[illegible]~~

At a time, too, when the native protestant congregation in Pera was without a place of worship, your Excellency, kindly opened the Embassy Chapel, for their accommodation, as you have also granted it for an English service conducted by the American & Scotch Missionaries.

Allow us, now, Sir, in behalf of ourselves, and all our Colleagues in this land; and in behalf of the native Christians of different nationalities, whose burdens you have borne, and whose anxieties & distresses you have greatly contributed to alleviate, - to express to you, our warmest admiration, and our most hearty thanks.

In the high office to which your Sovereign has now called you, we are sure that you will not forget how much Turkey may still benefit by your counsels, & by all the encouragements you can give her, in the difficult work of carrying out fully the pledges she has given to her own subjects and to Christendom, for the establishment of complete religious liberty, through the whole extent of her dominions.

Especially do we entreat that you will not cease to remember Turkey in your prayers.

Our best wishes go with you & with your Excellent Countess, & your whole interesting family. We pray that the God of Abraham, of Isaac, & of Jacob, may ever be your God; remembering, for you, his covenant, and bestowing upon you & your household, largely of his grace; and we would now subscribe ourselves, with the profoundest respect,

Your Excellency's faithful & obedient Servants

(signed)

W. Goodell D.D. American Mission
H. G. O. Dwight D.D. "
W. G. Schauffler D.D. "
Elias Riggs DD
Josiah Peabody "
Edwin E. Bliss "
C. Hamlin DD. "
G. Washburn "
T. C. Trowbridge "

E. G. Bliss Agt of American & Fib. Soc
Joseph Barday Clk A.M. Soc. for promot of Christianity Jews
Alexander Thomson A.M. & Free ch. Missionary
Rudolph Koenig "
Alexander Tomory "
Philip O'Flaherty "
J. W. Marcussohn Ch. of Scotland

If a time, too, when the native population
in Oran was without a place of worship, your Excellency,
kindly offered the Building Church, for their accommodation,
as you have also granted it for our English services conducted
by the Chaplains & Scotch Ministers.

Allow us, now, Sir, in behalf of numbers, and of
our Colleagues in this Country, who in behalf of the native
Christians of different Nationalities, whose Families your
Name loves, and whose prosperity & happiness you have
greatly contributed to alleviate, to express to you our
warmest admiration, and our most hearty thanks.

In the high office to which your Sovereign has
now called you, we are sure that you will not forget those
much-loving ones still kept up by your Countrymen, of all
the Governments, were our prime Law, in the difficult work of
rooting out fully the Religion she has given to her own subject and to
Christendom, for the establishment of complete religious liberty throughout
the whole extent of her Dominions.

Gratefully do we believe that you will not cease to
remember Trading in your behalf.

Our least wishes go with you & with your Family
(wife)
Countess, & your whole interesting Family. We pray that the God of Abraham
of Isaac, & of Jacob, may bless & keep your Excellency, for you, his servant
and Lightening upon you & your Household, Lastly of his grace; as he
sended Moses unto Jacob, with the Protection of Heaven
(wife)
Your Excellency's faithful & obedient Servants

(signed)

M. Gonzalez S.J. Chancellor Madras
H. S. J. Wright S.J. "
M. S. Sulzberger S.J. "
Edwin Biggs S.J. "
Samuel Pearce "
Simon E. Adam "
C. Hawkins S.J. "
S. Mahadevan "
J. C. Jacobsohn "

J. G. Ziegenbalg Chaplain Madras
Joseph Hawley Chaplain do. for Presidency
Alexander Thomson A. McLean do. do.
Frederick Lewis "
Oscar de Jersey "
Daniel O'Flaherty "
J. M. Macnaughton Chaplain Secretariat

Reply of H. E. Count de Zuylen de Nyevelt, to the Missionaries.

Revd Sirs

I beg to offer you my warmest thanks for the gracious manner in which you have expressed your regrets at my departure. I cannot but entertain the same regret at parting from a body of men whose friendship and confidence I highly value; and I beg to assure you, that I shall always retain a grateful recollection of the intercourse I have had with you for the space of six years.

Being called, by God's providence, to another sphere of duty, I need not assure you that the same principles which I have advocated in Turkey will also be followed by me, in the future. I am perfectly convinced that true Christianity alone, can secure the lasting happiness of the individual, as well as the State.

This conviction, however, has never made me forget that others claim the same respect for their convictions that we do for ours, and that contending opinions can meet safely, only on the neutral ground of liberty of conscience.

In perfect accordance with the principles and instructions of my government, I have tried to defend this liberty, as I trust, with the greatest deference to the rights of the Ottoman Government of disallowing all official interference in their internal affairs.

The important principle of which I am now speaking, has undoubtedly gained much ground, of late, in this

Letter of the Count de Jouffroy
de Maxwell, to the Administrators.

Mes Sirs

I beg to offer you my warmest thanks for the generous manner in which you have expressed your regret at my departure. I cannot but sincerely share regret at quitting from a body of men whose praiseworthy zeal commands I highly value, and. I beg to assure you that I shall always retain a grateful recollection of the interest I have had with you for the space of six years.

Having called for Lord's Inventions, to another sphere of duty, I must not omit to inform you that the Company to which I have subscribed six Guineas yearly also for gathering by me, in the future, shall regularly convey that two Guineas annually whose from stream the Lottery Inventions of the individuals in real in the State.

This conviction, however, has made me feel that other Citizens the same respect for their Country which has prompted, and that contributing Patriotism can most usefully only on the mutual exercise of liberty of conscience.

I shall therefore continue with the Inventions on instructions of my general work, I have tried to adopt the liberty, as I trust in the practical defence to the right of the Citizens Government of distributing not effective interference in their internal affairs.

The important knowledge of which I have been speaking, has unfortunately passed through several States in the

country. Public opinion has exercised, in this matter, a beneficial influence; but the result is mainly due to the nature of your teachings, and the manner in which you carry on your different labours. It is your aim that those who join your churches should learn to honour the King, after having been taught to fear God; and to prove good British citizens, and faithful subjects of H. M. the Sultan.

I cannot but think that such a course will greatly tend to remove the prejudices that still exist against Christianity, in the minds of many in this country, so that we may anticipate the day, when the same religious liberty which is so highly valued in America, Great Britain and the Netherlands, will be equally esteemed in this country.

I commend you now, Rev. Sirs, to the care of the Good Master you so faithfully serve, and I sincerely hope and pray that his blessing may continue to rest on your work, your persons, and your families.

and his reply.

Constantinople March 1860.

Rec'd Apr. 13.

Acknowledged Aug. 8.

Copy 222

(A copy of this sent to London)

Memoranda concerning Scriptures, prepared and printed under the supervision of the Missionaries of the Am. Bd. of Comrs. for For. Missions, at Smyrna and Constantinople from 1840 to 1863 —

Whole number of Copies — — 161.000
in the following languages, viz. —

Modern Armenian,	37.500	
Ararat Armenian,	8.000	
Armeno Turkish,	6.500	
Greco-Turkish	55.000	
Kurdish	13.000	
Bulgarian	4,000	
Hebrew Spanish	23,000	
Armenian Psalms by	7.000	
Am. Tract Society	7.000	161,000

Of these published by

The Brit. & For Bible Society	100,000	
The Am. Bible Society	54,000	
The Am. Tract Society	7,000	161.00

of the 100,000 issued at the expense of the Brit. & For. Bible Society, 65,000 are of version in which the Am. Bible Society has no right of ownership, and 35,000 are of versions owned (in connection with the Am. Bd. of Mis. Missions) by that (the Am.) Society. The entire issues of the Am. Bible Society (54,000) are versions recognized as its own.

In addition to the editions printed in Turkey the Am. Bible Society has printed 10,500 copies of the Armenian (its own) version in New York; and the Brit. & For. Bible Society, an edition of 5,000 copies, of the same version in London. Combining the issues in Turkey and from abroad, the Am. Bible Society has printed, in the modern Armenian, and the Armeno Turkish versions, 30,500; and the Brit. & For. Bible Society has printed 40,000 copies of the same versions.

The editions printed in New York came into competition in the market with three editions

of the Brit. & For. Bible Society, viz the 12mo Bible, and the 12mo, & Pocket Test.'s in Armenian. Of the former (3,000) 1,350 copies remain as yet unsold. Of the two latter, 2,500 (of the 7,000) have been disposed of in five years. More than one third of the edition (5,000) of the Arm. Pref. Test. printed in London, has been got into circulation in four years, notwithstanding certain imperfections in that edition which make it objectionable to many who might otherwise be expected to purchase it. The whole number of copies of the Brit. & For. Bible Society's issues, the sale of which is affected by the New York publications, now on hand, is 5,800. A part of the New York books find sale as slowly as these.

The liberality of the Gen. Committee of the Brit. & For. Bible Society in publishing so largely, not only its own versions, but those also of the Am. Bible Society with the consent of the latter, is gratefully appreciated. May both societies be abundantly prospered in their efforts to extend the Word of eternal life throughout the world!

sionaries of A.B.C.F.M.
at Smyrna & Constantinople
1840 to 1863.

Rec'd Oct. 17, 1863.

Ans'd Jan 4, 1865

(Copy) 223

Legation of the United States
of America, Constantinople 27th July
1860.

The Undersigned, Minister Resident of the United States of America, deems it his duty to make to His Eminence, the Armenian Patriarch, a brief communication in regard to the causes which induced the Undersigned to interpose in the matter of the recent burial of an Armenian Protestant, at Edirné Kapousi, in Stamboul.

His Eminence is well aware, that there exists in the minds of a vast ~~majority~~ number of the religious communities of this Empire a general feeling, or habit of thought, which regards individuals who practise a common form of

To His Eminence
The Armenian Patriarch at Constantinople
&c &c &c

religious worship as of the same nationality. In their view, religions and not geographical lines determine the boundaries of Empires. Hence an insult or menace directed against a Protestant is intended as an insult or a menace against all others of the same religious faith.

The Undersigned represents a Government which, having no established religion, guarantees, under the operation of the laws of the land, to all its citizens, full and unrestricted liberty of conscience. While the Government of the Uni[illegible] States will not force upon the acceptance of any portion of its citizens the religion of the majority, it will defend all alike in the exercise of what we consider this inestimable bl[illegible]

Within the limits of the Turkish Emp[illegible] even, there are American citizens who, in the[illegible] religion, are of the Greek Church; others wors[illegible] according to the forms of the Armenian Ch[illegible] others again are Roman Catholics, while a

still larger number are Protestants. The Under-signed, in his Official capacity, knows them only as American Citizens; and in obedience to the principles and the commands of his Government he will defend, and as far as may be protect, the rights of each and all alike without regard to their religious tenets. Should the safety of either one be compromised by acts of violence or menace, he will never pause to inquire concerning the religious faith of the American Citizen whose wrongs may demand the pro-tecting arm of his Government. At whatever hazard or cost, the American Government will protect the rights of its Citizens to the full extent of its powers, wherever and by whomsoever assailed.

This grand principle of Religious Liberty we regard as the most priceless boon conferred by our Constitution. We concede to others the right to differ ~~with~~ from us in opinion on this

point, but the Government of the United States cannot and will not look with indifference upon any act in contravention of this principle, which may in its consequence place in jeopardy the rights or the safety of her Citizens. Animated by a sentiment of duty to the Protestant Americans in the Turkish Empire, by a regard for the common principles of humanity, and a respect for the Christian religion, the Undersigned employed his efforts to arrest the course of events which were rapidly leading to a lamentable conflict between different denominations of Christians.

A maddened, infuriated and fanatical mob once triumphant over the constituted Authorities, no man could tell where they would pause in their work of vengeance. It might be apprehended, with justice

that he who would riot over the dead body of a fallen enemy would not hesitate to imbrue his hands in the blood of the living.

It was not, then, primarily, on account of any supposed indignity offered to the particular form of religious faith professed by a large majority of the citizens of the United States that the Undersigned was induced to interpose in the matter referred to;- for in such cases the disgrace attaches only to those who attempt by such means to inflict an indignity of that nature;- but he was actuated chiefly by a desire to avert any mischievous results to American Citizens of the same faith with the deceased, and to prevent, if possible, the consummation of an act which, if carried to its legitimate conclusion, would bring

discredit upon the Christian name.

The Undersigned therefore begs His Eminence to believe, that in the course he deemed it his imperative duty to pursue, he was actuated by no feeling of unkindness towards the Armenian community, and he sincerely trusts that the unhappy occasion referred to will be the last of a similar nature which will occur in the Capital of the Empire. The Undersigned has thought proper to make this explanation to His Eminence to avoid any misconception of the motives by which he was governed in regard to the affair in question.

The Undersigned has the honor of offering to His Eminence the assurances of his distinguished consideration.

(signed) James Williams

Constantinople July 27. 1860.

Rec'd Oct. 18,

Ack'd Jan. 17, 1861.

Bebek Constantinople,
November, 10, 1860.

Rev. G. W. Wood, D.D.

Dear Brother,

I lately wrote to our good friend Dr. W. Adams, and in doing so it became indespensible to say a few things on my situation here, which I would never have said if I could have kept silence consistantly with honesty & truth. Having said as much as I did, I felt that I could not stop there. But there is no one to whom I <u>can</u> speak with the hope of being understood except yourself. In doing so, I am sure what I say will do no harm, and perhaps it may do some good. I have not addressed this letter to the <u>Secretary of the A. B. C. F. M.</u>, in order that you may be able to make such use of this letter as you please, or to keep it private altogether.

Now to the facts.

When we arrived, coming back from America, all was bright, and promising the highest prosperity of our work. We immediately began to raise the house for Mr. Williams, which seemed to be the "Sine quâ non." of our work among the Mohammedans. Mr. Hamlin, while we were in America, wrote to me twice, urging the necessity of building that house, begging me to raise the funds necessary, and engaging that he himself would superintend the work. When he came back Mrs. H. was gone; we brought with us Susan Hamlin, who soon grew worse, and died; Mr. H. has always more irons in the fire than he can well manage; the builders of the house suggested here and there improvements and enlargements, for their own benefit; Mr. H.'s superintendence amounted to very little, while I feared to say <u>one word</u> to him, for the slightest inquiry

into the subject would have roused his ire. Experience had taught me caution. I kept silence; labored to raise the money, still needed beyond the sum stipulated for by Mr. H.; & thanks to a kind Providence, and liberal friends in Newburyport, New York, Montreal, England and else where, the house was paid, — I myself paying the last $50 of it. I communicate to you these details merely because Mr. H. charged me afterwards with building a great house on the hill for Mr. Williams and making him Archbishop there. The matter of the Archbishopric I will explain to you below. Meantime Mr. Williams preached, by turns, in Geni Kapoo, in Haskeiya, at the Seminary, and I believe at Pera, too, and his house was overrun with Mohammedans inquirers enough to alarm me, lest they (the Williams family) should all break down

under the burden.

But there was something going on among the Armenian brethren, especially the Pastors and Preachers. The old, burning question of larger salaries was at work. In short, they were satisfied that the missionaries did not know how to work; that they knew better; that the Board would do better to recall all their missionaries & to entrust their funds them Especially Br. Dwight was privately designated as a "Bishop" a "Patriarch", and even as "Antichrist". As far as I know every one of the preachers of the Gospel was in the movement, altho' some of them preserved a better state of feeling than others. Seeing that there was no hope of changing the policy of the Am. Board, they turned their faces to England. This is not a new idea here at Constantinople, as you probably know. Now

Mr. Williams' influence was great, and his name was know in England, and to have him on their side was considered important, perhaps indespensable. Great efforts were made to draw him and the Moh. work into this movement against the missionaries, but in vain, He uniformly reproved them for their ingratitude to the missionaries and the Amer. chistians; and when, at last, one of the comers attempted to take Mr. W. by his weak side, i.e. that of prayer, and proposed to him to join in prayer on the subject, he became indignant at this snare, and replied, "get thee behind me, Satan". Now he lost his former popularity with the Armenian brethren of influence, and I am not aware that he ever recovered it. They now began to complain, in the name of the congregations, especially at Yeni Kapoo, saying, that Mr. W. sermons were

dull, superficial, prosing, and unedifying, and that the people there did not want to hear him any more. By that time the Annual Meeting of 1859 had come, and the pulpits were for a season, all supplied by the missies from abroad. This occasion was ~~one of~~ improved for the purpose of informing Mr. W. his services would no more be needed at Yeni Kapoo. He understood it perfectly, & in his last sermon there took an affectionate leave of the people. His parting with his former hearers seems to have been touching. I was, of course, not present.

At that annual meeting the brethren of the native ministry addressed a letter to the meeting. The native brethren from the other stations had also come, and they expected the mission to pay their expenses while they came to C. to oppose and abuse the

missionaries. I believe the mission did eventually pay half of the cost. In that letter they used such unjustifiable language about Mr. Williams, that the mission felt obliged to reproove them for their unchristian language while still they supposed the statement there made, viz. that the Armenian Protestant congregations did not wish any longer to listen to "the senseless expectorations" of "this Turk," to be true. And who would have doubted it? Soon after the annual meeting Mr. Hamlin (then in charge with the Seminary, gave me to understand that the pupils did not wish to hear Mr. W. any more. I communicated to him as delicately as I could, that he was excused from the duty of preaching in the Seminary. He perfectly understood it and, smilingly said to me, "I am preaching every day at home & abroad. I shall find work enough

for our Master to do."

Meantime the crowd of visitors at his house continued. One Sunday, a few weeks after his expulsion from the mission chapels (for he was invited nowhere to preach,) he sent down to me his son James, saying, his house was full of Turkish visitors, and he was obliged to talk to them at any rate; whether it would not be better to preach to them regularly? Whether I permitted it? He proposed if I consented to have the service at 2 o'clock P. M. I sent him word that he should by all means preach, and that I should myself come up and be a listener. This was the beginning of the Turkish services in Mr. W. house, which attracted soon, not only Turkish but also Armenian hearers, and even pupils from the Seminary. There being so many listeners at Mr. W's of which the more

serious often staid over night, I added, at their request other exercises at my house. These were evening lectures on the Messianic prophecies. The interest of those meetings, both at Mr. W's & at my house, we shall never forget. All this is now destroyed. How did it come to pass?

It was found, upon inquiry, that the Beni-Kapoo congregation never had complained of Mr. W. Sermons. Nor the Seminary students either, - indeed they came, as did also Baron Gazaros, to attend the services at Mr. W's house. Whether the prevaricators in this case were ever called to an account for their conduct. I do not know; I never inquired, and I suppose they

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he had not always treated the Armenian visitors at his house, or attendants upon his service as courteously as the Osmanlees. I could not, but bear my testimony in his favor. All that I could ascertain as chargeable to him, was a careless remark made by him to Mr. H. himself, far behind, however, of the reiterated "hard speeches" of some Armenians against him. I have reason to believe, that Mr. H., who was in a state of reckless excitement against Mr. W. and the Turks, then resolved to make an end of this "Osmanlee national pride", by bringing about the destruction of the Osmanlee service in Mr. W's house. The preaching services of the Seminary had always been in the great study hall. The inappropriateness of this place, for worship, was obvious, especially for decent strangers, who could not find even room, except, perhaps behind the desks of the scholars

The corner domitory S. E. was fitted for a chapel, (a very nice one now) and it was voted, that Mr. W. should again preach in Yeni Kapoo, and in the Seminary. This was the end of the Osmanlee service at Mr. W.'s and of the evening Lectures at my house. When this vote was taken, I was not present; nor is this the only vote on the interests of the Turkish cause which was taken in my absence. Mr. W. submitted quietly to the vote of the Station and both he & Mr. Herrick and myself occasionally, are now preaching in Armenian chapels and to Armenians. The attempt of drawing the Turks into Armeno-Turkish services has been tried for some three years, but it has not succeeded, nor will it ever succeed. The reasons of this are obvious. The characters of the books used are Armenian; the idom is Armenian Turkish, not to

mention other things. But the brethren are still resolved to try, satisfied if but the Armenian chapels are well provided for & well attended. Lately a vote was passed to seek a room or two at Constantinople, with special reference to Turkish inquirers, but none has yet been found cheap enough, and Mr. W. now has begun to meet a few Mohammedan brethren in the School room at Geni Kapoo, but it must not be during the Armenio-Turkish service.

A great source of trouble and grief to me was the volunteered cooperation in the Turkish work, of Mr. Trowbridge. When Mr. & Mrs. Hutchinson were obliged to retire from the field, Mr. T. offered to take charge of the incipient class of Mohammedan born scholars. He did so, but immediately fell out with our Turkish friends, and ruined his influ-

ence with them. In the business meetings he was my decided opponent. I then endeavored to rid myself of the responsibility of the inquirer's work, and of the superintendence of Mr. O'Flaharty and Mr. Williams, hoping that with regard to the latter, Mr. Hamlin (who was at that time on better terms with him) would direct Mr. W's movements, so that Mr. T's objection of being too young to superintend Mr. W. might disappear. But Mr. H., too, fell out with Mr. W.) in the way I have indicated, & the whole responsibility came back to me, in a worse state than ever before*

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*Mr. T. fell out about the same time with <u>all the Turks</u>. The roughness of his conduct & the harshness of his terms, if I am rightly informed, made an end of his influence among them.

To finish with Mr. T. let me say, that he reproved me by writing for having unduly urged in our meetings 1/ the baptism of converts, 2/ the ordination of Mr. Williams, 3/ the employment of Turkish brethren as helpers, 4/ the formation of an Osmanlee church & on this subject I am willing to let the station judge. Mr. W. is the only native employed by the <u>mission</u>; Mr. W. is not ordained; no Osmanlee church is formed; I never made an effort, however slight, to induce the brethren to vote the ~~mission~~ baptism of an individual, except in one case. I always stood back on purpose, fearing the responsibility, except in the case of Shakir Effendi my amanuensis in the service of the B. F. B. S., who is a very timid, incommunicative man whom I alone knew, and could know. About him I said in the

session, "if I were alone with him in the interior, I should baptise him." And this man's character stands good to this day. Once, when he was slanderously reported to have been found drunk at his house, one of the missionaries here, without waiting for a shadow of proof, in a most unkind epistle, taunted me with my "drunken converts." But it was all a lie – I can appeal to God and to the missionaries here, whether I ever urged any measure. Perhaps I have come short of my duty in not urging.

Mr. Herrick came and set about the work of his preparation with extraordinary diligence and success. But before he could possibly be half prepared, Mr. T. threw the responsibility of the contemplated class upon him, and went away after

after Armenian missionary interests in Asia Minor. This he had in a certain sense, a right to do, for the station never had consented to his giving his time exclusively to the Turkish work. Thus the possibility of a Turkish class was adjourned again. Mr. Dunmore came in bad health, uncertain as to what he would do. He consented to take the responsibility of the Turkish proselyte, or inquirer work &c. I will not detail the measures adopted by the station, or the manner in which they have been executed. Mr. D's intentions are good and his feelings kind; but he knows nothing of Constantinople, and the way of treating people here. Suffice it to say, that the station perceiving his want of adaptedness for this work, have put him back into the Armenian department. Meantime the Turks

have been discouraged, kept off, or driven off, & precious time has been wasted & lost, The work among inquirers was now put into Mr. Henick's hands.

This I proposed myself partly because Mr. H. seems to be admirably calculated for this important department; partly because I saw that the Turkish class, if formed, would be amalgamated with the Armenian Seminary. If I considered this last mentioned trial at all promising I should, of course, not have the least objection to it. But I am persuaded, that it will only lead to another disappointment, and to loss of time, and of influence. Fortunately Mr. H. is willing, though hesitatingly, to take this responsibility of the inquirer work. He loves the work & the people, and (as things appear to him, the new comer) there are no pupils. To me it

is plain why, after 3 years of promises and of fruitless attempts, worse than none, Turkish pupils should not crowd our gates. That they can be found, and, when we are fairly ready, will be found, I have no doubt. But I say nothing, because there is no use in it, and the matter of the Turkish Class is now adjourned "Sine die". Please ask Mr. Clark what he thinks of identifying the two nationalities. He has made the trial deliberately, whether Mr. Hamlin's opinion will be worth much I doubt. It will be made up more on abstract ground and greatly influenced by his state of feeling at the time.

Some 8-10 weeks ago I proposed to have Mr. Williams' residence removed from Bebek, because he was now to labor under Mr. D.'s direction. I know that this proposal would please some of the brethren, and Mr. D had twice alluded to the desirableness of it in conversation to me.

He did so with commendable courtesy, and as Mr. W. and my missionary work at Bebek had been broken up for some time - occasional calls excepted - I thought myself that his usefulness would be increased by the measure. I had conversed with him and found him and his excellent wife ready to go anywhere in their Master's service. The sacrifice required was not small, as they could not expect to get again into a house as comfortable as theirs, nor into one situated in so healthy an atmosphere; & Mrs. W's health is quite feeble.

The station was in favor of a removal to Pera, or Galaka. Mr. W. set about finding a house for himself and for meetings with inquirers. What there was of houses was equally inconvenient and expensive. This could be forseen. Now the Turkish brethren proposed through Mr. W. to have him remove over to the neigh-

borhood of Yeni Kapoo where several of them reside near together. A convenient large and extraordinarily cheap house was found. Our Turkish friends were in favor of the locality. ~~There~~ Mrs. W. hoped to get some Turkish women and thus do some good herself. The station gave up the plan, and voted that for the present Mr. W. should remain in Bebek. I was not present when the vote was taken, & I can only conjecture that Mr. D. then in charge with the inquirer work, feared Mr. W. might, <u>at that distance</u>, become too independent of <u>his</u> control. This puts me in mind of Mr. W's Archbishoprick on the Bebek hill; but before I come to that, let me tell you how it comes to pass that so many votes are passed on Turkish matters while I am absent from deliberations, and of which votes I sometimes hear quite <u>accidentally</u>, afterwards, if I hear of them at all. The

cause is this. Our business meetings descending into minutia the most insignificant, in proportion with the grinding penury under which we groan, have become so unwieldly, that Mr. Goodell and myself cannot endure on Saturday the formidable sessions in their whole length, in a room of vitiated atmosphere, often cold &c, and then expect to preach on Sunday following, Mr. G. often withdraws an hour or ~~two~~ more before I do. Thus much of his influence is lost in the deliberations. With me there exists another reason, viz. that when subjects are taken up about "Baron" A. B. C., or "Baron" H. I. Z., about whom and about whose business I know absolutely nothing; when Armenian letters from other stations as slowly being translated about matters in which my opinion would not be worth a cent, if I gave it; I feel that my strength is then spent

for naught, I then leave the session when I am tired and hungry, and go to find somewhere a mouthful to eat, and afterwards look for a steamer to return home. It is then, often & naturally so; that when I am gone, a subject connected with the Turkish work is taken up. (See sheet 7 later addition.)

Having spoken above of the fear probably entertained, of Mr. Williams' acting too independently in a locality as distant as Yeni Kapoo is from Pera, put me in mind of his Archbishopric. Into that fancy-office he was put through the instrumentality of that very brother who upbraided me for it so severely. You remember Mr. Hamlin's late interesting visit to Broosa. He took Mr. W. with him by vote of the Station, as Mr. W. obviously needed some relaxation & change of air. The great excitement which that visit produced in Broosa,

induced the famous exile, Omer Effendi, to write to his followers here, that they should visit Selim Effendi (Mr. W.) and try to establish a connection with him and the American missionaries. The story which these followers of Omer had to tell, and the deeply interesting appearance of the men themselves created a profound sensation among the missionaries, and raised unprecedented hopes. I think I was the least enthusiastic among them. But you may imagine to what glorious expectations it raised the ardent mind of Williams. There were from 10 – 30 000 men going to join us!! The deference which these individual showed to Mr. W., the accession of importance the whole matter seemed to confer upon him; the obvious danger into which he glided insensibly of considering himself the leader of an enormous movement, alarmed me natur-

ally before it was noticed by others. His plans enlarged; he became impatient of restraint, feeling that all that he did and wanted to do was not for himself but for Christ. He is impulsive, disinterested, selfdenying, bold, and ever ready to overleap the boundaries of a sober considerate well matured faith, being led, like all Orientals, more by <u>feeling</u> than by reflection, & besides, often mistaking <u>feeling</u> for <u>faith</u>. I had some trouble with him, but soon brought him to his senses, and with tears he assured me that he never intended to act independently of my decisions, or consent. However the difficulties of managing him continued somewhat, & I was willing (after being charged with having made him an archbishop) to let the station try it with him & him with the station. For it certainly became so difficult

for me to stand between him and the station, that a change became necessary. Thus much on this subject. Now that the matter with the Omer Effendi men has become clearer, the danger is overpassed, but unfortunately the Turkish work is well nigh smashed.

Amid all these great events the entire extra-expenses fell on <u>me</u> individually, & to this day I must here & there do what the Station are unable to do. Had I not help occasionally from Newburyport, & had I not my house rent to expend, I could not endure my position. I am continually in straits now, but I never speak of it to the Station. Take one case. When Hamdi Effendi was cast out by his Uncle Kiamil Pasha, he lived for some time at Mr. Williams occupying together with James W. a small room. This could not continue so; the Station

had no comer in all the large Seminary to offer to him, although money from England had been spent to make some rooms for Turkish scholars. When all means failed, I offered to fit him up a little room at my house, and take him in. The Station gladly consented. But they can pay me only £20 annually. For this I have papered, matted and painted for him the little room on our stair case, formerly occupied by our servant girl. For these £20 he eats at my table, & I must keep him in clothes, & let him have the necessary spending money to go to the city to meeting &c &c I consented to take him for one year. If he stays the year through I shall lose £30-40 in the enterprise. Where shall this come from? I will not detain you with other smaller items.

Of late every effort has been made by

the Pasha and his household to win back Hamdi Effendi, by kindness and by the most liberal offers. He is not yet out of danger from that quarter. I hope soon to write about him more fully— God grant the news may be cheering! I am now getting into full possession of the whole Omer Effendi movement. It is neither a christian reformation, as some at first thought, nor is it "moonshine" as others hastily and discourteously called it. It is a very interesting movement, however, and will probably realize my expectations as expressed by me from the beginning.

And now, what is the state of the Turkish work here?

1.) The Turkish work is in the hands of the Armenian missionaries.

2.) As it is with them the secondary

work of their responsibility, it receives the corresponding attention, and properly so. No man can serve two masters. E.g. I told you above that Mr. W. had begun a little service on Sunday with some Musulmen friends in the <u>school room</u> of our Yeni Kapoo establishment. To day (Nov 12) I hear accidentally from Mr. Merrick, that the Armenian Protestants there have sent in a deputation to say, that they feared the consequences of this little meeting, & requested its discontinuance, and it is in consequence readily closed, and these few brethren and inquirers are shut out.

3.) No Osmanlee church is expected to be organized within any assignable period.

4.) No Turkish class is, for the present, to be organized. There is no missionary for it; none in preparation; none even in

prospect.

5.) There is no one to revise Turkish MS. for the press, if tomorrow the permission were granted to print here, or (if not permitted to be printed here) to be printed abroad. No such missionary is in course of preparation; none even in prospect. I myself am deeply engaged in Bible work, & must spend my whole strength in this great and indispensible work.

6.) The three preachers in <u>Turkish</u> proper i.e. Mr. Herrick, Mr. Williams and myself, are actually preaching to <u>Armenian</u> <u>congregations</u>.

7.) A room has been sought for some weeks past, especially for Turkish meetings, at Galata. It has not yet been found. I fear it will be so far from the residences of our Turks as to become impracticable and abortive. Still I would fain hope for suc.

Even a small beginning of real work would cheer me.

8.) Mr. Williams obeys the station, as in duty bound, and sometimes is raised to hope for good; but he is often deeply dejected; sometimes soured. The Puseyite laborers here are ready to ~~pay~~ engage him, ordain him, salary him. His son James is gone to England (against his fathers choice, I believe) to study in a Puseyite College. I am sure he will be sorely disappointed in the end. The family are deeply afflicted in their two or rather three eldest sons.

9.) I attend the business meetings and do my duty, but I must decline all responsibility in the present course and system(?) of measures.

10.) The great number of missionaries for the Armenians (though they are

not near enough for <u>their</u> work,) and the dearness of this station preclude the hope of getting any more laborers sent to C. until a more liberal policy is adopted in regard to this station.

11.) The human probability therefore is, that the Turkish work will be starved to death. When it is dead, I (if I live) expect to preach the funeral sermon, & turn to the Bible Societies.

Excuse this long communication. It has become much longer than I expected. I may be mistaken in some of the views I have taken. I am open to conviction, where I misapprehend the case; but after long and painful reflection I have not been able to gain a different view.

As the course now pursued by the Station is in essential agreement with the

letter of Jan. 30. (to which I am sorry to allude) I see no hope of a change. Yours truly.

W. G. Schauffler.

Do not show this letter to my son Henry. Possibly things may change for the better, & he had better not know our present condition.

Nov. 26th. I have purposely kept these pages till now, lest I should say, and send off hastily, what was not well pondered.

I have now to add what is still more painful. In my unsuspecting confidence in the Station, I supposed that they had gradually glided into the course on the Turkish work they have taken, without any concerted plan. But to my astonishment and grief I am now informed, that it is a deliberate course of oppo-

sition to me, inaugurated behind my back, & carried on, till the Turkish work is brought to the verge of ruin. This will necessarily modify my own course of duty. A conversation I lately (since beginning these sheets) had with Mr. Williams convinces me once more, that if I leave the Board he will, though he is sincerely and firmly attached to our mode of worship. I must therefore stay, not to mention other considerations. Mr. Hamlin has headed the opposition, Mr. Trowbridge has done his part. The rest have either positively sympathized with them, or have yielded. To the latter belong Br. Goodell, Br. Washburn & Br. Herrick & I believe.

I need not say to you that I shall not consider <u>individuals</u> responsible for the doings of the <u>station</u>. I shall therefore continue in my relation to them individually and as families, as before. Nor shall I

withdraw my hand from the work, if I can do any good, though it may make their course appear to better advantage, and mine to a worse. I do not care to come off triumphantly, if but the cause prospers, sinners are saved, and god is glorified. But what grieves me even to affecting my health and cutting down my strength, is the want of candor on the part of those in whom I reposed full-hearted confidence. Our private services rendered to some of these mission families in affliction (especially the Hamlin family) and the many days, weeks, months, amounting perhaps to years, which I have spent in lending help to the Armenian cause, especially in persecution. (do not look for them in the Dwight book for all is ignored there) have been once more rewarded in a way which my heart, still affectionate towards them, refuses to char-

acterize.

How unsafe a counseller Mr. Hamlin is, when he follows his falings, and not his judgment, you will see from a letter of Mr. Herman (Philippopolis) to this station, on the Boardingschool for Bulgarian youth, into which Mr. H. has pushed that station with a haste which now astonishes everybody.

Constantinople Nov. 10. 1860.
Rec'd Dec. 27. 1860.

(Copy.)

No. 8 Nov

Pomeroy

W. G. Schauffler.

(Copy)

Bebek, Constantinople,
Dec. 17, 1860.

Rev. George W. Wood, D.D.

Dear Brother,

Before this reaches you, my long letter of Nov. 10. has occupied your time and I suppose enlisted your feelings, to a degree entitling you to the privilege of being let alone for some time. Nor should I have addressed you again, if I had not something more agreeable to tell you.

When my letter to you was gone, I addressed a letter to the Station, in which I defined the position which I felt myself obliged to take as a member of the station, and the reasons of it - viz. that the Turkish work was in the hands of the Arm. missionaries and the responsibility was theirs: that I had no confidence in the course pursued thus far in the work,

Constantinople Rec'd. Nov. 10. 1860.
Ans. Dec. 17. 1860.

by them; that I could therefore no longer be responsible for it, as a member of the station in the usual sense, but should expect to answer only for my own personal duties; and that I should not expect, therefore, to attend the business meetings (the responsibility of whose decisions I could no longer share) as I had done, but only when occasion required it; I added, that I still considered myself bound, as a member of the station to bring my influence in the work into harmony with their measures, as far as I could; that I should sincerely rejoice if Providence should bless their policy, and that I should gladly return to my full share of responsibility in proportion as I became convinced that their course was after all the right one, or as I saw measures being adopted that promised success. I also observed that I desired to sustain the same fraternal relation to the

missionaries and their families as before, making none of them responsible personally for the doings of the station, especially as I knew that the minds were not altogether alike on those subjects

Last Saturday I had occasion to attend the business meeting (the first after my letter was written) and a thorough discussion on my letter was entered into. It was gone through with entire calmness and kindness of feeling and the result was happy. I was assured by the brethren (and I of course take their word for it, although my impression of the contrary was (between you & me) received from Mr. Goodell & corroborated by circumstances leading to that conclusion) - I was assured by them, that there had never been any intention existing in the station as such to oppose me, in the way I apprehended. This I rejoiced to hear. On the other hand, I believe they have realized my

position as they never did before, and the necessity to provide for the Turkish work, if it is not to fall into other hands. A vote was passed, without any influence from me, of which you will hear. The question of an Osmanlee church has also assumed a different aspect. As there seems at present a persecution of Turk. Bibles & Turk Bible readers brewing at the Sublime Porte, the Arm. Protestants have become so afraid, that they would decidedly decline receiving any Osmanlee into their fellowship even if any should offer themselves. The converted Cesarea Blacksmith Ahmed Aga has arrived with his family, and he would be glad to join the Armenio-Protestant church and denomination. But no one expects that they would dare to admit him. Thus this question is settled for the present, and the only result of the opposition of

the station to the forming of an Osmanlee church is this, viz. they are left without regular fellowship as a church, and without regular pastoral labor bestowed upon them. On the other hand, a room has been hired at Galata, for Osmanlee meetings, and yesterday was the second Sunday meeting held in it. Mr. Herrick preached there, & he is in fact in charge with it. They seem to have had a good time yesterday, and the measure promises well; all see and acknowledge it. Thus we attempt again just the thing which was opposed & abolished at Mr. Williams house & mine. However, I greatly rejoice in this young, promising meeting, and shall delight to join Mr. H. as far as he may need help and I be able to lend it. If the meetings at this Galata room flourish, I have no doubt, the Station will hire another room at Constantinople, for the same

purpose, if it can be done with safety. Now these are a few steps in the right direction. At last, after 5 years, we seem to begin. Of course it is but a beginning.

Let me say in closing the subject of the discussion of last Saturday, that all acknowledged it, that a regular attendance at the burdensome sessions for business would bee to much for me; but they requested that I should attend as often as I could, assuring me that my presence would be appreciated even in Armenian matters. And I shall consider it a plain duty to attend the meetings, if but the course pursued in the Turkish work is such as I can conscientiously endorse. Otherwise it is plain, that my presence would be a practical inconsistency, & a waste of time. We parted with entire good feeling, and I am persuaded that my letter to the station, though a very painful

step to me, has been seasonable, and will prove a benefit to the cause. As I expect to refer to Hamidi Efendi & other subjects, in a letter to Dr. Anderson, I shall not detain you any longer. Very much love to Mrs. W. & the children. Yours

most truly

W. G. Schauffler.

This is a private letter, but you are at liberty to make any use of it you please.

Constantinople Dec. 17. 1860.
Rec'd Jan. 22. 1861.

(Copy.)

W

O'Neill Esq

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Smyrna 19th Septr. 1860

Revd. R. Anderson D.D.
Secretary A. B. C. F. M.
Boston

My Dear Sir, I am favored with the kind letter you addressed me on the 15th August to acquaint me of the Resolution adopted by your Prudential Committee in my behalf.

Accept, my Dear Sir, for yourself & the honored brethren composing your Prudential Committee, for the very high mark of kindness & Esteem they confer on me, by my nomination to the honorary membership of the board, my warmest thanks.

Allow me to assure you, my dear Sir, that the small services I have been able to render to the Missionary brethren in this country, are indeed very small & I am afraid overvalued.

If thanks & gratitude are due, it is by myself & family to the American Board of Commissioners for Foreign Missions, for the continual attention they bestow on this country

and

Constantinople Dec. 17. 1860.

& for leaving missionaries in the city to witness for our Lord among us. I am happy of this opportunity to be able to express my sense of gratitude & my thanks to yourself & your respected fellow laborers in the cause of missions.

I am, my dear Dr. Anderson, with much respect, yours affectly

R. S. Vanderburgh

Revd. R. Anderson D.D.
Secretary A. B. C. F. M.

Boston

~~[illegible]~~
M. Gordon

Oshkosh Sept. 14. 1860.
Rec'd. Oct. 13.

Revd. R. Anderson D.D.
Secretary A. B. C. F. M.

Boston

[redacted]
Mass

Genuine autograph
Dec. 13.

ԱՍՏՈՒԱԾԱՇՈՒՆ

CATALOGUE

ՍՈՒՐԲ ԳԻՐՔ ՀԱՅԵՐԷՆ·

SCRIPTURES IN ARMENIAN. ԵՐԵՍ ԳԻՆ·

Աստուածաշունչ վկայութիւնով մեծահատոր	Bible Ref. plain Octavo *	1176	40 ՂՐՇ
„ „ փառաւոր	„ „ extra*	„	50
„ „ ոսկեզօծ	„ „ gilt*	„	120
„ „ մանր գիրով միահատոր	„ „ New York edition*	—	ցՀ·
„ „ ոսկեզօծ	„ „ gilt*	—	50
„ „ փառաւոր ոսկեզօծ	„ „ extra gilt*	—	100
„ առանց վկայութեան հասարակ կազմ	„ 12mo common*	1324	20
„ „ „ ոսկեզօծ	„ „ gilt*	„	35
„ „ „ փառաւոր „	„ „ extra gilt*	„	50
„ „ Միւհէնտիսեան հասարակ կազմ	„ „ common †	1401	20
„ „ „ փառաւոր ոսկեզօծ	„ „ extra gilt†	„	60
Նոր Կտակարան առանց վկայութեան	New Testament N. Y. ed. *	314	5
„ „ „ „	„ „ †	333	5
„ „ „ „ փոքրադիր հասարակ	„ „ 32mo „ „ plain†	755	10
„ „ „ „ „ ոսկեզօծ	„ „ „ „ „ gilt†	„	15
„ „ վկայութիւններով հասարակ կազմ	„ „ Ref. 12mo plain†	868	12
„ „ „ ոսկեզօծ	„ „ „ „ gilt†	„	15
„ „ „ մանր գիրով	„ „ „ N Y. ed. *	274	10
„ „ „ „ „ ոսկեզօծ	„ „ „ „ „ gilt*	„	15
„ „ „ փառաւոր „	„ „ extra gilt*	„	40
„ „ Գրաբառ	„ „ Ancient †	708	15
Սաղմոս Գրաբառ	Psalms Ancient†	255	3
„ Աշխարհաբառ	„ Modern†	371	4
„ „ մանր գրով փոքրադիր	„ „ Small *	250	2 20
Առակաց „ „ „ „	Proverbs „ „ *	86	2
Սաղմոս և Առակաց „ „ „	Ps. and Prov. „ „ *	—	4 20
„ „ „ ոսկեզօծ	„ „ „ gilt *	—	8

ԱՐԱՐԱՏԵԱՆ ԼԵԶՈՒԱՒ

ARARAT LANGUAGE.

Գրաբառ աշխարհաբառ Նոր Կտակարան	Test. Ancient and Modern †	934	15
Աշխարհաբառ „ „	„ — „ †	543	10

ՀԱՅՃԱՆ ԵԱԶԸ ԻԼԷ ԹՈՒՐՔՃԷ·

SCRIPTURES ARM. TURK. ՍԱՀՄԱՆԷ ՂՐՇ·

Աստուած խոսքը իլէ պէօյիւք պզ	Bible Ref. Octavo in the press*	—	80
„ „ խոսքսըզ օրթա պզ	„ „ 12mo plain „ „ †	—	20
Աստի Հ'էտիտ խոսքլար իլէ պէօյիւք պզ	New. Test. Ref. Octavo *	334	18
„ „ „ եալտըզլը	„ „ „ gilt *	„	50
„ „ „ օրթա պզ	„ „ „ 12mo *	1008	12
„ „ „ զարիֆ պաղ իլէ	„ „ „ extra *	„	15
„ „ „ եալտըզլը	„ „ „ gilt *	„	40
„ „ խոսքսըզ գէյուն ճէպի իչիւն	„ „ pocket 32mo †	1038	10
„ „ „ „ „ „ եալտըզլը	„ „ gilt „ †	„	15
„ „ „ „ „ „ օրթա պզ	„ „ 12mo plain †	434	6
„ „ „ „ „ „ եալտըզլը	„ „ gilt †	„	10
Մէզմիր	Psalms †	284	4
Մոմսէսին պէշ քիթապը	Pentateuch *	544	3

ՑԱՆԿ

ԻՆՉ ԵՒ ՈՒՐԻՆ ՀՈԳԵՒՈՐ ԳԻՐՔԵՐՈՒ·

UE OF SCRIPTURES AND OTHER BOOKS.

ԿԱՐԱՃ·

ի Հ'էտիտ պայաղը	
„ եալտըզլը	
ամիր	

ղիարէն, Գաղղիարէն; Գերմաներէն,
ատիներէն, Իտալերէն, Հունկարերէն,
վէտերէն, Բօլթուկալերէն, Հօլանտե-
ն, Պարսկերէն Աստուածաշունչ ևն,

ԹՈՒՐՔԵՐԷՆ ՔԻԹԱՊԼԱՐ·

Theological class Book

ու ատէթլէր	Fasts and Feasts	192	6
ուածաշունչուն օգունմասը	Reading the Scriptures	102	3
կան Աստուածաբանութիւն	Natural Theology	221	7
միյէ թէֆէքքիւրլէր	Daily Meditations	539	9
հիլէր	Hymn Book	—	—
մէքթէպ քիթապը	Spelling Book	61	2
ալթլար	Evidences of Christianity	415	8
Ի Քրիստոնեայ	Young Christian	350	7
ակի կիւնիւ	On the Sabbath	111	2 20
ահ վէ խէլաս	Sin and Salvation	141	2 20
ռապետլերին քիթապլարը	Right Use of the Fathers	304	7
ղրաֆիա	Geography	133	5
ոթէոս մեկնութիւնու	Exposition of Matthew	712	30
ռիամ	Mary Lothrop	168	2 20
հմաա'	Scripture text book	475	8
հմայի միւֆիտ	Narrative Tracts	148	4
հանի միւքեալէմէ	Childs Book on the Soul	159	3
հանըն իտալիէրի	Claims of the Pope	108	3
ղամ էրլէր	Lives of the Prophets	424	7
ռոզլար	Volume of Sermons	307	15
իսէ թէվարիխի	Church History	402	8
իսէ իւզէրինէ	On the Christian Church	82	2
նթիան Կաթէխիզմաթը	Jones' Catechism N.Z.Ed	309	8

ԹՈՒՐՔԵՐԷՆ ՏԵՍՏՐԱԿԱՆՔ·

ARM. TURK. TRACTS.

զուիք	Holiness	12
էթ	World to Come	11
ռապաշտութիւն	Piety	66
պիատոս Նամ Հէքիմին Նագլիյէթի	Memoir of Cappadose	48
վպէ իւզէրինէ	On Repentance	15
թիզալը սիւալլէր	Important Questions	20
ատըմ	The First Step	8
ի իւզէրինէ · 1	On Intemperance No. 1.	41
„ · 2	„ No. 2.	64
ալը ամէլլէր	Good Works	48
ն թէֆթիշի	Self Examination	44

BULGARIAN.

	ԵՐԵՍ	ԳԻՆ
New Test. plain †	492	7 ղրշ
„ „ gilt †	„	10
Psalms †	201	5

English, French, German, Latin, Italian, Hungarian, Swedish, Portugese, Dutch Persian Bibles, etc.

ՀԱՅԵՐԷՆ ԳԻՐՔԵՐ

ARMENIA

Հաւաքումն վկայութեանց Սուրբ Գրոց	Scripture T
„ „ աշխարհացոյցով	„
Հերքումն	Confe sion
Հոգեշահ մտածութիւնք	Profitable
Հ'ամբորդութիւն	Pilgrim's P
„ ոսկեզօծ	„
Հ'առ մկրտութեան և վերստին ծննդեան	Treatise on New B
Հ'առ հաղորդութեան	Treatise on
Հ'առ Հոգւոյն Սրբոյ գործքին վրայով	Treatise on
Հ'առ սրտին պահպանութեանը վրայ	Flavel on K
Մայր որդեխնամ	Mother at
Մարիամ	History of
Մարտիրոսութիւն	Martyrs
Մեծ ճշմարտութիւններ	Great Trut
Մտքին մշակութիւնը	Abercromb
Յովսէփին պատմութիւնը	History of
Նուագարան	Book of T
Շտեմարան	Magazine o
Պապականք և Բրոթէսթանդք	Papists and
Սրբոց հանգիստ	Saints Rest
Վարք Նահապետաց և Մարգարէից	Lives of th Prophe
Փրկութիւն փնտռող	Anxious I
Քերականութիւն Հայերէն, Ընդղիացւոց համար	Grammar o
Քրիստոնէական Աստուածաբանութիւն	Christian
Քրիստոնէական վարդապետութիւն	Jones' Cate

ՀԱՅԵՐԷՆ ՏԵՍՏՐԱԿՆԵՐ·

ARMENIA

Ընթացմն մեղաց	Progress o
Ընհաւատութեան դէմ	Against In
Ընձնաքննութիւն	Am I a Ch
Առաջին քայլ	The First
Առաջնորդ ծնողաց	Guide to P
Առաջնորդ փրկութեան	Guide to S
Բարեգործութեան օգուտը	Advantages
Բրոթէսթանդներուն հաւատքը	Protestantis
Գալու աշխարհ	The World
Դաւանութիւնք Նոր Իսրայէլի մը	Confessions
Երեք խօսակցութիւն	Three Dial
Երկինքին մէջի ուրախութիւնը	Joy in Hea
Երկու գառնուկներուն պատմութիւնը	History of
Երջանիկ ազատութիւն	The Happy
Ի՞նչ է Քրիստոսի հաւատալը	What is it t
Լեռներուն վրայի գիւղը	Village on
Խղճմտանքին հինգ վէրքերը	The Five W

ՅԱՆԳ

ԱՍՏՈՒԱԾԱՇՈՒՆՉ ԵՒ ՈՒՐԻՇ ՀՈԳԵՒՈՐ

CATALOGUE OF SCRIPTURES AND OTHER BO

SCRIPTURES IN ARMENIAN. ԵՐԵՍ ԳԻՆ·

Bible	Ref.	plain Octavo *	1176	40 ՂՐՇ
„	„	extra*	„	50
„	„	gilt*	„	120
„	„	New York edition*	—	[illegible]
„	„	gilt*	—	[illegible]
„	„	extra gilt*	—	[illegible]
„	12mo	common*	1324	20
„	„	gilt*	„	35
„	„	extra gilt*	„	50
„	„	common †	1401	20
„	„	extra gilt†	„	60
New Testament	N. Y. ed. *		314	5
„	„	†	333	5
„	„	32mo „ „ plain†	755	10
„	„	„ „ „ gilt†	„	15
„	„	Ref. 12mo plain†	868	12
„	„	„ „ gilt†	„	15
„	„	„ N Y. ed. *	274	10
„	„	„ „ „ gilt*	„	15
„	„	extra gilt*	„	40
„	„	Ancient †	708	15
Psalms	Ancient†		255	3
„	Modern†		371	4
„	„	Small *	250	2 20
Proverbs	„	„ *	86	2
Ps. and Prov.	„	„ *	—	4 20
„	„	„ gilt *	—	8

ARARAT LANGUAGE.

Test. Ancient and Modern †	934	15
„ — „ †	543	10

SCRIPTURES ARM. TURK. ԹԱՀԻՓԷ ՂՐԾ·

Bible Ref. Octavo in the press*	—	[illegible]
„ „ 12mo plain „ „ †	—	20
New. Test. Ref. Octavo *	334	18
„ „ „ gilt *	„	50
„ „ „ 12mo *	1008	12
„ „ „ extra *	„	15
„ „ „ gilt *	„	40
„ „ pocket 32mo †	1038	10
„ „ gilt „ †	„	15
„ „ 12mo plain †	434	6
„ „ gilt †	„	10
Psalms †	284	4
Pentateuch *	544	3

ՊՈՒԼԿԱՐՃԱ·

Ընտի Նէտիտ պայաղը		
„ „ եալտըզլը		
Մէզամիր		

Ընգղիարէն, Գաղղիարէն, Գերմաներէն, Լատիներէն, Իտալերէն, Հունկարերէն, Շվէտերէն, Բօրթուկալերէն, Հօլանտերէն, Պարսկերէն Աստուածաշունչ։

BULGARIAN.

	ԵՐԵՍ	ԳԻ
New Test. plain †	492	7
„ „ gilt †	„	10
Psalms †	201	5

English, French, German, Latin, Ital
Hungarian, Swedish, Portugese, D
Persian Bibles, etc.

ԹԻՒՐՔԱՀԱՅ ՏԱՊԵՐԱԿԱՆ·

ARM. TURK. BOOKS.

Theological Class Book

Ընտն ու ատէթլէր	Fasts and Feasts	192	6
Աստուածաշունչուն օգուտնմասը	Reading the Scriptures	102	3
Բնական Աստուածաբանութիւն	Natural Theology	221	7
Անէվմիյէ թէֆէքքիւրլէր	Daily Meditations	539	9
Իլահիլէր	Hymn Book	—	—
Իլք մէքթէպ քիթապը	Spelling Book	61	2
Խսպաթլար	Evidences of Christianity	415	8
Կէնճ Քրիստոնեայ	Young Christian	350	7
Կիրակի կիւնիւ	On the Sabbath	111	2
Կիւնահ վէ խէլաս	Sin and Salvation	141	2
Հայրապետներին քիթապլարը	Right Use of the Fathers	304	7
Նաղրաֆիա	Geography	133	5
Մատթէոս մեկնութիւնու	Exposition of Matthew	712	30
Մարիամ	Mary Lothrop	168	2
Մէճմաա՝	Scripture text book	475	8
Մէճմայի միւֆիտ	Narrative Tracts	148	4
Ուհանի միւքեալէմէ	Childs Book on the Soul	159	3
Փափանըն իտտիալէրի	Claims of the Pope	108	3
Փէյղամբէրլէր	Lives of the Prophets	424	7
Քարոզլար	Volume of Sermons	307	15
Քիլիսէ թէվարիխի	Church History	402	8
Քիլիսէ իւզէրինէ	On the Christian Church	82	2
Քրիսթիան թալիմաթը	Jones' Catechism N.Z.Ed	309	8

ԹԻՒՐՔԱՀԱՅ ՏԵՏՐԱԿԱՆ·

ARM. TURK. TRACTS.

Ըզիզլիք	Holiness	12
Ըխրէթ	World to Come	11
Բարեպաշտութիւն	Piety	66
Գասիատոս նամ Էքիմին նագլիյէթի	Memoir of Cappadose	48
Թէվպէ իւզէրինէ	On Repentance	15
Իգթիզալը սիւալլէր	Important Questions	20
Իլք ատըմ	The First Step	8
Իչքի իւզէրինէ · 1	On Intemperance No. 1·	41
„ „ · 2	„ No. 2.	64
Խայրը ամէլլէր	Good Works	48
Նէ՝ան թէֆթիշի	Self Examination	44

Ր ԳԻՐՔԵՐՈՒ·

R BOOKS.

	ԵՐԵՍ	ԳԻՆ
2		7 ՂՐՇ
		10
1		5
n,	Italian,	
ese,	Dutch	
		10
02		6
02		3
21		7
39		9
—		—
61		2
15		8
50		7
11		2 20
41		2 20
04		7
33		5
12		30
68		2 20
75		8
48		4
59		3
08		3
24		7
07		15
02		8
82		2
09		8
		8
12		
11		
66		
48		
15		
20		
8		
41		
64		
48		
44		

ՀԱՅԵՐԷՆ ԳԻՐՔԵՐ	ARMENIAN BOOKS.	ԵՐԵՍ	ԳԻՆ
Հաւաքումն վկայութեանց Սուրբ Գրոց	Scripture Text Book	488	8 ՂՐՇ
„ „ աշխարհացոյցով	„ „ New Edition with a map		10
Հերքումն	Confession and Penance	98	2
Հոգեշահ մտածութիւնք	Profitable Meditations	180	3
Ճամբորդութիւն	Pilgrim's Progress	638	12
„ ոսկեզօծ	„ „ Gilt	„	24
Ճառ մկրտութեան և վերստին ծննդեան	Treatise on Baptism and the New Birth	101	2 20
Ճառ հաղորդութեան	Treatise on Communion	90	2 20
Ճառ Հոգւոյն Սրբոյ գործքին վրայով	Treatise on Holy Spirit	171	3
Ճառ սրտին պահպանութեանը վրայ	Flavel on Keeping the Heart	172	2 20
Մայր որդեխնամ	Mother at Home	288	2
Մարիամ	History of Mary Lothrop	96	2 20
Մարտիրոսութիւն	Martyrs	214	4
Մեծ ճշմարտութիւններ	Great Truths	111	3
Մտքին մշակութիւնը	Abercrombie on Mental Powers.	80	2
Յովսէփին պատմութիւնը	History of Joseph.	322	6
Նուագարան	Book of Tunes. Armenian	—	10
Շտեմարան	Magazine of Useful Knowledge.	—	15
Պապականք և Բրոթէսթանդք	Papists and Protestants	594	60
Սրբոց հանգիստ	Saints Rest,	467	10
Վարք Նահապետաց և Մարգարէից	Lives of the Patriarchs and Prophets.	300	8
Փրկութիւն փնտռող	Anxious Inquirer	310	5
Քերականութիւն Հայերէն, Ընդդիմացող համար	Grammar of Modern Armenian	56	8
Քրիստոնէական Աստուածաբանութիւն	Christian Theology	508	50
Քրիստոնէական վարդապետութիւն	Jones' Catechism	370	8

ՀԱՅԵՐԷՆ ՏԵՍՏԱԿՆԵՐ·

ARMENIAN TRACTS.

Ճնումն մեղաց	Progress of Sin	30
Ընհաւատութեան դէմ	Against Infidelity	16
Ընձնաքննութիւն	Am I a Christian	48
Առաջին քայլ	The First Step	8
Առաջնորդ ծնողաց	Guide to Parents	67
Առաջնորդ փրկութեան	Guide to Salvation	16
Բարեգործութեան օգուտը	Advantages of Good Works	44
Բրոթէսթանդներուն հաւատքը	Protestantism a New Religion?	39
Գալու աշխարհ	The World to Come	8
Դաւանութիւնք Նոր Իսրայէլի մը	Confessions of a New Israelite	45
Երեք խօսակցութիւն	Three Dialogues	48
Երկինքին մէջի ուրախութիւնը	Joy in Heaven	23
Երկու գառնուկներուն պատմութիւնը	History of Two Lambs	48
Երջանիկ ազատութիւն	The Happy Escape	28
Ի՞նչ է Քրիստոսի հաւատալը	What is it to Believe on Christ?	8
Լեռներուն վրայի գիւղը	Village on the Mountains	32
Խղճմտանքին հինգ վէրքերը	The Five Wounds of Conscience	8

Ընակաց " " " "	Proverbs " "	80	2
Աղմոս և Ընակաց " " "	Ps. and Prov. " " *	—	4 20
" " " ոսկեզօծ	" " " gilt *	—	8

ԱՐԱՐԱՑԵԱՆ ԼԵԶՈՒԱՒ — ARARAT LANGUAGE.

Գրաբառ աշխարհաբառ Նոր Կտակարան	Test. Ancient and Modern †	934	15
Աշխարհաբառ " "	" — " †	543	10

ՀԱՅՃԱՆ ԵԱԶԸ ԻԼԷ ԹԻՒՐՔՃԷ· — SCRIPTURES ARM. TURK. ՍԱՀՄԱՆԷ ԸՐԾ·

Ընտել Ընթերցարան իսպաթլար իլէ պէցիւք պոյ	Bible Ref. Octavo in the press*	—	50
" " իսպաթսըզ օրթա պոյ	" " 12mo plain " " †	—	20
Ընտի Ն՚էտիտ իսպաթլար իլէ պէցիւք պոյ	New. Test. Ref. Octavo *	334	18
" " " եալտըզլը	" " " gilt *	"	50
" " " օրթա պոյ	" " " 12mo *	1008	12
" " " զարիֆ պաղ իլէ	" " " extra *	"	15
" " " եալտըզլը	" " " gilt *	"	40
" " իսպաթսըզ գցյուն ճէպի իչիւն	" " pocket 32mo †	1038	10
" " " " " " եալտըզլը	" " gilt " †	"	15
" " " " " " օրթա պոյ	" " 12mo plain †	434	6
" " " " " " եալտըզլը	" " gilt †	"	10
Մէզամիր	Psalms †	284	4
Մովսէսին պէշ քիթապը	Pentateuch *	544	3

ԹԻՒՐՔՃԷ — TURKISH.

Թէվրաթ	Bible †	—	25
Ինճիլ	Gospel†	—	3
Ընէնի Ընտ պայաղը պաղ	New Testament common†	—	6
" " զարիֆ պաղ	Extra†	—	8
" " եալտըզլը	" gilt †	—	20

ԱՐԱՊՃԱ — ARABIC.

Ընտել Ընթիք	Bible †	—	30
Ընտի Ն՚էտիտ	Test. †	—	10
" " օրթա պոյ իսպաթ իլէ	" Ref. 12mo *	—	10
" " գցյուն ճէպի իչիւն	" Pocket *	—	5

ՔԱՐԱՄԱՆԼՃԱ — CARAMANIAN.

Ընտել Ընթիք	Bible †	—	30
Լսկի Ընտ	Test. †	678	6
Մէզմուր	Psalms †	288	4

ՐՈՒՄՃԱ — GREEK.

Ընտել Ընթիք	Bible †	—	20
Ընտել Ընթիք	Old Test. †	910	15
Ընտի Ն՚էտիտ	New Test. †	513	5
Մէզամիր	Psalms †	—	3
"	" *	316	3
Գրաբառ Ընտի Ն՚էտիտ պայաղը	Ancient Test. Plain †	565	6
" " " եալտըզլը	" " gilt †	674	10

ԻՊՐԱՆԻ ՍՊԱՆԵՕԼՃԱ — HEBREW SPANISH.

Ընտել Ընթիք	Old Testament *	—	18
Մէզամիր	Psalms *	—	2 20

* American Bible Society

† British and Foreign Bible Society

Մէճմաա՝	Scripture text book	475	8
Մէճմայի միւֆիտ	Narrative Tracts	148	4
Ռուհանի միւքեալէմէ	Childs Book on the Soul	159	3
Փափանըն իտտիալէրի	Claims of the Pope	108	3
Փէյղամբէրլէր	Lives of the Prophets	424	7
Քարոզլար	Volume of Sermons	307	15
Քիլիսէ թէվարիխի	Church History	402	8
Քիլիսէ իւզէրինէ	On the Christian Church	82	2
Քրիսթիան թալիմաթը	Jones' Catechism	309	8

ԹՈՒՐՔԱՅԻ ՏԵՏՐԱԿԱՆԵՐ·

ARM. TURK. TRACTS.

Ազիզլիք	Holiness	12	
Ախրէթ	World to Come	11	
Բարեպաշտութիւն	Piety	66	
Գափատոս նամ Էքիմին նագլիյէթի	Memoir of Cappadose	48	
Թէվպէ իւզէրինէ	On Repentance	15	
Իգթիզալը սիւալլէր	Important Questions	20	
Իլք ատըմ	The First Step	8	
Իչքի իւզէրինէ · 1	On Intemperance No. 1.	41	
" " · 2	" No. 2.	64	
Լայը ամէլլէր	Good Works	48	
Ն'ան թէֆթիշի	Self Examination	44	
Պիր Ինճիլին նագլիյէթի	History of a Bible	23	
Պիւթիւն ալէմէ պիր վազ	Sermon On the Mount	23	
Օն թէնպիհ	The Ten Commandments,	*Handbill.*	

ԱՆԳԼԻԱՅՆ ԳԻՐՔԵՐ·

ARMENIAN BOOKS.

Անգլիարէն Բերականութիւն	English Grammar	264	18
Անհաւատութեան պատճառն ու դարմանը	Nelson's on Infidelity	275	7
Աշխատալի գիշեր	Night of Toil	369	5
Ապաշխարութիւն	Repentance	280	2
Ապացոյց Քրիստոնէական հաւատոյ	Whateley's Evidences	187	3
Առաջնորդ Եկեղեցւոյ անդամներուն	Church Members' Guide	158	5
Աստղաբաշխութիւն համառօտ	Astronomy for Children	100	4
Աստուածաբանական վարդապետութիւն	Assembly's Catechism	79	4
Աստուածպաշտութիւն	Rise and Progress	437	8
Աւետաբեր 1855. 1856. 1857. 1858. 1859.	The Messenger	—	30
Բանալի թուաբանութեան	Key to Arithmetic	51	5
Բարեկարգութեան պատմութիւն 2 հատոր	History of the Reformation 2 vol.	60	
Բարոյական գիտութիւն	Moral Science	232	6
Գլուխ եկեղեցւոյ	The Claims of the Pope	45	2 20
Դասագիրք մանկանց պատկերազարդ	Tract Primer	108	3
Երգարան	Hymn Book	296	5
" ոսկեզօծ	" Gilt	"	12
Երգեր ու եղանակներ տղայոց համար	Child's Hymn and Tune book	40	2 20
Ընթերցարան	Reading Book	332	15
Թուաբանութիւն	Arithmetic	302	16
Իմացական փիլիսոփայութիւն	Intellectual Philosophy	553	30
Լուսիլլա	Lucilla	403	8
Կաշնարածին աղջիկը	The Dairyman's Daughter	47	1 20
Կանոն հաւատոյ	The Rule of Faith	389	8
" " ոսկեզօծ	" Gilt	"	16
Համաբարբառ	Concordance of the New Test.	604	35
Համառօտ մտածութիւններ	Brief Meditations	494	9
Հաւաքումն Բրոթէսթանդ Դաւանութանց	Collections of Protestant confessions of Faith	99	5

Քրիստոնէական Բարեկանութիւն Հայերէն, Անգլիացւոց համար

Քրիստոնէական Աստուածաբանութիւն

Քրիստոնէական վարդապետութիւն

ՀԱՅԵՐԷՆ ՏԵՏՐԱԿՆԵՐ·

Ճշմարիտ մեղաց

Անհաւատութեան դէմ

Անձնաքննութիւն

Առաջին քայլ

Առաջնորդ ծնողաց

Առաջնորդ փրկութեան

Բարեգործութեան օգուտը

Բրոթէսթանդներուն հաւատքը

Գալու աշխարհ

Դաւանութիւնք Նոր Իսրայէլի մը

Երեք խօսակցութիւն

Երկինքին մէջի ուրախութիւնը

Երկու գառնուկներուն պատմութիւնը

Երջանիկ ազատութիւն

Ի՞նչ է Քրիստոսի հաւատալը

Լեռներուն վրայի գիւղը

Խղճմտանքին հինգ վէրքերը

Կանոնական գիրքեր

Կարևոր հարցումներ

Կերակուր քրիստոնէից

Հռովմայի Պապը և Հայոց Ազգը

Հրաւիրակ մանկանց առ Քրիստոս

Ն'րագ հոգւոյ

Մեղքը խաղալիք չէ

Յաւիտեան

Նկարագիր Առաքելական Եկեղեցւոյ

Պատճառներ Սուրբ օրը պաշտամանց գտնուելու

Վ՝ալք Ս՝ուինկլի

Քարոզ ընդհանուր աշխարհի համար

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"	Proverbs " "	86	2
"	Ps. and Prov. " " *	—	4 20
ոսկեզօծ	" " " gilt *	—	8

ARARAT LANGUAGE.

	Test. Ancient and Modern †	934	15
	" — " †	543	10

SCRIPTURES ARM. TURK. ՍԱՀԻՓԷ ՂՐԾ·

	Bible Ref. Octavo in the press*	—	30
	" " 12mo plain " " †	—	20
	New. Test. Ref. Octavo *	334	18
	" " " gilt *	"	50
	" " " 12mo *	1008	12
	" " " extra *	"	15
	" " " gilt *	"	40
	" " pocket 32mo †	1038	10
	" " gilt " †	"	15
	" " 12mo plain †	434	6
	" " gilt †	"	10
	Psalms †	284	4
	Pentateuch *	544	3

TURKISH.

	Bible †	—	25
	Gospel†	—	3
	New Testament common†	—	6
	Extra†	—	8
	" gilt †	—	20

ARABIC.

	Bible †	—	30
	Test. †	—	10
	" Ref. 12mo *	—	10
	" Pocket *	—	5

CARAMANIAN.

	Bible †	—	30
	Test. †	678	6
	Psalms †	288	4

GREEK.

	Bible †	—	20
	Old Test. †	910	15
	New Test. †	513	5
	Psalms †	—	3
	" *	316	3
	Ancient Test. Plain †	565	6
	" " gilt †	674	10

HEBREW SPANISH.

	Old Testament *	—	18
	Psalms *	—	2 20

† British and Foreign Bible Society

	Մարիամ	Mary Lothrop	168
	Մէջմաա՝	Scripture text book	475
	Մէջմայի միւֆիտ	Narrative Tracts	148
	Ցուհանի միւքեալէմէ	Childs Book on the Soul	159
	Փափանըն իտտիալէրի	Claims of the Pope	108
	Փէյղամբէրլէր	Lives of the Prophets	424
	Տարոզլար	Volume of Sermons	307
	Տիլիսէ թէվարիխի	Church History	402
	Տիլիսէ իւզէրինէ	On the Christian Church	82
	Տրիսթիան թալիմաթը	Jones' Catechism	309

ԹԻՒՐՔԱՅ ՏԵՏՐԱԿԼԸՐ· — ARM. TURK. TRACTS.

	Աղիզլիք	Holiness	12
	Աիրէթ	World to Come	11
	Խարեպաշտութիւն	Piety	66
	Կափատոս նամ Էքիմին նագլիյէթի	Memoir of Cappadose	48
	Թէվպէ իւզէրինէ	On Repentance	15
	Իգթիզալը սիւալլէր	Important Questions	20
	Իլք ատըմ	The First Step	8
	Իչքի իւզէրինէ · 1	On Intemperance No. 1.	41
	" " · 2	" No. 2.	64
	Խայըր ամէլլէր	Good Works	48
	Ն'ան թէֆթիշի	Self Examination	44
	Պիր Ինճիլին նագլիյէթի	History of a Bible	23
	Պիւթիւն ալէմէ պիր վազ	Sermon On the Mount	23
	Օն թէնպիհ	The Ten Commandments, *Handbill*	

ՀԱՅԵՐԷՆ ԳԻՐՔԵՐ· — ARMENIAN BOOKS.

	Անգլիարէն Քերականութիւն	English Grammar	264
	Անհաւատութեան պատճառն ու դարմանը	Nelson's on Infidelity	275
	Աշխատալի գիշեր	Night of Toil	369
	Ապաշխարութիւն	Repentance	280
	Ապացոյց Քրիստոնէական հաւատոյ	Whateley's Evidences	187
	Առաջնորդ Եկեղեցւոյ անդամներուն	Church Members' Guide	158
	Աստղաբաշխութիւն համառօտ	Astronomy for Children	100
	Աստուածաբանական վարդապետութիւն	Assembly's Catechism	79
	Աստուածպաշտութիւն	Rise and Progress	437
	Աւետաբեր 1855. 1856. 1857. 1858. 1859.	The Messenger	—
	Բանալի թուաբանութեան	Key to Arithmetic	51
	Բարեկարգութեան պատմութիւն 2 հատոր	History of the Reformation 2 vol.	
	Բարոյական գիտութիւն	Moral Science	232
	Գլուխ եկեղեցւոյ	The Claims of the Pope	45
	Դասագիրք մանկանց պատկերազարդ	Tract Primer	108
	Երգարան	Hymn Book	296
	" ոսկեզօծ	" Gilt	"
	Երգեր ու եղանակներ տղայոց համար	Child's Hymn and Tune book	40
	Ընթերցարան	Reading Book	332
	Թուաբանութիւն	Arithmetic	302
	Իմացական փիլիսոփայութիւն	Intellectual Philosophy	553
	Լուսիլլա	Lucilla	403
	Խաշնարածին աղջիկը	The Dairyman's Daughter	47
	Կանոն հաւատոյ	The Rule of Faith	389
	" " ոսկեզօծ	" Gilt	"
	Համաբարբառ	Concordance of the New Test.	604
	Համառօտ մտածութիւններ	Brief Meditations	494
	Հաւաքումն Բրոթէսթանդ Դաւանութեանց	Collections of Protestant confessions of Faith	99

Էր թիւրլիւ տետրակլարըն ֆիյաթը սահիֆէսի պիրէր փարայա տըր։

ԿՈՍՏԱՆԴԻՆՈՒՊՕԼԻՍ ՍԵՊՏԵՄԲԵՐ 1860։ CONSTANTINOPLE, S

168	2 20	Քերականութիւն Հայերէն, Ընդդիմացող համար	Grammar of Modern Armenian	56	8
475	8	Քրիստոնէական Աստուածաբանութիւն	Christian Theology	508	50
148	4	Քրիստոնէական վարդապետութիւն	Jones' Catechism	370	8
159	3				
108	3				
424	7	ՀԱՅԵՐԷՆ ՏԵՍՊԱԿՆԵՐ·	ARMENIAN TRACTS.		
307	15				
402	8	Ընթացք մեղաց	Progress of Sin	30	
82	2	Ընդհաւատութեան դէմ	Against Infidelity	16	
309	8	Ընձնաքննութիւն	Am I a Christian	48	
	8	Առաջին քայլ	The First Step	8	
		Առաջնորդ ծնողաց	Guide to Parents	67	
		Առաջնորդ փրկութեան	Guide to Salvation	16	
12		Բարեգործութեան օգուտը	Advantages of Good Works	44	
11		Բրօթէսթանդներուն հաւատքը	Protestantism a New Religion ?	39	
66		Գալու աշխարհ	The World to Come	8	
48		Դաւանութիւնք Նոր Իսրայէլի մը	Confessions of a New Israelite	45	
15		Երեք խօսակցութիւն	Three Dialogues	48	
20		Երկինքին մէջի ուրախութիւնը	Joy in Heaven	23	
8		Երկու գառնուկներուն պատմութիւնը	History of Two Lambs	48	
41		Երջանիկ ազատութիւն	The Happy Escape	28	
64		Ի՞նչ է Քրիստոսի հաւատալը	What is it to Believe on Christ ?	8	
48		Լեռներուն վրայի գիւղը	Village on the Mountains	32	
44		Խղճմտանքին հինգ վէրքերը	The Five Wounds of Conscience	8	
23		Կանոնական գիրքեր	Canonical Books	—	
23		Կարևոր հարցումներ	Important Questions	21	
Handbill.		Կերակուր քրիստոնէից	Daily Food	62	
		Հռովմայի Պապը և Հայոց Եղեռը	The Pope of Rome and the Armenian Church	36	
		Հրաւիրակ մանկանց առ Քրիստոս	Children invited to Christ	95	
264	18	Նրագ հոգւոյ	Light of the Soul	36	
275	7	Մեղքը խաղալիք չէ	Sin no Trifle	8	
369	5	Յաւիտեան	Eternity	4	
280	2	Նկարագիր Առաքելական Եկեղեցւոյ	Description of an Apostolic Church	42	
187	3				
158	5	Պատճառներ Սուրբ օրը պաշտամանց գտնուելու	Reasons for attending Public Worship,	14	
100	4				
79	4	Վարք Զուինկլի	Life of Zuingle	65	
437	8	Քարոզ ընդհանուր աշխարհի համար	Sermon for the whole World	—	
—	30	Օրը աստուածպաշտութեամբ անցընել	Well Spent Day	27	
51	5				
n 2 vol.	60				
232	6				
45	2 20	BULGARIAN PUBLICATIONS.			
108	3				
296	5	Василчо, или благочестиво дѣче	Basil, or the pious child	12	
„	12	Въ всякый домъ една цьрква	A church in every house	16	
book 40	2 20	Двѣ-тѣ Агнета	The two Lambs	20	
332	15	Десеть-тѣ Заповѣди.	The Ten Commandments	*Handbill.*	
302	16	Добры дѣла	Good works	29	
553	30	За Испитованіе на самъ себе си·	On Self-examination	34	
403	8	За Спасеніе-то	On Salvation	8	
r 47	1 20	Начялна Книга за дѣца-та	The Tract Primer	108	
389	8	Разговоръ съ единъ младъ пѫтникъ	Conv. with a Young traveller	—	
»	16		Eng.—Bul. and Bul.—Eng. Vocabularies.		
Test. 604	35				
494	9				
99	5				

Now in Press. The Bible·

——o——

The price of all Tracts is a para a page·

NOPLE, Sept. 1860

Catalogue of Scriptures & books, published at Constantinople 1860.

Rec'd. March 20. 1862.

Sivas District

	Dis	Armenians	Greeks
1 Genanek	36	350	
2 Karagedi	42	60	
3 Insanli	45	60	
4 Yapalta	50	50	
5 Kayapanar	48	25	
6 Yapodj	50	30	
7 Aly Kilisi	48	20	
8 Chepmé	45	60	
9 Dindil	45	40	
10 Boarlan	42	40	
11 Yetkman	36	40	
Summation		775 x 8 =	6,200

Sivas Sanjak

1 Roomclin	24	240	
2 Gmdon	27	20	
3 Boghdarlian	36	180	
4 Chakmak	45	50	
Summation		490	

Niglé District

	Fam. N.	Armenians	Greeks
Third up		195	2,4
10 Ulagdjk	6		1
11 Andaval	6		1
12 Semandéré	6		1
13 Akoaray	48 Gr.	80	
14 Newshéhir	48	60	2
15 Urgub	30		
16 Smesan	35		4
17 Enégil	66	Nig. 30	1
18 Zilé	66	33	1
19 Mélegobi	78	18	2
20 Hassan Kay		18	
21 Gedjik		15	
22 Midi		15	
23 Gelvedéré		24	
Summation of Niglé District		335	7

Avas District

The Cesarea District

District Greeks	No.	Places	Dis. miles	Armenians	Greeks	Turks
2,470	1	Cesarea	6	3,000	600	8000
160	2	Germir	3	350	700	
150	3	Janvloosson	3	80	100	
150	4	Deryvank	4	40		
	5	Istefanos	4		80	
2,500	6	Yallas	3	1,000	750	
700	7	Yinji Dery	5		400	
480	8	Endilik	6		500	
110	9	Inji Sh	18		700	
100	10	Bélyéli	8	40		
250	11	Eskéré	9	350		
400	12	Gessi	9	8	30	
130	13	Derviakh	9	10	80	
450	14	Nize	10	60		
500	15	Monjasson	8	100		
7540	16	Erkelet	6	60	100	
	17	Molu	6		10	
	18	Moonjasson	12	120		
		And carried over		5,218	4050	

Population of Cesarea District

Cesarea District Rec'd. July 19. 1861

	Miles	Armenians	Greeks
Amt Brot up.		5,218	4,050
No. 19. Vexi	15		30
" 20. Uskoli	15		30
" 36 Argunnas	15		40
" 21. Gergéné	18		20
22. Sammastli	24	80	150
23. Gigi	30	20	
24. Swgun	30	30	
25 Karajeoren	27		30
26. Sarn Oglan	30	30	
27. Ekrek	30	300	
28. Tomara	24	300	
29. Jnrdiji (?) (au Chuchey)	24	20(?)	
30 Inji Su	21	70	
31. Comastli	24	80	
32. Eurerek	24	800	30
33. Zilé	24		60(?)
34. Karajeoren	24	20	
35. Farasha	45		250
Amt. carried up.		6,968	4,690

Total

Cesa

		DD	Armen
	Brot up.		6,968
Ack'd Jan 23, 1862	37. Bedeoren	30	30
	38 Ortakoy	36	~~4~~
	39. Chookhow	36	
	40. Bedkeo	45	
	41. Enéhil (?)	54	
	Summation of Cesa. Sanjak		6,998
			Koni
	1 Nigdé	72	12
	2 Bor	Nig. 8	7
	3 Yétek	3	
	4 Dinéyie	3	
	5 Démeson	5	
	6 Klason	3	
	7 Koreleues	2	
	8 Araven	2	
	9. Gichagadjk	6	
	Carried over		195

esarea District		
nemas	Greeks	
968	4,690	
30		
~~40~~	40	
	250	
	5	
	250	
998	5,235	

nia	Sanjak
120	700
75	200
	500
	400
	250
	20
	180
	120
	100
195	2,470

Yozgat Sanjak

		Armenians	Greeks
Biot mp-		490	
5- Geoujli	42	20	
6- Ooroonli	~~45~~ 39	240	
7- Pakhrolu	40	30	
8 Chokhradem	40	50	
9 Roomkavak-	39		45
10 Igdéli	3	40	
11 Karamhalla	45	40	
12 Umesh	48	50	
13- Chat	72	60	
		1,020	45

Summation

Sanjak	No. towns	No. Armenians	No. Greeks
Cesarea	40	34,990	26,175
Nigdé	23	2,010	45,240
Sivas	11	6,200	
Yozgat	13	8,160	360
Total	88	51,360	71,775

ՀՈԳՆԱԾԻՆ ՀԱՄԱՐ ՀԱՆԳԻՍՏ

Քրիս-տոն-եայ՝ քու Հայ-րե-նի-քըդ Փա-ռա-ւոր Հան-գիստ մը կայ. Ո՛ն գը-նաց սի-րած Փըր-կի-չըդ Եւ նո—ւէն քե զի կու գայ.

Ո՛գ-նա-ծին Հոն Հան-գիստ կայ, Ո՛գ-նա-ծին Հոն Հանգիստ կայ, Ո՛գ-նա-ծին Հոն Հան-գիստ կայ, Կայ Հան-գիստ քե—զի.

Յոր-դա-նան գե-տին միւս կողմը Բա-նա-նու դաշ-տե-ղուն մէջ Ուր կե-նաց ծառն կայ և Ջու-ը, Կայ Հան-գիստ քե—զի.

2. Քեզ կը պատրաստէ քու Տէրըդ
Մընայուն բընակարան,
Քանզի կենալու օրերըդ
Ո՛ն սակաւ պիտի չըլլան.
Ո՛գնածին Հոն, եկ.

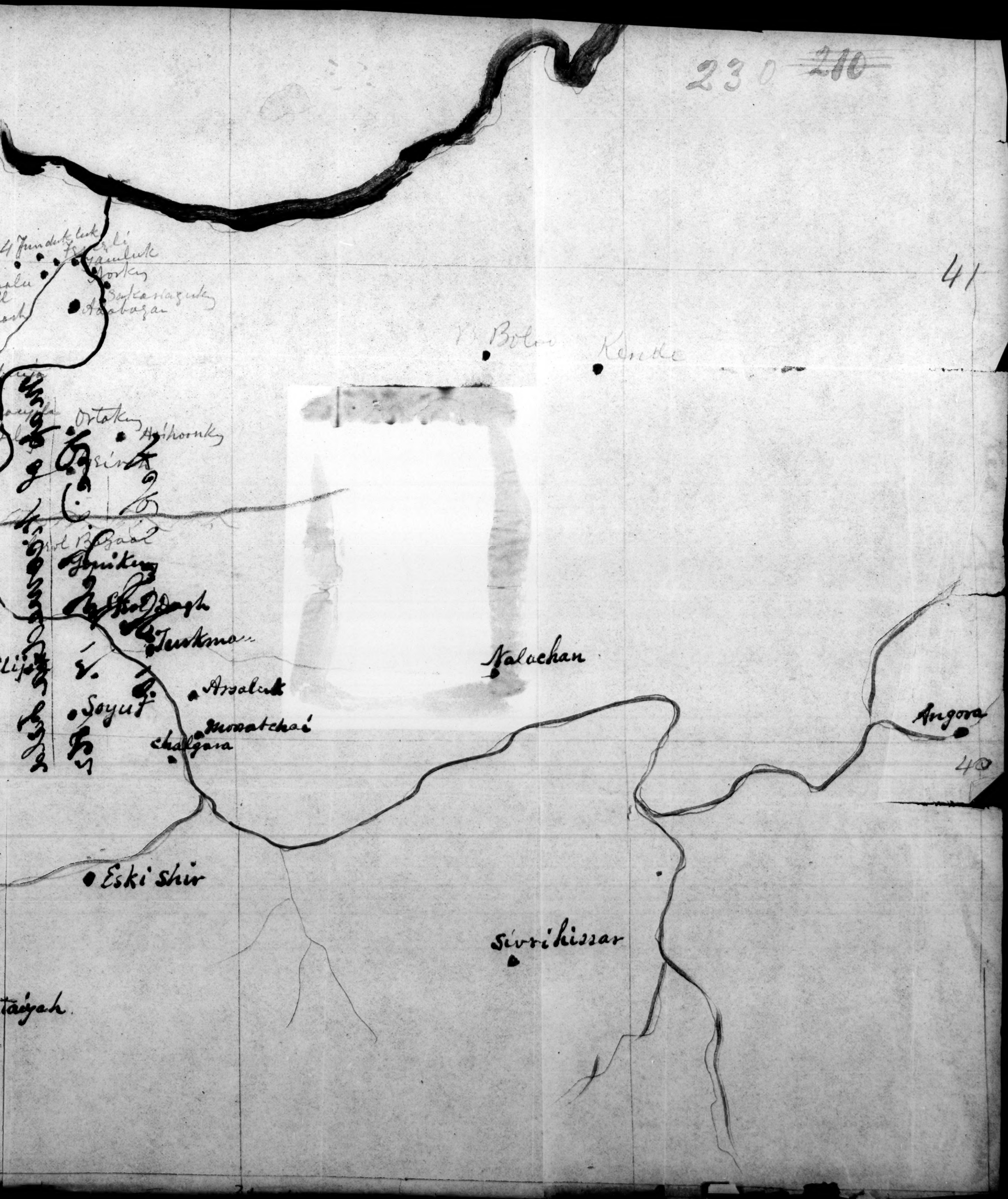
3. Վ Յիշտ կամցաւ ան սուրբ երկրին մէջ
Մէ բընաւ պիտի չըլլայ.
Ամէն սրբոց և հրեշտակաց մէջ
Քեզ կենաց պսակ մը կայ.
Ո՛գնածին Հոն, եկ.

4. Ամէն դժոխքն ալ յաղթուած են,
Փրկեալներ, ուրախացէք.
Սիոնին դռներն բացուած են,
Յնծութեամբ պիտի մտնէք.
Ո՛գնածին Հոն, եկ.

Specimen Armenian Hymn & Tune

Rec'd. from Constantinople
March 20. 1862.

Nicomedia
Yalacdenk
Merdigoz
Shakshak
Kluckhy
Karsi
Choorkorky
Chugdu
Ortaky
Norky
Kennut
Benli
Yuikky
Karsak
L. Aike
Aike
Solos
Demirdosh
Guilch
Marmarjuk
Broosa
Yenishir
Bilijik
Yenijck Kemy
Jorak Kemy
Kirmaclu
Balikesri
Zorchalu
Kutaiya
Ermenikuy
Aidinchik
Bandesma
Manijos
L. Apollonia
Ovajik
Arslanlij
Koordlu
Hascal
Agimesh
4 Jun


230 ~~210~~
41
Bolu
Kendie
Ortaky
Hajihoonky
Turkmen
Yalachan
Arsalook
Soyut
Angora
40
Eski Shir
Sivrihissar

Map of Nicome

Rec'd. July

Ack'd Sep

a map to accom

the "Proposition to

the Nicomedia S

to be sent with it

Dr Anderson.

Nicomedia June 24. 1862 J. W. Pa

Immediate Field

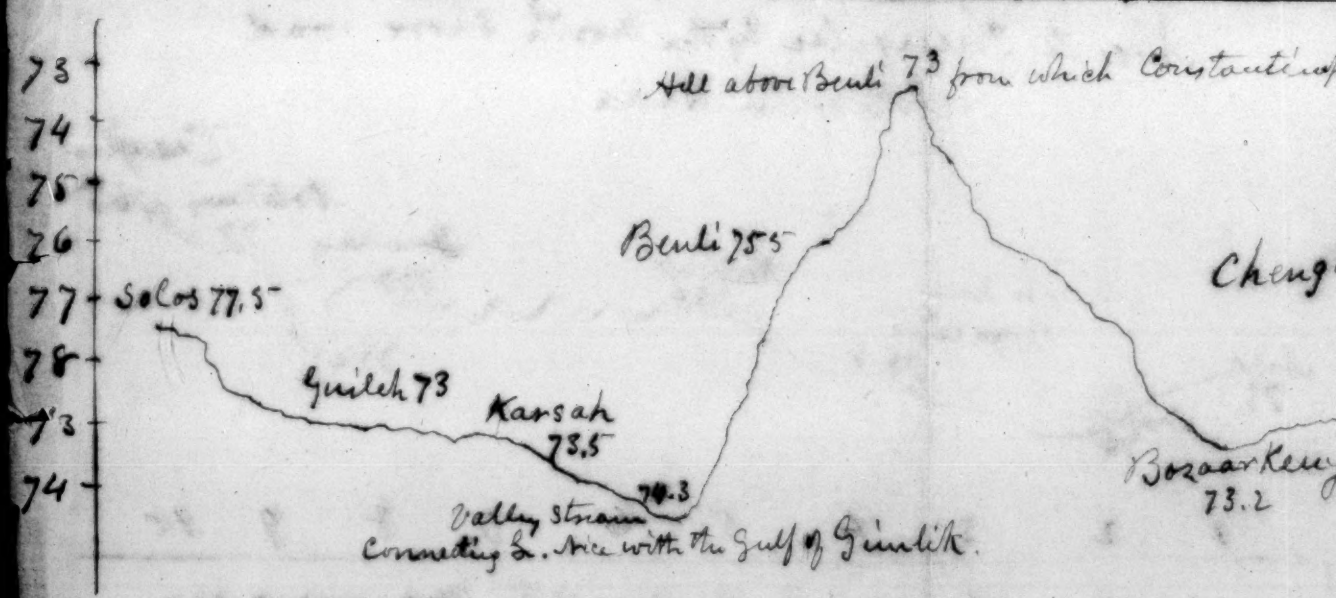
July 17. 1862

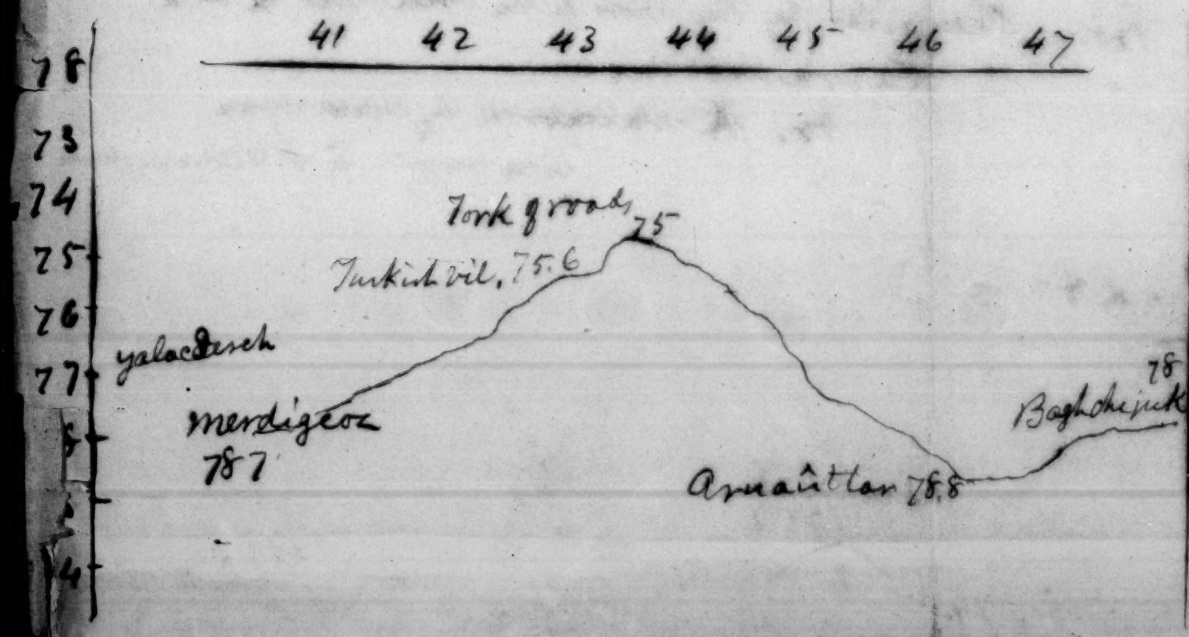
Sept. 10.

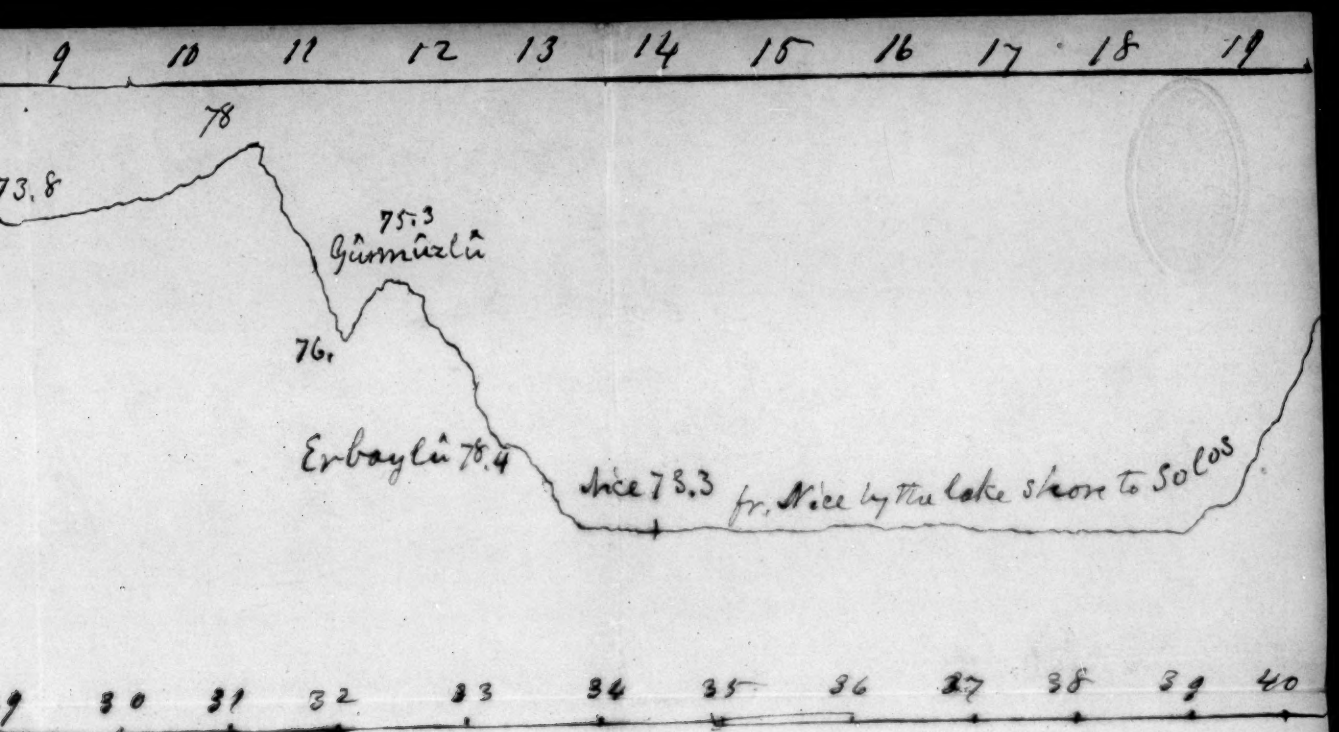
accompany
n to divide
a Station"
h it to
on.

V. Parsons.

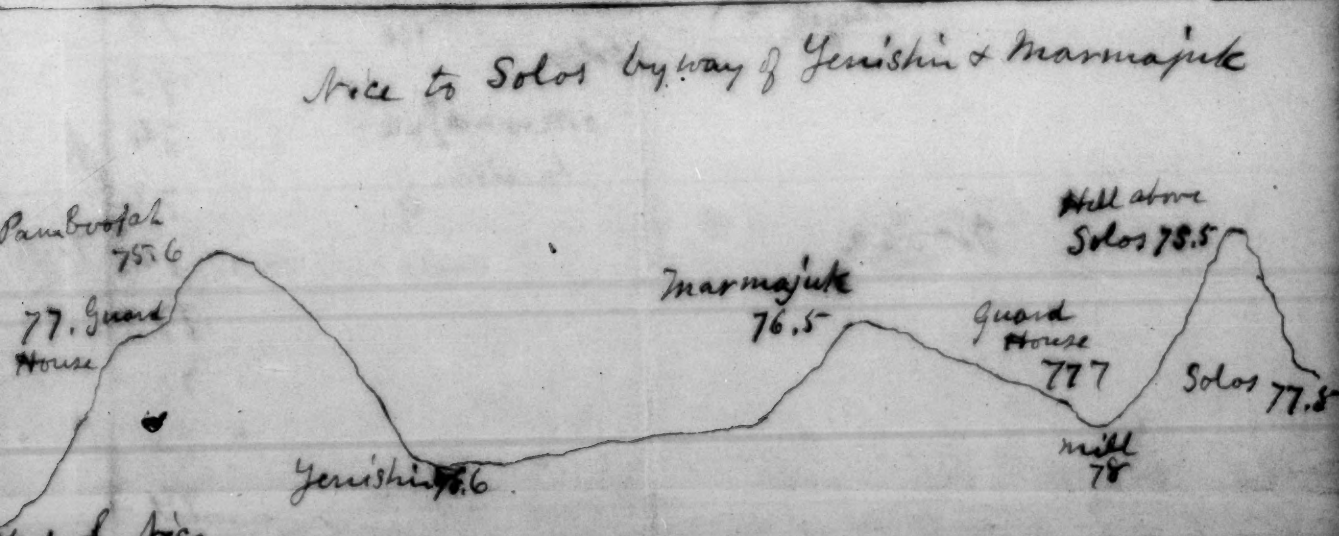
Hours of travel
Centimetre.
Fork of Sefte road 78.5
Valley 73.8
Fountain 74.5
Upper Gardens 77.7
Baghchejuk 78
mill 74.4
my house in N 74.2
Sea level
77.6


Hill above Beuli 73 from which Constantin
Beuli 75.5
Solos 77.5
Guileh 73
Karsah 73.5
74.3
Valley stream
Connecting L. Arice with the Gulf of Giunlik.
Bozaar Keu
73.2


Fork of roads
75
Turkish vil. 75.6
yalacdesch
merdigeoz
78.7
Arnaûtlar 78.8
Baghchejuk
78


9 10 11 12 13 14 15 16 17 18 19
78
73.8
75.3
Gürmüzlü
76.
Erbaylü 78.4
Nice 73.3
fr. Nice by the lake shore to Solos
30 31 32 33 34 35 36 37 38 39 40

74.
hengiler 76.5
rkeuy
3.2
Kartsi
78.7
75.5
Shakshak
73.2
mill 73.9
Kluckkeuy
73.2
78.
Denizchelü
Yalac
Derch
73.1
1 2 3 4 5 6 7 8 9 10 11


Nice to Solos by way of Yenishin & Marmajuk
Pambookah
75.6
77. Guard House
Yenishin 76.6
Marmajuk
76.5
Guard House
777
mill
78
Hill above
Solos 75.5
Solos 77.5
41 L. Nice

Black Sea

Constantinople

Sea of Marmora

Nicomedia

Gulf of Nicomedia

Karamoosal

Baphchajuk

Merdigoz

Yalacdenk

Shakshak

Klinchkeuy

Kartsi

Cheugiler

Ortakeuy

Beyli

Bozaaky

Yeniköy

Kesemet

Bozalija

Arokeuy

Gulf of Gemlik

Gulek

Karsah

Arice

Solos

Marmajuk

Yenishir

Broosa

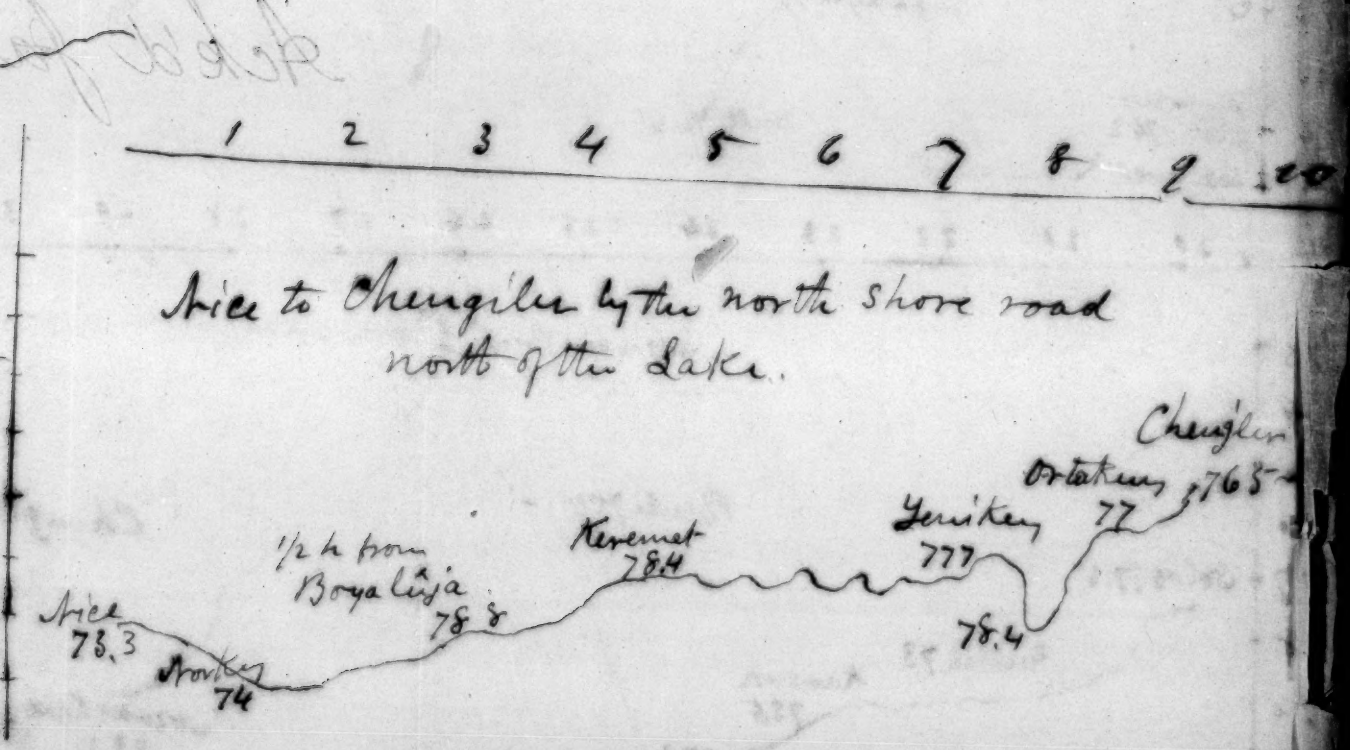
73
74
75
76
77
78
73
74

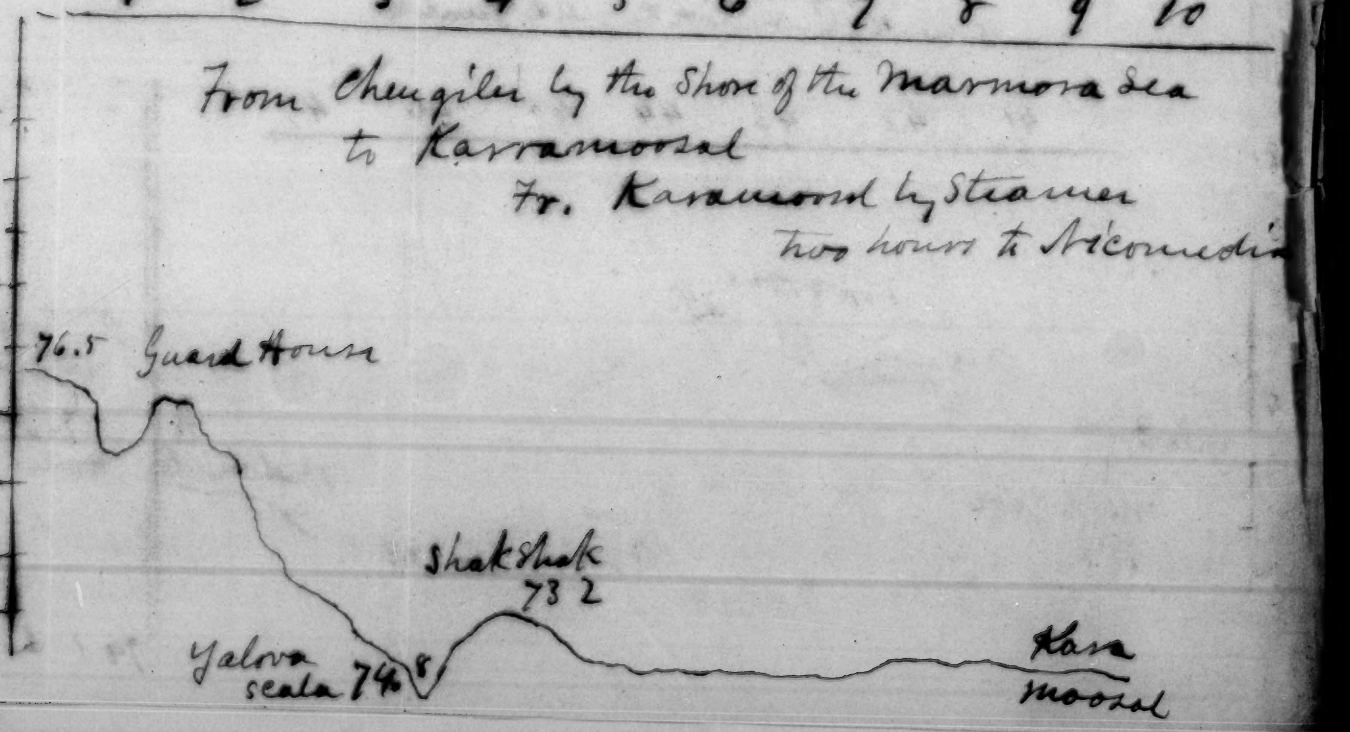
Arice
75

78
73
74
75
76
77
78
73
74

76.5

From these measurements the height not of the Mountains but of the Mountain passes may be calculated





Route map.

Ack'd

Nicomedia, Nicea

Rec'd Nov. 11. 1861.

Jan 25, 1862

TESTIMONY TO A CHAPLAIN.

To the Editors of The Independent:

Rev. George W. Dunmore, late missionary to Turkey, was elected chaplain of the 1st Regiment of Wisconsin cavalry at Kenosha, Wisconsin, early in March last, and joined the regiment immediately. He remained constantly with us in barracks at St. Louis and in all our severe campaigning in Southeast Missouri and Northeast Arkansas, until killed in battle at St Anguille Ferry, 33 miles north of Helena, Ark., on Sunday, Aug. 3, at sunrise. A detachment of 132 men, with a large train, was surprised by 600 Texans.

The chaplain had not yet risen. At the rush of the horsemen into camp he jumped up and began firing, but had not discharged more than two or three shots from his revolver, when he received a bullet in the forehead, and fell dead where he stood.

Probably no regiment in the service had a chaplain who worked harder or more faithfully for the well-being of the soldier. And certainly no chaplain could be more respected and esteemed by all, from private to field-officer.

Whenever present with my battalion, he rode with me on the march, and slept and ate with me in camp; and it is saying little to say that he was a genial companion, a warm friend, and a noble man. Respectfully yours,

H. Pomeroy,
Major 1st Battalion 1st Reg. Wis. Cavalry.

Helena, Ark., Aug. 12, 1862.

Violent Death of Rev.
Rev. Geo. W. Stimmore.
at St Angville Ferry, Ark.
Aug.t 3, 1862.

~~Ackd. Sep. 10~~

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The Kenosha Telegraph

Official Paper of the City, County and Post Offie.

Thursday Morning, Sept. 4, 1862

S. S. SCHOFF,.....S. C. WINEGAR
Proprietors.

S S. SCHOFF . . . . . EDITOR

From the First Wisconsin Cavalry.

Correspondence of the Telegraph.

CAPE GIRARDEAU, Mo
August 25th, 1862.

At the first alarm, Rev. G. W. Dunmore, the Chaplain, sprang from his hard couch, and fought for a time, with great coolness and heroism. He was a shining mark for the rebel balls, and so fell, early in the fight, But he died as he lived, a *true man.* I knew Mr. Dunmore well, and may, therefore, be permitted to bear an humble testimony to his nobility of character. By nature, culture and experience of the world, he was peculiarly adapted for the position of an army Chaplain, and he filled that place to the admiration of every man in the regiment. He was plain, direct, uncompromising in his preaching, and in his every day efforts. He watched over the temporal and spiritual interests of the men with unwearied fidelity. He attended at the bedside of the sick, with the endurance of the strong man and the patient tenderness of a woman.—None of us will ever forget his devotion to Dr. Gregory, during the last days of that murdered man. And he was as much concerned for the comfort and health of the humblest private soldier.

The "boys" of the regiment regarded him with the reverence and affection due to a father. He reproved their wrongdoing in so beautiful a spirit, that the most wayward of them listened to him with downcast eyes, and bated breath and whispering humbleness of manner, speaking contrition for wrong and resolution of future good. They loved him the more, because he took sides with their better nature against evil habits. The older men *felt* him to be, indeed, a *brother.*

There was about him none of that religious cant, or "sanctimonious" manner that too often disfigures men of his profession. He was an upright, unaffected *whole* man, simple and unconscious as a child. He knew how to laugh joyously, and to weep tears of genuine sorrow. He knew how to labor, and to pray, and in his daily life, he never divorced the two. His charity was large and benignant,—as warm as the sun shine, as genial as the air. He retained an almost childlike freshness of feeling and keen appreciation of the beauties and blessings of the earth. He was grateful for the commonest gifts—the light, the stars, the flowers, the spring rain ; and his soul ascended into the regions of pure worship, in the presence of the statelier beauties or grandeurs of nature. Although he had seen much of the world, and a great deal of the worst aspects of humanity, still, his sensibilities were neither seared nor blunted, nor his feelings embittered. I think he weighed this life in a truer balance, and estimated its actual worth, more correctly than any man I have hitherto met with. His manner was always such as is formed by making out the Christian philosophy. He loved all men, even the most unlovely. He felt sincere pity for men who sinned, though he smote the sin right heartily. Add to this, his rare patience and bravery in suffering, his ability to bear hardship without a murmur, his joyful acceptance of all the ills of life, and you have such a beautiful union of noble qualities as are seldom found in a single character.

What eulogium can be more eloquent than that which was uttered in his honor, by an officer of our regiment,—a hard, profane, worldly man; but yet one who, in his heart of hearts, reverences the holy, pure and good; who loved Mr. Dunmore as a brother, and would bear anything from him? Said this officer to some one who hoped that a worthy successor might be appointed to the Chaplaincy. "We don't want any successor. I would rather have the *memory* of Mr. Dunmore than the labor of any man who might be put into his place. And more, I think the government ought to pay Mr. Dunmore's salary to his relatives until this regiment is disbanded, for in his influence over us, and in what his untiring labors have done for us, we feel that he *still lives.*"

Does it require any apology from me, for writing thus at length, of our departed friend? I trust not, except an apology for having written so unworthily about a man who had so much of the zeal, charity, gentleness, faith and self-sacrifice of an apostle,—a man, taken all in all, upon whose like we shall not look again. Peace to his ashes! Hallowed be every memory and association that clusters about his beloved name!

Mr Burnett's
Death

1862

THE LATE MURDERS OF AMERICAN MISSIONARIES

We feel lively satisfaction in reporting that the assassins of the Rev. Messrs. Coffing and Meriam, the circumstances of whose murders will be fresh in the recollection of our readers, have, one of them paid the penalty of his crime, and three others been condemned to death. The former, Achmet, the murderer of Mr. Coffing near Alexandretta, was decapitated at Adana on the 25th ult., in the presence of nearly 5,000 spectators, including the American, French, Russian, and Italian Consular agents. Perfect tranquillity prevailed on the occasion, and many of the Mussulmans present even shouted "*Padishah sagh olsun!*" (May the Sultan live for ever!.) After the execution, however, some of the followers of the notorious Mustapha Pasha, one of whose relatives, Halil, had been a confederate with Achmet in his crime, attempted to waylay and murder Mr. J. S. Johnson, American Consul-general, at Beyrout, and some officers of the U. S. corvette *Constellation* on their return from Adana. The party, however, boldly faced their assailants, and drove them off.

The correspondent who reports to us these facts states that Khurchid Pasha, Governor of Adana, displayed most praiseworthy energy in carrying out the order of his Highness Aali Pasha to bring the now-executed murderer to justice. Mr. Johnson, above named, is also said to have displayed indefatigable zeal in the same effort, and to have very largely contributed to the result. Our correspondent adds:—"This execution will have no little influence in rendering the lives of Christian travellers more secure in the dangerous neighbourhood of Alexandretta. The next step for the purging of the highroad between that place and Aleppo and Adana of robbers is to remove Mustapha Pasha, the protector of brigands, from his post of caimacam of Payas." We have reason to believe that Mr. Joy Morris, the American minister, is earnestly urging this latter step on the Porte, and in the best interests of the government itself—which bears the blame of all such outrages in the public opinion of Europe—we hope his efforts will be successful.

To this brief record of accomplished justice we are glad to be able to add that three of the principal murderers of Mr. Meriam between Adrianople and Philippopoli have also been condemned to death at the former place, and will be similarly executed in a few days. Their accomplices, less brutally guilty, have been sentenced to various other punishments, proportioned to their shares in the outrage. The gang to which the whole of these ruffians belonged has kept the whole country between Rodosto and Philippopoli in terror for more than two years, and is known to have committed at least twenty murders. That justice has now for the first time overtaken them is very greatly to the credit of Mehemet Kibrisli Pasha, governor of Adrianople, Nousret Bey, specially sent on this service by the Porte, Mr. J. E. Blunt, H M. Vice-consul, and Mr. Trowbridge, the special agent of the American legation, who have all earned well of the province and of the Porte for their exertions on this occasion.

Lecture [illegible]

On the Mundaeg of
Sarbes Cotting Tobacco.

Rec'd. from the Wash Bureau
Nov. 13/62

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From the London Daily News, Dec 15, 1864

5 in Jan 6/65

THE PROTESTANT MISSIONARIES AT CONSTANTINOPLE.

The following correspondence relating to the Protestant Missions at Constantinople has been handed to us for publication :

Constantinople, Nov. 9, 1864.

REV. HENRY JONES, SECRETARY TURKISH MISSIONS' AID SOCIETY.

Dear Sir,—I beg to enclose to you copies of a correspondence between Rev. Charles George Curtis, A.M., of the Society for the Propagation of the Gospel, and the American missionaries in Constantinople. You are at liberty to make it public in any way which you may think best. You will notice that the letter of the American Mission is not addressed to Mr. Stuart (her Majesty's Chargé d'Affaires). Had it been so, it would of course have been impossible for us to enter upon so full and free a discussion of the whole question of religious liberty. As a letter addressed to Rev. Mr. Curtis, and communicated by him to the embassy, for the sake of the information which it contained on the points named in Mr. Stuart's note to him, it certainly need not have given any offence to Mr. Stuart. His position, however, is of course a very delicate one, and we have no inclination to complain of his action. The truth is, that it is simply impossible to discuss this subject without alluding to Sir Henry Bulwer and his policy. It is the universal opinion that his policy in reference to the hatti-houmayoun is the occasion, if not the cause, of all our present difficulties. In a letter to Earl Russell, dated Therapia, Nov. 18, 1860, he says :—" The hatti-houmayoun itself was merely valuable as a declaration of principles which might serve as a landmark for future legislation. It did nothing itself in the way of legislation, and I doubt much, by pointing too suddenly and extensively at an entire alteration in manners and feelings, if it did not give rise to many of the evils which usually follow such experiments, and actually followed those of the same kind made in France in the eighteenth century." With such views of the hatti-houmayoun it is not singular that he should decline to support the principles which it proclaims, nor is it singular that the Turkish government should disregard this edict when her Majesty's ambassador declared to the world not only that it has no binding force, but that, on the contrary, its tendencies have been pernicious. May I trouble you to communicate these letters to the secretary of the Evangelical Alliance.—I am, my dear sir, most sincerely and truly yours, GEORGE WASHBURN.

COPY OF A LETTER FROM REV. C. G. CURTIS.

Pera, Oct. 17, 1864.

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(Signed) CHARLES GEO. CURTIS.

The Rev. G. F. Herrick.

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COPY OF THE REPLY OF THE AMERICAN MISSIONARIES TO THE LETTER OF REV. MR. CURTIS.

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The imperial, edicts which owe their existence chiefly to the efforts of her Majesty's late ambassadors, Lord Stratford de Redcliffe and Lord Cowley, recognise protestantism as an established religion of the empire, with the same rights enjoyed by the other Christian communities. The edicts themselves are satisfactory ; but the protestants complain—1st, that in respect to them, these edicts, especially during the past few years, have not been faithfully executed ; and 2nd, that an altogether new interpretatio has just been put upon them by the Turkish government, with the apparent approval of her Majesty's embassy. 1. The position of the Greek, Armenian, and Roman catholic communities in this empire is very different from that of the protestant. The former are numerous, wealthy, and powerful. The Porte is in a measure dependent upon them, and individuals among them hold most important and influential relations to the Turkish government which they are always able and ready to use for the benefit of their co-religionists ; and in addition to this, the French and Russian ambassadors always stand ready to afford their active and efficient aid wherever it is needed. The protestants, on the other hand, are as yet few and feeble. They unite against themselves the active hostility and untiring opposition of all the other Christian communities, and of late years the aid and protection of her Britannic Majesty's ambassador and consuls has generally been withheld. Under these circumstances, as might be expected, while Greeks and Roman catholics always command the fullest execution of the edicts referred to, protestants are powerless to defend themselves from wrong and oppression, even when they are most clearly in the right, and have the most obvious provisions of the imperial edicts in their favour. Six cases of this nature have been presented to the British embassy within a year, by the Evangelical Alliance. In Bitlis and other places the protestants are constantly imprisoned, beaten, and stoned. In Constantinople itself, ejected by mobs from their ancestral burial places, they have no place allowed them to bury their dead, except for a single quarter of the city, at Ballat, and the small protestant cemetery at Seirking, which is designed exclusively for foreigners, and in some other places they have been prevented from burying at all for several days, and then only in secret. In the Pachalick of Erzeroom men have been driven from their own houses, and native villages, with the consent of the Turkish authorities, for no other crime than that of protestantism. Their representatives are often refused admission into the local medjlesses (courts of justice), and they are constantly subject to similar wrongs, such as usually fall only to the lot of a legally unrecognized and persecuted community. Not satisfied with allowing the native protestants to suffer wrong, the Porte has officially attacked the protestant missionaries in the *Journal de Constantinople* with most false and abusive accusations, and denied them the privilege of reply. The relative position of the catholics may be seen from the fact that the managing editor of this official paper is a Roman catholic. 2. While this want of practical protection has made protestantism almost an impossibility in Turkey, that which causes most alarm among protestants is the new interpretation which is now put upon the edicts by the Porte, and by her Britannic Majesty's present ambassador. The hatti houmayoun granted full religious liberty, not merely toleration. It was understood by all to give not simply the right to believe and practise evangelical truth, but to propagate it. This right to propagate their religious views is enjoyed and constantly exercised by Greeks and Roman catholics in Turkey. It has been enjoyed by protestants, and it is the essential element of religious liberty. Man's religious nature compels him to seek to win others to his own faith, whether he be protestant, catholic, or rationalist. The Koran recognises this as an essential element of religion; and when the hatti-houmayoun proclaimed full religious liberty to all the subjects of the Sultan, it was understood that this essential right was then given to all the Christian communities, and converted Turks then began to labour openly and unmolestedly for their countrymen. Six years ago Aali Pacha sent an officer to the house of a missionary at Bebek, to investigate the case of a converted Turkish family, and learn whether any compulsion had been used. When satisfied on this point, the officer declared officially that he had nothing more to say, as under the hatti-houmayoun, a Mahomedan had as good a right to become a Christian as a Chriitian had to become a Mussulman. The two religions were placed upon a legal equality. This full liberty guaranteed by the late Sultan to all his subjects, and enjoyed for years by all, seems now to be denied to the protestants.

His Excellency Sir Henry Bulwer, in his letter of 1st August, reports the position of the government to be this: "The Ottoman government is willing to allow protestants and all Christians to exercise their own religion in the Ottoman dominions, in churches, or quietly at home, but it will not allow any attempts, public or private, to assail the Mussulman religion. It will allow Mussulmans to become Christians, but it will not allow them any more than it will other Christians, to go about speaking publicly against Mohammedism. It says its policy is to protect all religions, and not to allow persons of one religion to attack another." This is, in brief, the announcement of the new interpretation of the hatti-houmayoun, as it is applied to protestants, It cannot be learned that any similar announcement has ever been made to any other Christian communities, and the Roman catholic propaganda is urging on its work of proselytism with its usual zeal among both Mussulmans and Christians. As a practical commentary upon this interpretation of the edicts, men who have lived for years in Constantinople as Christian Turks, in peace and quiet, have of late been arrested, confined months in prison, and then sent into exile, for no other crime than, having been Mussulmans, they have become protestants, and have made known this fact and the cause of it to their former co-religionists, not now for the first time, or in any new way, but as they have for years past; and this act is justified by the Porte on exactly the same ground as that taken by Refaat Pacha in his correspondence with Lord Stratford, in 1843, when he excused the action of the government in executing Ovashim. The official article already alluded to in the *Journal de Constantinople* of August 4 defends the late action of the Porte, makes the most infamous accusatio

Letter [illegible]

On the Mandeer of
Safety Cutting Apparatus.

Rec'd. from the Board of Trade
Nov. 13/62

VI

234

From the London Daily News, Dec 15, 1864

5 in Jan 6/65

THE PROTESTANT MISSIONARIES AT CONSTANTINOPLE.

The following correspondence relating to the Protestant Missions at Constantinople has been handed to us for publication :

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advanced any day to justify future persecutions. If such assertions are now to be received as not only a sufficient excuse for the imprisonment and exile of protestant Turks, but also as a good reason for giving a new and narrow interpretation to the hatti houmayoun, then the protestants in Turkey have nothing more to hope for. The converted Turks will have their lips for ever sealed, and if a Mohammedan desires to adopt Christianity, he must choose some other form of it than protestantism or suffer indefinite persecution "for his own safety" and the "peace of the city." Does any one believe that similar precautions would have been taken for the safety of a Greek who had become a catholic or a Mussulman? 3. It is impossible, after all, to ignore the fact that in the present condition of this empire, protestantism needs something more to secure to her the enjoyment of her chartered rights than even a just interpretation of the hatti houmayoun. His Excellency Sir Henry Bulwer most truly remarked at a late breakfast given in his honour, that, under the present constitution of the government, even imperial commissioners could only temporarily secure legal rights in the provinces against unworthy officials. And protestants, for reasons already stated, are peculiarly liable to suffer from such men. For this reason it was formerly the policy of her Britannic Majesty's embassy to extend its officious protection to protestants in all cases of manifest oppression, and protestantism owes not only her legal existence in Turkey, but most of her legal triumphs over fanaticism and persecution, to the influence of her Britannic Majesty's consuls and the British embassy in Constantinople. Protestants look naturally now to the same source for continued protection, not protection which shall render them so far independent of the government, but protection against the ill-will or caprice or religious prejudice of individual officers, who would deprive them of rights legally guaranteed by the government. Roman catholics and Greeks not only enjoy the powerful protection of their patriarchates, but the still more potent protection of the French and the Russian embassies, and, except when it is used for political purposes, there is nothing in such protection inconsistent with the genius of this government. Every man in Turkey has his patron. Justice is more often obtained by favour than by law; men often lie in prison for years, even in Constantinople, without a trial, simply because no one asks for their release, while real criminals escape if they have powerful friends. We could name many such instances which have come within our own knowledge. As the protestants are as yet numerically weak, they need far more than any other community, such friendly aid to make the Porte comprehend and sustain their rights. But her Britannic Majesty's present ambassador has adopted a different policy, and during the past few years, and especially during the late events in Constantinople, has so far withheld even his officious protection that protestantism is left at the mercy of her enemies, cases of the grossest persecution go unredressed in the provinces, where her Majesty's consuls are no longer instructed to care for protestant interests; protestants are imprisoned and exiled in Constantinople without a form of trial, and the present Turkish ministry is justified in giving a new interpretation to former edicts which renders them practically worthless, as under this interpretation they practically give no more liberty than was enjoyed before their issue. Of course we do not suppose that her Britannic Majesty's ambassador has adopted this policy of non-intervention from any dislike to protestantism, but simply an incidental result of his general policy in Turkey. But we do not hesitate to say that if this policy, so far as it relates to protestantism, be adhered to, the cause of religious liberty has nothing to hope for from the Turkish government but oppression. In the present condition of this empire the hearty sympathy and the friendly aid of the British embassy and her Britannic Majesty's consuls is as necessary to secure religious liberty and civil rights to protestants, as the edicts of the Sultan. We cannot, of course, demand this protection. We can at most only ask it as a favour to our common faith, and we have ventured to express ourselves so fully at the present time only because your note led us to believe that both you and Mr. Stuart desired a full and honest expression of the opinion of the American missionaries in Turkey upon this question of religious liberty. We have read Mr. Stuart's note, which you enclosed, with pleasure and hope, as it affords us reason to believe that England is about to return to her former policy, and once more render to protestants in Turkey that friendly aid which they so much need, and which they can expect from no other source. You are at liberty to make such use of this note as you may think best.—Believe us, my dear sir, to be, &c., in behalf of the American missionaries,

GEORGE WASHBURN.
ELIAS RIGGS.

The Rev. Charles Geo. Curtis, A.M., &c., Pera.

After Mr. Curtis had received this letter he was informed that Mr. Stuart desired a single memorandum rather than separate ones from the English and American missionaries, but as this was at present impracticable, and Rev. Mr. Curtis did not feel at liberty to draw up such a memorial without consultation with the Bishop of Gibraltar, he enclosed the letter of the American missionaries to Mr. Stuart, as furnishing a statement of facts, and exhibiting their opinions upon the points in respect to which he had requested information.

COPY OF LETTER FROM REV. MR. CURTIS.

Pera, Nov. 8.

Dear Sir,—I am sorry to be obliged to return your letter, which I sent on to Mr. Stuart. I enclose a copy of his letter to me on the subject.—Believe me, &c.,

(Signed) CHARLES GEO. CURTIS.

Rev. George Washburn.

COPY OF THAT PORTION OF MR. STUART'S LETTER RELATING TO THE LETTER OF THE AMERICAN MISSIONARIES.

Therapia, Nov. 7.

Sir,—Under the circumstances mentioned in your letter of the 3rd instant, I should not object to receive from the American missionaries, through you, a statement of the disabilities to which they believe protestants in Turkey to be subjected, and of the measures which they consider best adapted to remove those disabilities, but I cannot consent to be placed in a false position by accepting as such a statement their letter which you enclosed to me containing criticisms upon the conduct of her Majesty's Ambassador, and upon the policy of her Majesty's government. You will readily understand that it is impossible for me to discuss matters of this nature, either with them or with you. It was with a view to promote harmony for the future, and not to re-open a former controversy, that I was instructed to confer with you. You must therefore permit me to return to you the letter of the American missionaries, in the hope that they will see the propriety, if they wish to make a separate statement, of confining it to the matters upon which they had been consulted.

(Signed) W. STUART.

Rev. C. G. Curtis.

Foreign-office, Dec. 12.

Sir,—I am directed by Earl Russell to acknowledge the receipt of your note of the 24th ultimo, inclosing copies of a correspondence you had received from Constantinople respecting the position of the missionaries in Turkey.—I am, &c.

E. HAMMOND.

The Secretary to the Church Missions' Aid Society.

against protestant missionaries, who have laboured in Turkey 40 years, not only for the religious but for the material and intellectual interests of the empire, and declares that they will no longer be allowed to do what they have actually being doing for at least 25 years. The organs of the different patriarchates, which are under government censorship, took up the cry, and congratulated the Porte that it had at last put a stop to protestant proselytism.

This deliberate change of policy, especially as it is justified by Sir H. Bulwer (in his letter of August 1, and his correspondence with Earl Russell in reference to memorials presented to him), naturally strikes terror into the protestants of Turkey, as it not only places their faith under an interdict, but proclaims to all their enemies that they may prosecute their designs against protestantism without fear of government interference.

Mr. Stuart, in the second part of his note, requests that "a memorandum be drawn up suggesting such measures as may be best calculated to give security and quiet to Christian ministers and Christian converts, without creating disturbance amongst the fanatical Mussulman population." It will be understood from what we have already said, that we do not think that any new imperial edicts are necessary to secure religious liberty to protestants. We regard the hatti houmayoun, if fairly interpreted and honestly executed, as amply sufficient. But, as has been already stated, this edict has not been fairly executed during the past few years, in the case of those protestants (much the larger portion of the community) who are converts from the several Christian churches in Turkey. And during the past summer the government has adopted still more unjustifiable measures in Constantinople against the few protestants who are converts from the national faith, measures which they seem to have pushed all the farther from meeting with no determined opposition.

1. We think now that such an execution of the hatti houmayoun should be demanded and insisted upon, that protestants may have practically the same rights which are accorded to other communities. They should be allowed to circulate freely in all parts of the empire the Bible and all other books authorised by the censorship, to build protestant churches wherever there are protestants residing, to live as protestants unmolested in all parts of the empire, to preach the truth as they understand it in their churches and in other appropriate places; to receive converted Turks on an equal footing with themselves into their civil community; to bury their dead in appropriate places in peace and quiet; in short, they should enjoy all the rights accorded to other Christian communities and theoretically given to them by the hatti houmayoun. 2. We feel that the interpretation now put upon this edict by the Porte is unreasonable and dangerous, as well as new, and one which should call forth a formal protest from that power whose influence secured its full enactment. The government has undoubtedly a right to demand of the missionaries and their converts not only the strictest obedience to the laws of the land, but a due consideration of the circumstances in which they are placed and the people among whom they labour. If they violate the laws let them be openly tried and condemned. But, on the other hand, if these requirements are not neglected, the missionaries and their converts are entitled to the same "security and quiet" which the protection of the government secures to any other class of men. We believe that if the British embassy gives the Porte to understand that England will not tolerate any persecution of protestants under any pretence whatever, but will insist upon the rights originally guaranteed by the hatti houmayoun and hitherto enjoyed, protestant Christian ministers and their converts will be as secure in Turkey as others. We have every reason to believe that the excuses alleged for the recent persecutions in Constantinople were mere pretences: they were vague, intangible assertions, incapable of proof—they were the same formerly alleged to justify the execution of renegades, and the same which may be

Correspondence with the British Embassy at Constantinople, on Alexandria.

1864

Rec. June 6. 1864

Ans^d June 7.

(copy) 235

Constantinople, May 24/64.

Rev. C. B. Gibble,
Chaplain to the British Embassy.

Rev. and Dear Sir,

In the accompanying letter from the body of American missionaries now holding their annual meeting in this city, in answer to yours of the 11th inst addressed to Rev. Dr. Goodell, they express their views and give their testimony on the subject to which your communication refers. Sustaining, as I do, the office of a Corresponding Secretary of the Society under whose direction the missionary operations have been prosecuted among the Armenians, and being providentially here at the present time, it seems proper that I lay before you a brief statement additional to that which you herewith receive from the mission.

Correspondence with Mr. Gibble

Appreciating the courtesy of your letter and the kindness of its expressions, I beg leave to observe.

1. That the American Board of Foreign Missions commenced its efforts for the spiritual enlightenment and welfare of the Armenian people in 1831, when no Protestant missionary agency, except in connection with Bible Societies, was carried on among them. It has given them the word of God in the two languages spoken by them and by means of the press, schools, preaching and other forms of instrumentality, it has sought, with the blessing of God, successfully to diffuse that knowledge which is unto salvation. Its twenty four central stations, and more than one hundred dependent out-stations, occupied by considerably above three hundred laborers American and native, connected with our system of operations, are in the chief centres of influence from Adrianople on the

west to Bittis, Diarbekir, and Mosul in the East, and from the Black sea to within northern Syria. The expenditure has long averaged not less than £12.000 sterling a year derived from American sources into the treasury of our Society, exclusive of that made by us on other fields in the Turkish empire and Persia.

2. It was the policy of our mission at the beginning to seek to promote a spiritual reformation within the Armenian church, and not to form a separate church. The hope of success in this endeavor was defeated by the intolerance of the hierarchy. The advocates of an evangelical reform were cast out with anathema, and by formal excommunication. It thus became a necessity, in 1846, to give them a distinct organization. About fifty local churches have

since been formed and a much larger number of congregations has been gathered. Some of these are small; others are quite large. In Aintab we have a stable and united congregation of more than one thousand souls, the Sabbath audiences being frequently much larger: in Marash is one exceeding eight hundred: in Diarbekir there is one of 250: in Oorfa, one of 300, &c. Seventeen ordained native pastors, and thirty one formally approved native preachers, not yet ordained to the pastoral office, proclaim the gospel and exercise pastoral care, in these congregations.

3. While the missionaries in Constantinople and elsewhere, could not, as honest men, but express their own views as to what is scriptural and expedient in matters of church order and worship

they did not labor to turn the native converts away from an attachment to Episcopal government or liturgical worship. The oppressions which the latter had suffered under the one - the errors which they found associated with the other - the sympathy with their persecutors, the doctrinal sentiments, and the cause of action, of Mr. (afterwards Bishop) Southgate, of the American Ep. Church at that time in Constantinople, were not without a strong effect on their minds. They sincerely and heartily accepted the plan of organization, which, at their request, the missionaries prepared for their consideration. The article declaring that an ecclesiastic coming to them from an Oriental or the Romish Church should be received only as a layman, was not proposed to them by the missionaries, but

was added subsequently by themselves of their own notion. I was at that time here as a member of the mission, and say this of my personal knowledge.

4. In process of time differences arose between the pastor of the present Pera church and other converts, on the one hand and the missionaries on the other, regarding the relation which the parties should sustain to each other in the operations carried on by the use of funds from abroad committed to the charge of the missionaries. These differences were heightened by the policy pursued by the mission in accordance with their own convictions of duty and under the instructions of their society which had for its aim the developement of a spirit of liberality in the native congregations and bringing them forward in support of their

pastors and their own christian institutions. We look upon this as vital to a true spiritual prosperity. Our disaffected native brethren view the matter from another stand-point. Their dissatisfaction with the action of the missionaries on questions involving the expenditure of foreign missionary funds led to long unpleasant discussions. From a want of proper discrimination between things ecclesiastical and things belonging to the sphere of missionary action in the minds of our native brethren they have often asserted the contrary of my present statement; but the documentary evidence confirms the testimony of the missionaries that the whole disagreement was as above stated, and that it did not ~~teach~~ touch at all upon forms of church government, order, or worship,

excepting only as the Pera church and its pastor inclined to some difference on the question of the terms of communion.

5. When the Pera church seemed to have come into the exercise of a spirit of kindness and affection, and professed its purpose to support its pastor and meet its other expenses, except in respect to obtaining a house of worship, from its own resources, this was an occasion of joy to the mission~~aries~~ and its supporters. That action was looked upon as progress in the right direction. The missionaries regarded the congregation as able to do what they understood it intended to do. During the last year I have had opportunity to become acquainted with the affairs of the Pera church and congregation; and although there has been a serious decline in its

strength, I must believe that its members have ample ability, in the performance of what is a christian duty and the doing of which would be greatly to their spiritual advantage, to give their pastor a comfortable support, and meet their other needful expenses so long as they have the free use of the Prussian chapel, without aid from a foreign source. In all honesty I must avow my conviction that their great want at the present time is help not from man, but from the Spirit of grace.

I have been credibly informed that at the time of their withdrawal from us, in the manner above referred to, they began at once to cast about for assistance from abroad. For some time they sought it, especially from Germany. They were disappointed in their anticipations

but as I have reason to suppose, they have not yet abandoned all hope, from that quarter. During a long period, when it was sometimes said to individuals that probably they would ultimately put themselves under the flag of Episcopacy, and apply to English churchmen for the pecuniary help which they desired, they repudiated all such thought. Whatever they may have said to others, they have made repeated denials to missionaries and our native brethren, down to within a few months, of a disposition to adopt the Episcopal form of government and such usages as we understand they now propose in their application to the Bishop of Gibraltar.

6. You will therefore not deem us greatly wanting in charity, or unmindful of the social rights of conscience, if

we frankly say that, in our judgment, the claim of the Pera church is a very slender one on the ground of conscience. It is not for us to dictate to the highly respected Prelate, to whom the disaffected of our native converts apply for patronage, nor to determine a question of duty for you and the other clergymen of your church in Constantinople. We fully respect his and your freedom of judgment. But, on the other hand, we owe a duty to ourselves and the interests of the kingdom of Christ, our common Lord. We are bound, by a high responsibility, to set forth facts which are within our knowledge, and which you have not the means of knowing except on our testimony & that of persons ~~who~~ with whom you have no intercourse.

It is incumbent on us to free our-

selves from responsibility for such evils as by a natural and necessary consequence, we may expect will flow from the action which is sought. If we can be left free from foreign interference, we have no apprehension as to the results of any disaffection with our policy in stimulating a sense of obligation and a spirit of christian liberality in our congregations. The assistance given to the Pera seceders will, in proportion to its amount work injury by tempting our people to turn away from us to another source for pecuniary aid, and hindering our success in inducing them to give as the gospel and their own good requires. I must also declare that we have a basis of facts of actual occurrence in this country, for the undoubting conviction that the new organization which is

proposed, if it is established under whatever guaranty and with whatever professions, will, by the very law of its being and as an inevitable outgrowth of its animating spirit, become antagonistic to us, and to our work. I am firmly persuaded that it will soon if not at the outset, deny to us a valid ministry and valid church ordinances. I believe that it will receive freely to its communion those (or many of them) who may become subject to such discipline as the principles of the gospel and the precepts of the New Testament demand in our churches, and thus make more difficult the maintenance of such discipline & the purity it is designed to guard. I do not doubt that it will seek to break down the influence of our missionaries and detach their adherents from connection with them. Just so far as it gains success, it will carry distractions

divisions and strifes into our congregations which may not be thoroughly united against its influence. That those who enter into it will fail to realize their expectations in regard to accessions from the Armenian church and our congregations I am confident; but if I knew that a free expenditure of money, such as the Pera dissenters from our policy have hoped to secure without an adequate accountability for the manner of its use, if made by us would add thousands to our congregations and the Protestant name in Turkey, I should deem this a disaster and not a gain, to the cause of spiritual religion.

In conclusion, you will allow me, my dear Sir, with the utmost conscious sincerity, to disclaim all feeling of opposition to the church of England in what I have above written. The case before us would be essentially the same if the party applied to by the disaffected com-

pany of our converts were Presbyterians or Congregationalists acting through another missionary agency. We should urge with equal strength an objection to their interference against us in a controversy of this sort, by taking under their patronage one of the congregations which we had gathered and securing to it, as a reward for a change of church organization and order, what it failed to obtain from those to whom it owes, under God, its existence as a reformed or Protestant community. If this is done, it will be looked upon in all our congregations as an invitation to them to forsake us when dissatisfied with anything that may occur in our dealings with them.

And I trust that you will not deem it invidious if I add that the American Board has long proclaimed the principle of non-interference on ground occupied by another missionary agency that is do-

ing work for Christ, and the salvation of men, and scrupulously adheres to it however great may be the temptation to pluck fruit which others have raised. To a gratifying extent this law of Christian and missionary comity which is the rule of its own action, has been observed towards it. The action of the friends of missions in Great Britian who desired to assist the evangelization of this country, has been especially honorable in their election to do this in the fields which we so largely occupy, in connection with our missions among the Armenians and Bulgarians instead of undertaking a distinct system of operations. It would be a cause of gratitude to us if all who desire the prosperity of the work of spiritual enlightenment among the Armenians would hold the same view and deal with us as we deal with them; but if we cannot be allowed

this condition of the widest and best success in our labors for the kingdom of Christ among this people, we must accept what he is pleased to permit and commit our case to Him and the judgment of the christian world.

Requesting that you will lay this letter and the one from the Mission which this accompanies, before the Right Reverend Bishop of Gibraltar and the clergymen of your church in this city and with the assurance of my high respect for yourself and them I am, my dear Sir, very truly

Yours,

Geo. W. Wood,
Sec'y of the Am. Board
of Commissioners for Foreign
Missions.

Copy of Rev. Geo. W. Wood's letter to Rev. C. B. Gribble

Constantinople May 24/64

Ans'd Jan 4, 1865.

(copy.)

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British Embassy Pera
May 17. 1864.

Reverend and dear Brother.

You will doubtless remember that I mentioned to you, some two years ago, that the Armenian Protestants of Pera had requested me to convey to the Bishop of Gibraltar their wish to receive his advice as to their future & present action.

I felt an interest in their case, and the opinion which I then entertained of their soundness of their position has strengthened into a strong persuasion that the future of the Armenian Church (the Mother Church) is closely connected with the present & future action of the Armenian Protestants in Pera.

I consented therefore to their wish & forwarded their petition to the Bishop.

Being aware of the large debt which in a spiritual and moral sense the Armenian Protestants owe to the distinguished body of missionaries of whom you are the senior Representative; feeling, also, the utmost respect and affection to yourself and to your brethren - respect and affection, not only due, though largely due to your work and labor of love, but due also to your genial, affectionate and manly bearing towards ourselves of the Church of England - I write also of the great work which by the grace of our common Master Christ you have so far accomplished, and despising either the act or its semblance of concealment or counterworking.

Rev. Geo. W. Wood

I frankly informed you of the communication which I had received from the Armenian Protestants, and, you most generously and with the true policy of candor which, we believe, still characterizes our common Anglo-Saxon nature, gave me credit for honesty and fair dealing.

Proceeding on this principle of mutual respect and reciprocal candor I feel it my duty to inform you of our present relations with the Armenian Protestants of Pera.

About eighteen months since they presented through myself a request to the late Bishop ~~Trower~~ of Gibraltar that he would nominate a committee of English Clergymen to assist in organizing their Church and revising their ancient liturgies.

Their request reached the address of our late Diocesan about the time of his decease. When the notice of his death came to me I wrote to the Bishop of London, and asked him to take care of the document, until the appointment of Bishop Tomlinson's successor. His Lordship assured me that he would comply with my request.

Some time intervened between the death of our late Bishop and the translation of Bishop Trower. The document therefore lay in quiet repose until, some months after our present Bishop's inauguration, when the Bishop of London forwarded to him the paper.

Bishop Trower has informed me that he he takes the same view of the question as his predecessor; viz: that the position taken by the Armenian Protestants of Pera, commands our sympathy, and that he is

disposed to meet their wishes in appointing a Committee of English Clergymen whose duty will be simply to advise and assist.

I believe that the English Clergy, perhaps with one exception, are inclined to adopt this view. So far as I may be allowed to express what appears to me their opinion I think that we generally see in the same light; but I express this opinion without any authorization on their part.

You will see then my reverend and honored brother, that the question approaches to a crisis.

I need not say to you, a peace loving man actuated by large sentiments of Christian tolerance, and of the rights of Conscience that it is desirable on many accounts to bring this matter to a settlement.

It is quite possible, perhaps more easy, to make it a case of contention; but I am sure you will agree with me in the opinion that it will be more conducive to the honor of Him whom we serve, if the difference can be adjusted without any display of unseemly strife.

As far as we are concerned, I, as an individual member of our clergy should be ashamed to take any action in the matter under consideration if there were the slightest disposition to ignore or depreciate the great work of your Missionaries. I should be grieved to my very heart, if there were any want of sympathy with you, in what you viewing the case from your own standpoint, and touched with regret that your former converts have desired an organization not consonant with your opinions may naturally regard as an unnecessary defection.

But seeing the fact as it is; — regarding the steady and fixed determination of the Armenian Protestants in Pera to plant themselves on new ground, I beg leave most respectfully to submit to your consideration & to that of your honored brethren that the question commends itself to your prayerful deliberation, whether it is not now time to accept the present situation as one attained by events and agencies beyond

our control.

I beg leave to assure you then (whatever those events or influences may be) neither I, nor I believe any English Clergyman have instigated the movement; the question has not been sought or raised by us; it has in a measure been forced upon us, and we have felt it our duty to accept it.

Permit me, in conclusion, to suggest with the utmost deference that you will consider

1. Is it not right to accept the present status quo?

2. Is it not right to recognize the wishes of the Armenian Protestants of Pera, on the principle that the right of conscience due to them in the matter of their Church organization

3. Is it not right, that as Protestants greatly ~~[illegible]~~ needing pecuniary help they should be recommended (under proper guarantees) to a share of the money contributed to the Turkish Aid Society for Protestants in Turkey.

4. Will you assist them, and the advising Committee with your valuable aid in any future need, when questions may arise as to the fair translation of the Old Armenian [liturgy] into the modern tongue?

I submit these matters to your consideration and remain Reverend and honored Father

Your fellow servant of Christ

Chas. B. Gribble.

Rev. Dr. Goodell.

Rev. Dr. Goodell Cons'ple
Mary
Rec'd Oct 28 1864
Ans'd

Constantinople May 25 1864.

Reverend and Dear Sir

The undersigned have been designated by the American Mission now holding its Annual Meeting in this city to reply to your letter of the 14th ult addressed to Dr. Goodell and already briefly acknowledged by him. We desire to respond in the same kind and catholic spirit in which your letter was written. And in order to present to you clearly our view of the matter we beg leave briefly to state a few facts.

1. Our Mission did not <u>withdraw</u> its aid from the Pera Church. The members of that church being at that time in comparatively prosperous circumstances, freely relinquished that aid in favor of the more needy, and did so in a letter so kind and cordial as to occasion us heartfelt joy, a letter which it gave us much pleasure to publish as an example and encouragement to other churches. Though their circumstances have since somewhat altered, they have never applied for a renewal of our aid, although advised to do so by friends not in any way connected with us.

2. We trust that we have occasion to yield to none in respect for the <u>rights of conscience</u>. And yet we can boldly say not only that no invasion of these rights has taken place in reference to the members of the Pera church, but that the knowledge and defence of those rights have been sedulously inculcated by us

from the beginning.

3. The management of <u>local</u> ecclesiastical affairs such as the admission or exclusion of members, election of pastors & church officers &c has been left entirely to the native brethren; and in the performance of <u>ministerial</u> functions the native pastors have always acted with the missionaries on terms of perfect equality, sitting & voting with them in all councils for ordaining, transferring, or dismissing pastors, organizing churches etc.

4. In respect to the management of matters pertaining to the missionary work, but not strictly ecclesiastical it has always been our desire to secure the advice & coöperation of our native brethren. In the hope of securing these objects a plan of coöperation was drawn up during the lifetime of our lamented brother Dwight in accordance with which a mixed committee composed of an equal number of missionaries & native brethren was to give its advice respecting the missionary work in general, the mission reserving to itself the right of final decision of all appropriations of funds committed to it. This reservation (the principle of which is justly insisted on by our Board & so far as we know by all other missionary societies) was the only point of difference: but the plan failed <u>solely through the opposition of the Pera pastor</u>.

In all the discussions of this topic, which continued through two or three years, no desire was ever expressed on the part of either the

Pera pastor or any of the native brethren for any change in the church government or modes of worship actually existing in the Evangelical Armenian churches.

5 The plans which have for some time been under discussion among the members of the Pera church relate narrowly not to matters of conscience but of simple expediency. E.g. they have all along professed to agree with our view of ministerial parity & it is not two months since their pastor said to one of the undersigned that they had no idea of admitting any other principle.

6. In regard to these plans we have kindly pressed upon them the christian duty of acting not by themselves but in harmony and concert with their sister churches in Turkey. We know that the pastors & members of the other churches cordially desire this coöperation, but we regret to say that their & our efforts in this direction have not been successful.

7. Schemes of compromise with institutions and usages confessedly of human appointment may no doubt be made to appear very plausible; yet you will not think it strange that we should feel doubtful of their expediency on the part of evangelical churches, especially where they appear to involve the admission to the Lord's Table of persons giving no evidence that they have been renewed by the Holy Spirit. Three years ago feeling apprehensive of some danger in this direc-

tion (in consequence of remarks made by members of the Pera church) we requested the pastor to invite a meeting at which we might have an opportunity of stating our views on the terms of admission to the Lord's supper & on the actual working of different plans in the American churches. Although the pastor expressed his willingness that such an opportunity should be given, yet when he referred the question to his church committee they declined to afford it.

You will see from the above remarks how little quarrel we have ever had with the status quo or with the great management by the native pastors and churches of their own ecclesiastical affairs. If we have committed an error, it has probably consisted in throwing those affairs too much into their own hands.

In regard to the suggestion that the Pera church should be recommended to a share in the funds contributed by the T. M. A. Society, it should be remarked that that Society was organized on the basis of affording aid to existing missions & not directly to settle churches. For our mission to appropriate any portion of the funds of that Soc. committed to us, in aid of a church which declines any coöperation with us, would be obviously incongruous & indeed would probably not meet the wishes of the Pera church itself.

In conclusion we would respectfully ask you & any friends of the missionary work who may be interested in this case, to consider what would be the effect of aiding or encouraging a single church out of fifty in carrying out changes respecting which the other churches have never been consulted, changes too palpably & demonstrably not springing from any conscientious scruples, but only from ideas of expediency.

To us it ~~appears~~ seems that such aid in the present circumstances (so far as we understand them) would be tantamount to a premium for disaffection & division, & would tend to put farther away the day when these evangelical churches shall become as we all desire to see them become as soon as practicable, self sustaining & in the best ~~way~~ sense independent.

Praying that all whether natives or foreigners who are interested in this matter may be guided to such measures as shall tend to the glory of Christ & the advancement of his kingdom in the world we remain Rev. Dear Sir In behalf of the am. mission

to W. Inkey, most truly (signed) W. Goodell.

Yours in Christ W. G. Schauffler } Com.

Rev. C. B. Gibble — Elias Riggs

Chaplain to H.B.M. Embassy.

— — —

Constantinople.

Rev. C. B. Gribble, - Cons'ple
May 25, 1864

Rec'd July 28.

Ans'd Jan 4, 1865

Per Cl

THE ARMENIAN CONVERTS AT CONSTANTINOPLE AND EPISCOPACY.

The Rev. Dr. Koelle, of the Church Missionary Society's mission at Constantinople, appeals to our sense of justice to insert the following letter. We regret to occupy our pages with matters of controversy between missionary brethren, but feel bound to print his statement :—

Constantinople, August 8, 1864.

In the July number of your interesting periodical you largely quote from a letter from Dr. Wood, under the head of "Turkey." As I highly esteem the missionaries he represents, and rejoice in the success of their work of spreading Evangelical truth amongst the Oriental churches, it is not without reluctance that I say something which may seem opposed to their doings ; yet, with all due deference to them, I feel in conscience bound to say a few words in behalf of a movement which the said letter represents as undeserving of that "foreign aid" which I feel truly glad to see the American missionaries enjoy for their own work, but which I would like to see extended to the other reformatory movement in question.

Perhaps I may say in a few words what this movement is. A congregation of Protestant Armenians in Constantinople, connected with the mission of the American Board, declared about six or seven years ago that they were now able to maintain their own pastor and manage their own affairs. The American missionaries naturally hailed such an event, towards which all missionary work must tend, with pleasure, and spoke of it as a pattern to other congregations. Pastor Simon, the pastor of that new church, went to America with recommendations from the American missionaries to collect funds for building a church. A money crisis just then taking place in America, and a message being sent there by American missionaries that the required funds were already collected in Prussia (which message proceeded from a mistake for which the American missionaries do not appear to be answerable), the pastor returned to Constantinople without having obtained his object, and this congregation to the present day is kindly permitted to hold its services in the Prussian Embassy church, and in a schoolroom belonging to the Propagation Society. About the same time they began to revise their ecclesiastical constitution, and manifested views respecting church organization which differed from those prevailing among the missionaries of the American Board. It is from that period that the disagreement between the American missionaries and this new church dates. Naturally the views of these people were not at once perfectly clear and matured ; but I have printed documents before me which prove that already several years ago they decidedly differed from the American missionaries on the subject of Church organization, and inclined towards episcopal forms. Last January they invited the Protestant chaplains and episcopal missionaries of Constantinople to a conference, in which they solemnly declared, as in the presence of God, that as regards the doctrine of salvation they still, as heretofore, most sincerely agreed with the American missionaries, putting their trust solely in the merit and person of the blessed Saviour, and submitting in all things to the authority of the Holy Scriptures ; but that in matters of form they much differed from them, being strongly convinced that the only sound principle for them to act upon was to reform the old Armenian Church, rejecting whatever was opposed to Holy Scripture, and retaining of its time-honoured institutions whatever stood that test (*e.g.* episcopacy, the festivals of Christmas, Easter, Trinity, &c.), because it was only on this principle that they could reasonably hope to see at last their whole beloved nation reformed.

Now, after all these facts, I confess I was not a little amazed at Dr. Wood's assertion, that "the subject of disagreement has not been forms of Church order or worship, but questions concerning the disbursement of funds." If this assertion were correct, I would say nothing against his suggestion to withhold from such people foreign aid. But the admittance of its correctness would also compel me to allow that the leaders of the movement in question are the basest liars ; for what they solemnly declared before us, as in the sight of God, was the reverse of Dr. Wood's assertion. I know of no facts which would justify me in taking such a view of them. On the contrary, one of those leaders is at this moment, and has been for some years past, an esteemed lay missionary in connexion with the Church Missionary Society ; others have been for ten or twenty years approved Church members, and even office-bearers, in the mission of the American Board. Now, is it likely that such men should during the last few years, since they began to differ from the American church organization, have all at once become the reverse of truthful and trustworthy, or unduly desirous to have their hand in American funds, after having undertaken of their own accord to raise their minister's salary among themselves ?

There are a few other inaccuracies in what you quote from Dr. Wood's letter to which you will permit me briefly to refer. When it is said of the ex-priest Vertanes that he "was for some time a helper on the mission staff," but that he "so conducted himself as to compel his dismissal," the expressions are calculated to convey an idea not in full keeping with the actual facts. For to most people "for some time" would mean a few months, or at the best a few years, whereas Mr. Vertanes was actually in the service of the American Board, with a regular salary, for *eighteen* years. So likewise many people would understand the expression "he so conducted himself as to compel his dismissal," as having reference to some moral misconduct, whilst in the letter of his dismissal, now before me, the cause is described as twofold—viz., first, want of agreement with the missionaries ; and secondly, the failure of funds, in consequence of the American war ; and it is added : "We have arranged that your salary should be continued till October 1st, which we would not have done if you had been dismissed on account of immoral conduct."

The pastor of the Pera church, Mr. Simon, is represented as "annoyed by the action" of Vertanes ; whereas, on inquiry, I learned that this is not the case, but that Mr. Vertanes officiates in the morning, Pastor Simon generally being present, and the latter in the afternoon, the former likewise attending.

To throw a little more light upon this priest Vertanes, you will allow me to translate to you the conclusion of an account of his life, written in German, for the Prussian chaplain. It runs thus : "From this brief history we learn—first, that

Rev. C. B. Koelle, Constantinople

Mr. Vertanes became enlightened, while still in the Armenian Church, by the reading of the Bible and of other books, which helped him to understand the former; secondly, that whilst yet a priest in that Church, he laboured for several years with a view of reforming it; thirdly, that he has made important preparations for this purpose both in Nicomedia and here in Constantinople; fourthly, that he has been engaged in this work for about thirty years, for which the Patriarch sent him twice into banishment; fifthly, that during that time he received his salary for twelve years from the Armenian Church, and for eighteen years from the American missionaries; sixthly, that during the period 1843—1861 [the earlier lists are destroyed] he corresponded with forty-two different places, and wrote to them 4,164 letters. Even now, in his 67th year [this was written three years ago], Mr. Vertanes is ready to be employed as an instrument of God to His glory, till called to his rest, and thereto requires Christian sympathy and support."

As I am one of the three missionaries of the Church Missionary Society referred to in Dr. Wood's letter, I must say that, as far as I am concerned, I could not advise a body of Christian men to return to forms to which they profess the strongest conscientious objections, and which they believe to be in the way of a more rapid spread of Evangelical truth amongst their nation; and accordingly, I said on the occasion referred to that I believed they had as much right to prefer episcopal forms as other people had to prefer the Presbyterian, the Congregational, or any other form. But at the same time, it is true I also suggested the propriety of a conference between themselves and the American missionaries, in order, if possible, to remove the ill feelings which, under such circumstances, generally spring up in both parties, so as to separate with mutual consent and goodwill.

If I am thus constrained to oppose the statements of an honoured and dear Christian brother, I do not mean in any way to accuse him of intentional misrepresentation; on the contrary, I feel persuaded that he thought he said nothing but what was true, and what he was justified in saying. But I cannot help thinking (and I am not alone in this view) that his desire—a most natural one—to keep the Protestant movement in the Armenian Church under the sole control of the American Board, as in his eyes the most suitable and beneficial, unconsciously led him to regard in too unfavourable a light the body of men who reject the imported American forms, and wish to retain those of their ancient Church, as far as they are found in harmony with the New Testament.

Dr. Wood apparently finds it difficult to understand how this episcopal movement among the converts of the American missionaries could arise from perfectly honest and conscientious motives, and regards it best explicable by assuming motives of an opposite character; but I, and many others with me, think that this movement, which we did nothing to produce, and which, for the sake of the prosperity of the evangelistic work of the American Board, we might even wish not to have taken place, is yet as natural as it was spontaneous; so much so, that to every one who takes a more favourable view of episcopacy, and is at the same time well acquainted with the character and the people of the ancient churches, and the modern missions in the Turkish Empire, it must have appeared much more surprising if the movement in question had not taken place, than that it did.

Now permit me to say that my object in writing this is by no means to cast any slur upon the American missionaries, or to diminish the sympathy with their work, in whose success I rejoice, and which I should gladly see extend still more widely; but what I felt to be a duty of conscience was, to raise my voice against the wrong done to a body of Christian men by the letter in question, and to say that, in my humble opinion, this episcopal movement of reformation in the Armenian Church as well deserves the support of our Christian friends in England, especially of those who are themselves members of an episcopal church, as does the Presbyterian and Congregational movement carried on by the American Board. Why should they not both be able to exist together, and to emulate each other in zealous exertions for the evangelization of the entire Armenian nation? The episcopal movement is still in its infancy; there is now only one congregation here in Constantinople, numbering about 100 members, and another in the east, for which the Anglican Bishop of Jerusalem has already some years ago ordained a pastor. But these people assert that a great many other reformed Armenians cordially sympathise with their movement, as one whose forms and organization they think more adapted to the circumstances of Turkey than those of the American Board, and that likewise many who still remain in the old Armenian Church regard them with favour, and are likely to join them when once on a firm footing. These people need the support of the Christian public, not only to enable them, poor in worldly means as they are, to carry on missionary operations among the unenlightened, but also to provide them with a church edifice of their own, and even towards the maintenance (at least for a short time longer) of their pastor, inasmuch as since they first declared their ability to maintain him, a number of their richest members have failed in business, in consequence of certain changes taking place in Turkey, and so the original subscriptions are so much reduced, that it would have been impossible for him to continue at his post if the Embassy chaplains, episcopal missionaries, and other Christian friends here, had not ministered to his necessities.

Having said so much in behalf of this movement, I feel no call to become its prophet. If it is of God, we all know that God will take care of it. But instead of any opinion of my own, I will simply state that a few weeks ago, when the Bishop of Gibraltar had an interview with the Armenian Patriarch, and told him that he had been requested to ordain a pastor to this church, the Patriarch very warmly deprecated such a step, and added: "If you do so, it will rob us of many of our people." This shows, at least, what future the Armenian Patriarch anticipates for this movement. There are also many who hope that if once there were a flourishing Episcopal Protestant Church of the Armenians, it might soon lead to important similar movements within the Greek Church.

Yours respectfully and affectionately, in the bonds of the Gospel, S. W. KOELLE.

Wood's Letter.

Ans'd Jan 4, 1865

Bra. Griffiths.

Evangelical Christendom.

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With the Editors' compliments. Forwarded by request of the writer, the Rev. G. Washburn.

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Constantinople, July 26, 1864.

EXCITING SCENES IN CONSTANTINOPLE—ARREST OF THE CONVERTS FROM MOHAMMEDANISM—SEIZURE OF THE PROTESTANT MISSIONARY ESTABLISHMENTS.

On Sunday, July 17, the Turkish police arrested all the Turkish converts to Christianity whom they could find in Constantinople, except the women and children.

The Rev. Mr. Williams (Selim Agha), who is now in the employ of the English Propagation Society, was arrested about noon, just as he was entering the chapel of that society in Pera. Two officers seized him suddenly, and dragged him in the roughest manner through the whole length of the Grand Rue de Pera to the central police station of that quarter. He reports that he was there insulted and abused by the officers for some two hours, and then suddenly set at liberty, with many apologies for his arrest, and the assurance that it was all a mistake. Why he was thus dismissed is a mystery, but possibly it may have been because he was known to be a regularly-ordained clergyman of the English Church. The Turks say, however, that it was because he was arrested in Pera, which is regarded as a sort of privileged Christian quarter.

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The other converts were less fortunate. They are still held in confinement in the great prison of Constantinople. It is understood that there are eight of them, among the number Achmet Agha, who made such a noble confession of his Christian faith before the court of the Sheik-ul-Islam some two years ago. He is in the employ of the American Mission, and was enticed out of the house of an American missionary in Galata, and arrested in the street before his door. These men were brought before the police court the same day, and charged with being renegades and infidels. They boldly declared themselves Christians, and claimed their right to be so, under the *Hatti-houmayoun*, which gave religious liberty to the Turkish Empire. But this plea was not allowed; they were thrown into prison, where they have remained ever since in close confinement, all access to them having been refused since Wednesday last week. The English and American missionaries have made every effort to obtain their release, but as yet without success. The English and American embassies have both represented their case unofficially to the Turkish Government, and there is but very little doubt that the men will be liberated in a few days; but it is certain that it was the original intention of the Government to banish them to some place in the far interior, from which they would probably have never returned. The Government have been shown, however, that this course would call down upon them the indignation of all Christendom, and they are now inclined to give them up.

SUMMARY SEIZURE OF THE ENGLISH AND AMERICAN MISSIONARY ESTABLISHMENTS.

On Monday, the day after the arrests above mentioned, the police took still more decided measures against Protestant missions, in deliberate violation of the most solemn treaties and of the customs of the Turkish Empire for many years past. The most flagrant acts were the arrest of the Rev. Mr. Curtis, of the Propagation Society, and the closing of the large establishment occupied in common by the British and Foreign Bible Society, the American Bible Society, and the American Board of Missions.

Foreign residents in Turkey are not subject to Turkish laws, neither are they in any way under the control of the Turkish police. This is the fundamental principle which regulates the relations of foreign residents to the Turkish Government. At an annual expense of many thousand pounds, the English Government maintains a system of consular courts to administer to English subjects English law, and no Turkish police officer has any more right to arrest the person or enter the house of an Englishman, in Constantinople, than he would have to do the same thing in London. If the Turkish Government has any complaint to make against any English subject, they must do it through the consular court. If an arrest is to be made, it must be by an officer with a warrant from that court. These same rights are guaranteed by treaty to all other foreign residents. In the face of these rights, the Rev. Mr. Curtis was arrested by the Turkish police, without a warrant, for no greater crime than that of looking at the outside of the door of his room, which they had illegally closed and sealed. He was detained in custody for some time before he was allowed to go.

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When the officers of the police came to close the Bible-house, they found there the Rev. Mr. Washburn, the treasurer of the American Board of Missions, and Mr. Sellar, the agent of the British and Foreign Bible Society. These gentlemen refused absolutely to allow their building to be closed by the Turkish police, and solemnly protested, in the name of the English and American Governments, against this attempted violation of their rights. This protest, it seems, had been anticipated, and the officer, after some hesitation, said that, under these circumstances, he was ordered simply to place two armed men at the door, to prevent the taking of anything from the building. This he did, and Mr. Sellar and Mr. Washburn immediately went to Pera to enter their protests and obtain protection from the English and American Embassies. During their absence, the officer returned with peremptory orders to close and seal the building instantly; by force, if necessary. Fortunately, the Rev. Mr.

Bliss, agent of the American Bible Society, had arrived meanwhile, and he protested in the most energetic manner against this violation of the rights of English and American citizens, urging the officer to wait at least until the return of the gentlemen from the embassies. It was all in vain; the officer was accompanied by soldiers, his orders were to use them, if necessary, and he gave Mr. Bliss his choice to walk out or to be carried out by the soldiers. The street was filled with an excited crowd, and it seemed better to make no further resistance. The building was immediately closed, sealed, and put under a guard of Turkish soldiers; and thus the stigma of crime and disgrace was publicly put upon three of the oldest and most honoured associations of England and America —in defiance of treaties and protests—without the presence or knowledge of any English or American official, and at the very moment when it was known that the agents of these societies were seeking the protection of their embassies.

On the same day, the rooms of the Church Missionary and Gospel Propagation Societies were closed in the same illegal manner; but as it happened, before the arrival of any of the missionaries, so that no resistance could be made on the spot.

Several printing establishments and book stores, belonging to natives, were also seized in the same manner, and many other arrests were made of persons suspected of being in sympathy with Protestantism. The Protestant chapels, however, were not molested.

These things occurred on the day when the Sultan made his annual visit to the Porte, to receive from his Ministers their official report of the state of the empire, and he was probably informed on that occasion that he had nothing more to fear from Protestantism.

REOPENING OF THE BIBLE-HOUSE AND OTHER ROOMS.

Earnest appeals for protection were made on Monday to the English and American Embassies, and the same evening Mr. Brown, the American chargè d'affaires, addressed an energetic protest to Aali Pasha, in reference to the affair of the Bible-house. He followed it up by a personal visit on Tuesday, which resulted in an offer on the part of Aali Pasha to order the immediate opening of the building, and the assurance that the Government were ready to apologise for the illegal manner in which it had been closed. He said, however, that the building had been shut on account of the grossly illegal action of its occupants, who had established secret printing-presses, and had printed and sold their books, containing violent and outrageous attacks upon the faith of the Sultan. Of these facts they had undoubted evidence. As it seemed most desirable to satisfy the Turkish Government of the absolute falsity of this charge against the Bible Societies and the American Mission, Mr. Brown challenged the Government to search the building, which was still under their seal. They consented to do it that day, but, for the convenience of Mr. Brown, it was postponed until Wednesday morning, when the building was opened and business there resumed.

The Turkish officers examined the immense stock of books on hand, which were mostly Bibles in some twenty languages, and on Thursday declared themselves perfectly satisfied that the charges against these societies were without any foundation whatever. Mr. Brown has demanded that the American Mission be authorised to publish an official apology from the Turkish Government for its illegal action and for the unjust charges made against the American missionaries.

The greatest credit is due to Mr. Brown for the energy and promptness with which he has acted in this matter, both officially and unofficially—securing the immediate opening of the Bible-house, the release of the printing establishments where the Turkish and Bulgarian Scriptures are printed, and the favourable consideration of the Government toward those in prison.

On Saturday the rooms of the Gospel Propagation Society in Stamboul were opened, but no service was allowed there on Sunday. Yesterday the rooms of the Church Missionary Society were opened, but most of the books and manuscripts there were seized by the officers who opened the rooms.

Sir Edmund Hornby, the supreme judge of the consular court, pronounces this action of the Turkish Government against the English and American missionaries to be the most flagrant violation of the established rights of foreign residents which he has ever known. As soon as it came to his knowledge, he addressed a demand for explanation to the Minister of Police, the highest authority with which he can officially communicate, but received no reply.

WHY DID THE TURKS ADOPT THESE EXTRAORDINARY MEASURES AGAINST THE PROTESTANTS?

The measures above mentioned were not adopted hastily. For many weeks the missionaries have been beset with spies at every step, and the measures taken have been for several weeks under the consideration of the Government.

In my last letter I informed you of the reports in circulation among all classes here in reference to the conversion of many thousand Turks to Protestantism. I have now every reason to believe that the explanation then given of these stories was in a general way correct. There is a movement among the Turks in favour of reforming their faith. They have actually petitioned the Government to be set off by themselves, and to have the use of a mosque to worship in; but beyond

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these two facts the stories are so contradictory, that we cannot tell which is true.

The news of this movement came to the

ears of the Sultan—probably in an exaggerated form—and he was told that it was the result of the labours of the Protestant missionaries, who were attacking his faith in the most violent manner. It is doubtful whether this information was carried to him through French-Catholic intrigue, or whether the missionaries were simply used by a party among the Turks to overthrow the ministry of Fuad Pasha, by representing him as friendly to these new movements. The Government of Fuad Pasha, however, found it necessary to take some extreme measures to satisfy the Sultan, quiet the fanatics, and save themselves.

I have the authority of a high Turkish official for saying that Sir Henry Bulwer was consulted, and that the action of last week was taken by his advice. However this may be, it is certain that he was aware, two weeks ago that some such action was about to be taken, and that he did not object to it, but kept it a profound secret from the missionaries. It is also certain that after the action was taken he took no active measures for the protection of the missionaries until he was driven to it by the terrible storm of indignation which burst upon him from all sides. It seems very certain, too, that the Turks would never have dared to insult and trample on the plainest rights of English citizens here, if they had not felt very sure of the sympathy of the British Ambassador. His plea in defence is that he believed that we were on the eve of a terrible revolution in Constantinople, which could only be averted in this way. If he believed this story, he was probably the only person in Constantinople who did.

THE CHARGES BROUGHT AGAINST THE PROTESTANT MISSIONARIES.

The principal charges brought against the Protestant missionaries are the following: They are said to have made violent attacks upon Mohammedanism—to have paid renegade Turks to attack their old faith in the khans and baazars, and especially to have secretly published and circulated violent books, which call the prophet an impostor, and his religion a vile delusion. Three books written by Rev. Dr. Pfander, of the Church Missionary Society, are cited as examples. These three books (and especially the second of them) are indeed the chief nominal cause of all the wrongs perpetrated by the Turkish police last week, and this action of the Government is perhaps the highest compliment which they could have paid to the ability and skill of ~~Rev.~~ Dr. Pfander.

The "Mèzau-ul-Hakk" of Dr. Pfander was first published in Persian, and Persian copies have been in circulation in Constantinople for many years, which have gradually come out from the Turkish Custom House, where a large box of them was confiscated, but not destroyed, many years ago. The name means, "The Balance of Truth." The book is in three parts. The first is a defence of Christianity against charges made by Mohammedans. The second part is a statement of the doctrines of Christianity. The third part proves that the Koran cannot be an inspired book, and consequently that Mohammedanism cannot be of Divine origin.

When this veteran and honoured missionary was transferred by the Church Missionary Society to Constantinople, he prepared, and sought permission to publish, an edition of the same work in Turkish. Permission to publish was refused. It was then printed in England and brought into Turkey, without the knowledge of the Government. It has been in circulation here for two years, however, among all classes, and a most violent and abusive answer to the Persian edition was published here, with the consent of the Government, before it was translated into Turkish. The first book of Dr. Pfander was on the Trinity, and was published in Turkish about four years ago, without attracting much attention. The third book was published about one year ago, and is a reply to this attack upon the second.

Whether it is good policy to circulate such a book as the "Mèzau-ul-Hakk" in the commencement of a missionary work among the Mohammedans, is a question upon which there is a difference of opinion. The American missionaries have generally regarded it as ill-timed, and they have avoided the use of it. It has never been sold at their book-store in the Bible-house, but the Rev. Dr. Pfander—whose judgment and Christian character command the respect of all—regards this work as one of the most important instruments for awakening the Mohammedan mind from its lethargy, and leading it to the truth. It is not for us to pronounce judgment between these conflicting opinions of men of equal experience, and who equally command the respect of the Christian world, especially as, notwithstanding this difference upon a single point, they are working together in the fullest sympathy for the conversion of Turkey.

As to the other charges of the Government, it is probably true that there has been some indiscreet preaching of the truth in public places by one or two individuals; but no tumult has ever been excited nor has any serious difficulty ever occurred in such cases. In general the greatest care has been taken not to wound the pride of the people unnecessarily, nor to make any violent attacks in public or private upon the faith of the people. As a ground for any action on the part of the Government, the charge is absolutely unfounded.

THE PROBABLE RESULT OF THIS PERSECUTION.

It is perhaps too soon to speak of results, but it seems probable that the final result of this extreme action of the Government will be to increase the interest of the people in Protestantism, and to strengthen the principles of religious liberty which they have sought to violate. As is usual with the Turkish Government, when they undertake extreme measures of any kind, they have followed bad advice, and have over-reached themselves. They will be compelled to undo what they have done, and thus acknowledge their error.

Rec'd Aug. 30.
Ans'd Jan 4, 1865

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Constantinople, August 3, 1864.

The following extract from the *Levant Herald* of last Wednesday, which bears the authority of Sir Henry Bulwer, proves the groundlessness of the hopes expressed in the former part of this letter, and merits the attention of every Christian in England:—

"The "difficulty" between the Porte and the Protestant missionaries has been arranged on a basis which, if not all that the latter could wish for, will perhaps, under all the circumstances, be generally regarded as equitable and satisfactory. The book-stores and offices of the several societies have been reopened, and full liberty given to their agents to preach to all comers in their respective chapels and private houses, but not in the khans* or other public places of Stamboul. The free sale of the Bible in book-stores† is permitted, but not its colportage about the capital, nor either the sale or gratuitous distribution of controversial works attacking Mohammedanism. The native converts under arrest are, "for their own protection, and as a measure of precaution against popular excitement," to be temporarily removed from the capital to some English consular station in the provinces, the Porte engaging to provide for their families during their absence. Such, briefly detailed, are the terms of the settlement come to between the Government and Sir Henry Bulwer."

A long official letter addressed to the Constantinople branch of the Evangelical Alliance, by Sir Henry, corroborates the above extract in substance, but states that he waits for final instructions from England before completing this "arrangement."

His letter, with the reply of the Evangelical Alliance, will be forwarded as soon as possible to the Alliance in England for publication, so that we do not need to discuss the subject in detail here.

But it may be said in brief, that this "arrangement" *puts an end at once to religious liberty in Turkey, so far as Protestantism is concerned, and will make missionary labour for Greeks, Armenians, Turks, and Jews, at once impracticable.*

It is so understood by them, and the organ of the Greek Patriarchate contained on Saturday a jubilant editorial congratulating the Porte upon this step, and rejoicing over the final overthrow of all Protestant missions in Turkey.

The principle of religious liberty now laid down by the Turkish Government, and approved by the British Ambassador, is this: Every man is at liberty to continue quietly in the profession of the faith of his fathers, whatever it may be, but he is not at liberty to invite or persuade any one else to change their former faith for his. If, however, any person, without invitation or persuasion, desires to change his religion quietly, he is at liberty to do so, but the Porte in this case reserves to itself the right to exile him, "for his own protection," but not as a punishment. Under this system it is plain that all missionary labour is impossible, and religious liberty exists only in name. This is the principle which is about to be enforced, with Sir Henry's consent, upon the poor Turkish converts now in prison—no one of whom has ever been a preacher, or even a colporteur, and only *one* of whom is in any way in the pay of any missionary society. They are to be exiled, "for their own safety," without trial or examination, simply because they are Protestants. Most of them have been Protestants several years, and have lived as such in Stamboul, without ever being in any way molested or injured, and no one of them has ever created any disturbance in any public place by attacking Mohammedanism or in any other way.

It should be borne in mind, ~~too~~, that this surrender of religious liberty is made only by the British Ambassador, as the representative of Protestantism. The Jesuit missions are undisturbed, although they have publicly baptized more Turks than the Protestants. They have the fullest liberty to proselytise in all directions, and their converts are secure from all persecution. They are not even exiled "for their own safety." The Turkish Government would as soon think of declaring war with France as of restricting Catholic missions; but having the full sympathy of the British Ambassador, they have taken a step against Protestant missions which places them in a worse position than that which they occupied before the publication of *Hatti-humayun.*

I shall probably be able next month to show you that there is much reason to believe that this whole movement originated with the Greeks, Armenians, and Catholics, especially the latter; and it is a fact worth noting in this connexion that the chief dragoman of the English Embassy here, through whom business is transacted at the Porte, is a most devoted Roman Catholic, and neither an Englishman nor in sympathy with English ideas.

POSTSCRIPT.

*The khans in Constantinople occupy a place similar to the buildings in English cities which are rented room by room, some for offices, some for storage, and some for sleeping apartments.

† These book-stores, however, must be specially licensed.

From New York Tribune, Aug. 12, 1864. 240

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In regard to the closing of the Protestant establishments in Constantinople, it is stated that the Bible and American Missionary Societies were reopened in consequence of protests addressed to the Porte by the English and American Embassadors at Constantinople.

Seizure of All the Protestant Missionary Establishments in Constantinople—Reason for the Measure—A Wide-spread Hostile Movement Among the Turks.

New York Tribune Aug 12

From Our Special Correspondent.

CONSTANTINOPLE, July 29, 1864.

FORCIBLE SEIZURE OF ALL THE PROTESTANT MISSIONARY ESTABLISHMENTS IN CONSTANTINOPLE.

All Constantinople is in a ferment. The greatest excitement prevails among all classes. On Sunday last, all the converted Turks who could be found were suddenly seized and thrown into prison. On Monday, the establishments of the American Board, the American Bible Society, the British Bible Society, and all the English Missionary Societies, were seized by an armed force, the occupants ejected, and the buildings sealed up.

This summary proceeding was the most flagrant violation of treaty rights ever heard of in this city. Aside from all religious questions, this is the most serious act upon which the Turkish Government ever ventured.

All the treaties with Turkey make foreign residents responsible directly to their own embassies or consulates, and a Turkish police officer has no more right to enter their doors than he would have to arrest a man in New-York or London.

In the face of this right, which has never before been disregarded, American and English citizens were forced by armed soldiers out of their offices, and their establishments were seized without the slightest notice, without the knowledge of their consuls, and in spite of their solemn protests. If America and England do not compel the most ample apologies for this outrage, there will be no safety for their citizens in Turkey. This principle is the Magna Charta of all foreigners in this land. It is due to the Hon. John P. Brown, American Chargé d'Affaires, to say that thus far he has acted in the most energetic manner, and has won the highest praise from both English and American residents. Sir Henry Bulwer, the English Embassador has as yet done nothing, and the British and Foreign Bible Society will have to thank Mr. Brown for the opening of the rooms, which they hold in connection with the American societies. There is probably no more thoroughly contemptible man in Constantinople than the English Embassador. He is hated intensely by all the British residents who are not in his pay. He is shamefully immoral. His statesmanship is nothing but low intrigue, in which he is generally outwitted by the French and the Turks, and he holds his place, to the disgrace of the very language he speaks, because his wife is connected with the English aristocracy in such a way that the Government dare not turn him out. What a blessing to a nation is an aristocracy! These extraordinary outrages upon English and American citizens were committed by the Turks five days after he had been privately informed of what they intended to do, and had silently acquiesced in it. It now remains to be seen if the English have pluck enough to drive him from his place.

SUPPOSED CAUSE OF THIS ATTACK UPON PROTESTANTISM.

If the Turks can be believed, these extraordinary movements originated with the Sultan himself.

The Rev. Dr. Pfander of the English Church Missionary Society, has written within a few years, several very good but very strong books against Mohammedanism, which have been printed in London, and privately introduced into Turkey. They have been very extensively read, and have excited the fanatical Moslems very much. These books are now put forward as the sole cause for the action of the Government, not only against the Society who published them, but also against the American missionaries, who believed the books ill-timed, and have opposed their circulation.

But as far as can be learned, there are political reasons for this action on the part of the Government, which have probably led them to put forward these books as a plausible pretext with which to blind the eyes of the astute English Embassador.

WIDE-SPREAD MOVEMENTS AMONG THE TURKS.

The majority of the Turks in Constantinople are not at heart true Mohammedans. The better educated are Pantheists, full of French rationalism. The others are unsettled. Thousands of New Testaments have been circulated among them and in various other ways they have come under the influence of Christian ideas without becoming Christians. A large party wish to reform the Mohammedan faith. It is said they have adopted the name of Protestants and have petitioned the Government to recognize them and give them a mosque to worship in. These things in an exaggerated form have come to the knowledge of the Sultan who has been informed that the Ministry of Fuad Pasha favored this movement. To save themselves from this odium and from inevitable disgrace, it became necessary for them to take some violent measures against the Protestants—which would satisfy the Sultan—quiet the fanatical party and frighten those inclined to this new way. If the English Embassador had been a man they would not have ventured to propose to him such an infamous scheme for strengthening themselves by overriding treaties and basely insulting English and American citizens. The highest English legal authority here, the Judge of the Supreme Consular Court, pronounces the act the most flagrant violation of the rights of foreigners which the Turkish Government ever committed.

WHAT THE GOVERNMENT DID AND HOW THEY DID IT.

For weeks past the Missionaries have been beset with spies at every step and on Sunday last all the Turks who have been baptised were arrested—one on the premises of an English missionary—another was enticed out of the house of an American missionary and arrested in the street. Without any other charge than being Protestants, they were thrown into the prisons of Stambool—except one Selim Agha, who was released after an hour's detention, during which time, however, he was subjected to the grossest insults. It is not known why he was released. The others still remain in close confinement with no immediate probability of escape. This is religious liberty in Constantinople.

On Monday the printing-presses used by the Protestant societies were all seized and put under seal, and an hour later an armed force appeared at the building occupied by the American Board and the Bible Societies. Mr. Washburn was ordered to close the building immediately. He refused, and referred the officer to the American Embassy. The man replied that he knew nothing of the American Embassy, and again ordered the building to be closed. It was again refused; and he then said that, in case of such refusal, he was ordered to leave the building and station two soldiers at the door. He did so, and Mr. Washburn hastened to the American Embassy to enter a protest against this outrage. In his absence the officer returned, and found there Mr. Bliss, agent of the Bible Society. He informed him that he had now peremptory orders to close the building at any cost. Mr. Bliss of course refused to leave, but was informed that he might have his choice to walk out or be carried out by the armed soldiers. The street was filled with an excited crowd, and he did not deem it wise to make any further resistance. The building was then closed and sealed. Other Protestant establishments were closed in the same way, and an English clergyman arrested and held for a time in custody.

The earnest remonstrances of the American Chargé d'Affaires on Tuesday brought an order for the opening of the rooms of the American Board and the Bible Societies—the building being still under the charge of the police, however, who were engaged all day yesterday, and again to-day, in taking an account of all the books stored in the building. It is believed that the police will be withdrawn to-day, but in Turkey nothing is certain an hour beforehand.

I must postpone a fuller statement of the facts until the next week's post, when it is hoped everything will have been arranged.

By Mr Washburn.

(Mr Nicholson)

Recd Aug. 16. 1864

Ans'd Jan 4, 1865

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The Modern Reactionary Movement in Constantinople.

The Levant Herald.

WEDNESDAY, JULY 20, 1864.

In another column we report the summary closing by the Police of the whole of the foreign Protestant missionary establishments in Constantinople. Our local readers will readily appreciate the delicacy even of allusion to, much more of free comment upon, a measure which is at once essentially religious in its significance, and apparently illiberal and retrograde in its character. But even at the risk of displeasing all concerned, we cannot—quite as much in the interest of the Porte itself as in that of our clerical friends—let the incident pass without tendering a word of friendly counsel to both.

And first, though for obvious reasons we have hitherto abstained from allusion to the facts, we feel compelled to say that, *selon nous*, the action of the missionaries has been more aggressive than a sound prudence should have dictated. Never to mention the publication and industrious circulation of a polemical work—the production, it is true, of a most excellent man and learned orientalist—which assails Mohammedanism with a vehemence the Ulema could not be expected to relish,—native converts have been employed in a manner that could hardly fail to irritate their ex-coreligionists; proselytism has been worked with hyper-apostolic zeal; and controversy invited, not to say provoked, with a persistence which has said more for the courage than for the discretion of our friends. In this war of faith upon faith, the American missionaries have, we believe, been less overtly aggressive than their British brethren; but the ultimate aim of all being the same, it is of course but logical for the Porte to deal out even-handed justice, or injustice, to the whole.

On the other hand, religious liberty is now a fundamental law of Turkey,—as old, in practice, as the edict of Gulhané, and, in express terms, as the firman of Feb. 1856. Any action of the Government therefore which even appears to interfere with this established right of every subject of the Sultan is to be regretted,—certain as it is to be caught up by the enemies of the Porte and paraded as evidence, not merely of a fanatical conservatism, but of positive retrogression. Of course the present incident has no such significance. It is, we believe, partly a concession to, and partly a precaution against, excited popular feeling; and in neither form, therefore, does it import any shadow of disposition on the part of the Government to revive the impossible policy of the past. Still, open as the measure undoubtedly is to this misinterpretation, we regret, for the Porte's own sake, that the step should have been taken—especially without previous friendly warning. Absolute freedom of religion to all classes of His Majesty's subjects, has of late years been the just boast of the Turkish Government; and, with Fuad and A'ali Pashas in power, it is not a single mistake of this kind that will shake our own faith in its maintenance. But the Porte is now-a-days strong enough to disregard mere popular clamour, even if backed up with all the sanctions of the Ulema; and would, we think, have acted wisely in continuing to treat the missionaries with the same honorable and perfectly safe tolerance it has extended to them for the past eight or ten years. Religious persecution in any shape is now an anachronism everywhere out of Spain and the Pontine Marshes, and the present Grand Vizier is far too sound a statesman to believe its renewal possible in Turkey in this year of grace 1864.

—On Monday, a number of zaptiehs, sent direct from the Ministry of Police, proceeded to the book-store and offices of the American missionaries in Vizier Khan, Stamboul, and ordered the summary closing of the establishment. Similar visits were then made in turn to the premises occupied by the agents of the British and Foreign Bible Society, the Church Missionary Society, the Society for the Propagation of the Gospel, and the American Bible Society, as also to the native printing-office worked by this last for printing Dr. Schanffler's forthcoming edition of the Turkish New Testament. The persons in charge were summarily ejected from one and all of these establishments, and seals placed on the doors of the whole. Three of the khanjees were at the same time arrested for, it was said, having neglected to inform the authorities of the proselytising proceedings of the missionaries; but after a short detention they were released. At the same time, several arrests were made of native converts, who were brought before the Minister of Police and, in reply to questions, boldly avowed their conversion to Protestant Christianity and urged their legal right to religious liberty as guaranteed alike to Mussulmans and Christians by the last Sultan. The plea, however, did not for the time avail, and the whole were accordingly for the present sent back to confinement. The incident has created considerable excitement in the local foreign Protestant community, and, on the part of the Americans, has elicited the prompt and energetic action of the United States' legation. The Bible Society, Church Mission, and Propagation Society's agents have also addressed warm protests to Her Majesty's Embassy; but, up till last evening, we were unable to learn with what result.

The Levant Herald.

CONSTANTINOPLE, WEDNES., JULY 27.

The "difficulty" between the Porte and the Protestant missionaries has been arranged on a basis which, if not all that the latter could wish for, will perhaps, under all the circumstances, be generally regarded as equitable and satisfactory. The book-stores and offices of the several Societies have been reopened, and full liberty given to their agents to preach to all comers in their respective chapels and meeting-rooms—but *not* in the khans or other public places of Stamboul. The free sale of the Bible in book-stores is permitted, but not its colportage about the capital, nor either the sale or gratuitous distribution of controversial works attacking Mahometanism. The native converts under arrest, are, "for their own protection, and as a measure of precaution against popular excitement," to be temporarily removed from the capital to some English Consular station in the provinces, the Porte engaging to provide for their families during their absence.

Such, briefly detailed, are the terms of the settlement come to between the Government and Sir Henry Bulwer. The result is, of course, a considerable curtailment of the latitude hitherto enjoyed by our clerical friends; and in certain influential circles in England will, for this reason, undoubtedly provoke no friendly feeling toward the Porte. But there is more to be said both for and against the compromise—as the arrangement clearly is—than we are free to indicate. This, however, we may remark—that the exile of the native converts will be very generally regarded as the least satisfactory feature of the settlement; at variance, as it apparently is, with the spirit of the firman of 1856, which abolished penalties of every sort and degree for religious profession. Of course, we do not question the *bona fides* of the Porte in its alleged reason for their banishment; but others will be less just, and the act is therefore sure to be misinterpreted. If the edict of Gulhané had never issued, nor the firman of Abdul Medjid been written, religious persecution would now-adays be impossible; and all the less tolerant, therefore, is public opinion of even the very appearance of oppression for conscience sake. On the other hand, it would be equally unfair to deny that the arrangements come to leaves the missionaries a wide margin of liberty—quite as much, in fact, as public feeling and the police would accord to a body of proselytising mollahs crusading against Christianity at home amongst ourselves. Our private sympathies are of course wholly with our friends, and our faith in the ultimate triumph of Christianity over mankind as absolute as their own: but we may differ in our opinion as to the means by which, in the case of Turkey, this moral victory is to be achieved. It may be heresy to avow it; but, sincere as is our respect for missionary zeal wherever displayed, we hope more from the sure and irresistible tide of civilization—which in its highest type is but Christianity under another name—than from the technical labours of all the Societies which Western piety has founded, and supports, to subjugate the world.

Apart, however, from the religious bearings, of the question, the late action of the Porte is open to objection as an infringement of the civil rights of the parties aggrieved. Assuredly the Minister of Police, in entering and forcibly closing the premises occupied by the missionaries committed a violation of treaty privilege against which, if the act had the least political significance, we should be amongst the first and the loudest to protest. But the matter, we are convinced, had no such meaning; and the apology which is, our information states, to be given to the missionaries for the trespass will, therefore, quite sufficiently meet that part of the question. A final word personal to ourselves: our remarks of last week on this subject have occasioned in some degree the soreness which a sense of injustice always more or less carries with it. We sincerely regret this; and in presence of the assurances conveyed in the letters of Mr.

Curtis and Mr. Weakley, are quite willing to believe that our estimate of the "aggressiveness" and "indiscretion" of our friends may have been exaggerated. If so, we willingly retract the obnoxious observations, and ask our readers to accept their impression of the facts from the version given by these gentlemen rather than from our own.

THE PORTE and the MISSIONARIES.

TO THE EDITOR OF THE LEVANT HERALD.

Sir,—I gladly avail myself of your kind offer to publish remarks which I may venture to make upon observations contained in the second article of last week's No. of your journal. Though, as the earliest English missionary, I was pioneer to the whole British force, and opened the first approaches years ago, I beg, in offering my statements, to confine myself to the department for which I am responsible, and presume neither to defend able works for which I desire all the success which they deserve, nor to answer for what may have been uttered in private conversations.

I would say, with regard to the employment of native converts, that *one only* has been engaged some nine months past, in receiving and speaking with visitors in two rooms successively occupied in Stamboul: that few Mahometans have attended his expositions of Holy Scripture, and asked questions about religion: that a second convert, son of the former, has been employed in noting the number of visitors and making analyses of his father's discourses, as well as in giving private instruction, translating, &c.; that a third has been engaged, chiefly in teaching English and Turkish to Turkish pupils in our English school: of the above mentioned, the first and third being in Holy Orders, have been in the habit of conducting Divine Service every Sunday in our English School Chapel. In none of these employments have they entered upon—still less "invited," far less "provoked"—controversy, but on the contrary have systematically avoided needless discussion. The substance of all their addresses during a long period may be read by any competent inquirer.

Then, as to our school, I may say that it has been frequented by several Mahometans, adult and young, but it has been my rule to bid children under age to get the permission of their parents or guardians before becoming regular, or even temporary, pupils, and to request of lads under authority, such as students of Military or Naval Colleges, an assurance of the consent of their superior officers.

If you can name any day during the past year, I shall most probably be able to furnish you with an account of what *was* said and done on that day, to give you the number of persons, adult or young, who were present either in the meeting room or in the School.—Believe me, &c.,

CHARLES G. CURTIS, M. A. (Oxon),
S. P. G. Missionary.

Pera, July 25.

TO THE EDITOR OF THE LEVANT HERALD.

Sir,—In one of the articles of your issue of the 20th inst., attention is called to the report of the summary action of the Turkish Government in reference to the Protestant Missionary Eestablishments in Constantinople in another column, and a few words of friendly counsel offered to both parties concerned. May I, on behalf of my brethen and myself, claim an Englishman's right of being heard in his own defence?

There is no one of us, I believe, who doubts for a moment the perfect friendliness of the comment; but on the other hand no one concerned cau admit the accuracy of the statements it contains. And, indeed, from the circumstances of the work in which we are engaged, want of information and consequent misapprehension as to its nature are what we are prepared to expect. In reference to the statements themselves, I may remark that, no such industrious energy has been displayed in the circulation of the book in question as that described. The copies disposed of have, with few exceptions, been sought for and

purchased by those who were interested in the momentous questions discussed in it, and every act of an obtrusive or public character has been carefully avoided. With regard to the book itself, which has more the form of a defence of Christianity than an onslaught upon Mohammedanism, I have no hesitation in saying that no one who has carefully read it through can charge the author with vehemence, or with anything repugnant to good taste or right feeling. In this matter we may claim to be contrasted favourably with our opponents, whose abusive attack on Christianity was advertised in the Turkish newspapers, was sold with great demonstrations of publicity in large numbers before a single copy of the book above mentioned was put in circulation, and is, I believe, at the present momeut exposed for sale in one or two shops and in the book-bazar in Stamboul.

The native converts who have been employed are too well aware of the insecurity of their position to allow their zeal to outrun their discretion, and those who superintend their labours have too much sympathy with them to require them to act in any way which might unnecessarily irritate their fellow-countrymen, jeoparadise their own liberty, or impede the peaceable progress of the work. As a fact, I have not heard of any native agent suffering insult or injury in the performance of his duty, until last Sunday, when Mr. Williams, of Bebek, was dragged with every circumstance of violence and indignity through the streets of Pera, not by the people—many of whom were patiently waiting to hear him preach—but by the Police.

And now believe me, Sir, we as missionaries are as fully aware of the dangers and difficulties whieh surround us as any one else can be. We have a solemn commission to fulfil, and, with the help of Him who gave it, are determined to do so; but we have no wish or intention of allowing our proceedings to degenerate into reckless adventure to the endangering of the public peace, or so as to afford those who have ueither love for ns, nor sympathy with our work, an occasion of speaking evil of both.

In proof of this, I may say that during the whole of our residence here our intercourse with the people has been of the most friendly character, nor did we apprehend auy change for the worse; but events such as those reported in your columns are likely to disturb this happy state of things; they set an example which may be followed by individuals who,perhaps, have only been restrained by the want of such a precedent. I will make no further remark upon the events themselves, as they have another aspect besides the religious one, and will be thoroughly discussed elsewhere. I am, &c.

Scutari, July, 21 ROBT. H. WEAKLEY.

THE EVENING POST.

TUESDAY EVENING, AUGUST 16, 1864.

EXCITEMENT IN TURKEY.

EXTRAORDINARY RELIGIOUS MOVEMENT.

Progress of Christianity.

The London *Times* of August 3d contains a letter from Constantinople, giving an account of an unexpected religious excitement in the Ottoman empire:

"An extraordinary religious movement—the more remarkable and surprising because it has been so sudden and unexpected—is greatly developing itself and gaining ground among the Mussulman population in this country. In common with others I have watched its progress during the last two months, and I now proceed, under the circumstances which have forced it upon public notice and discussion, and which will be presently related, to give some account of it.

"The effort of the different bodies of missionaries in the east—English and American—which for years past had been exclusively devoted to proselytism among the Jews, Greeks and Armenians, have, under the immunities and stipulations of the Hatti-Houmayoun, been directed into a new channel, which promises to be more successful than previous experiments. The influence of these preachings among the Jews and Greeks, with the exception of isolated cases, some of which do not bear much examination as regards the conviction and good faith of the proselytes, has been comparatively a failure. Among the Armenians, and owing in a great measure to the internal dissensions which have split that community into two hostile camps, a greater amount of success was obtained, and in the capital, as well as the provinces, there are to be found important and respectable Armenian congregations who have adopted the principles of Protestantism.

"It would seem that the movement among the Mussulman population has been for some time gaining ground, although it is but very lately that it has attracted any very serious attention. Some time ago a Turk, a resident in the capital, openly abjured his faith, and, together with the whole of his family, adopted the Christian religion. Having qualified himself for ordination he was received in the Church of England as a minister of the Gospel, and has since, under an English name, been preaching and proselytizing among his countrymen. No molestation was offered either to him or to those who assisted him in this work, so long as it was conducted unobtrusively and quietly; but, encouraged perhaps by this tolerance, the missionaries in the capital have prosecuted their object in a manner which has attracted the attention of the government, and is awakening in the breasts of the Ulemahs and the old Mussulman party that spirit of fanaticism which was gradually, as far as may be judged by outward signs, disappearing in the country."

After stating that there are two parties in Turkey—the one in favor of religious toleration, and conformity to the general views of European civilization, and another opposed to the same, and desirous of overthrowing the present liberal ministry, the writer proceeds:

"It is not many years since that a Mussulman abjuring his faith would have brought upon himself the penalty of death; that a Christian minister who should have ventured to introduce himself into the Turkish quarters of this or any other city of the empire with the avowed object of proselytism would have forfeited his life in the attempt. Now how different is the state of things! We see Turks openly avowing themselves Christians, and going about in the most perfect security. With such changes, and the encouragement and hope they hold out, it is the opinion of those competent to judge, and who have a knowledge of the peculiar temper and disposition of the people of this country that those who are intrusted with the propagation of the Gospel should remain content and prosecute their mission in a manner not calculated to offend the feelings and arouse the fanaticism of their hearers. By trying prematurely to promote a crisis they will surely defeat their own object and assume a solemn responsibility. If a zealous priest of the Roman Catholic Church were to penetrate into an ignorant crowd in England, and, cross in hand, and with loud anathemas against heresy, were to attempt to influence his hearers in favor of his creed, the chances are that he would meet with very rough usage. What, then, it may be asked, can be expected of a gathering of Mussulmans, just emerging from a chronic state of fanaticism and hatred against the Frank, who are told in words and publications that their religion is a sham and their prophet an impostor? Such, at least, is the explanation given by the Turkish authorities in justification of the steps they have taken within the last few days to moderate the zeal of the missionaries—an assertion which bears some semblance of truth when examined by the light of precedents and probabilities. They have expressed to the representatives of the powers interested in the matter that, while disposed to pursue a policy of religious toleration, they are bound to point out the danger which may be provoked by stirring up the smouldering embers of religious fanaticism; and they have not disguised from them also the political capital which their opponents were striving to make against them.

"With all their indolence and apathy, the people of this country are rather of an inquiring mind. A philosophical school on the French model has been springing up among a class who have taken Renan (whose book has been translated and freely circulated among them) as their apostle. Others have joined in the Protestant movement, which it is affirmed numbers already some few thousand proselytes. It would be more correct to say, however, that this new manifestation bears no definite character, its origin being religious reform in their own faith, of which the missionaries took advantage further to enlighten them. So long as the movement is conducted unobtrusively, and springs out of their own impulse, no harm can be feared; but if it is attempted to anticipate events for which the Turkish population are not yet ripe, if recourse is had to direct propagandism—a propagandism conducted with fanatical zeal, and disregarding the prejudices of the people—the end, as I have said, of the promoters of the movement will be defeated; for it will result either in the defeat of the enlightened party advocating the principle of religious toleration, or in a catastrophe of another kind, both of which it is necessary to avert. We have ourselves had a sad experience in India and at the Cape of the dangers of over-zealous manœuvres of this kind, and who can say that the danger would not be as great in this country?

"Such is the nature of the movement which is attracting much attention here. It will no doubt be freely discussed in Europe, and more particularly in England. It would be desirable that that discussion should be divested of passion, for it must not be forgotten that, while upholding their own faith, the Turks have ever respected that of others; and there is, perhaps, no country in the world in which the outward observances and ceremonies of every kind of creed are less interfered with than in Turkey. Christian churches, charitable institutions and schools, and religious foundations of all kinds, have always found liberal aid from the Sultan and his government, either in grants of land, money, or the protection which they require for their maintenance."

New-York Daily Tribune

TUESDAY, AUGUST 23, 1864.

FROM TURKEY.

Continued Excitement—Sir Henry Bulwer and the Missionaries.

From our Special Correspondent.

CONSTANTINOPLE, July 28, 1864.

During the past week the excitement in the city has increased rather than diminished, especially among the Protestant population.

The following extract from the "*Levant Herald*" of yesterday, is Sir Henry Bulwer's statement of the manner in which he has arranged the "difficulty" with the Porte. It merits the most careful study as an illustration of English diplomacy and Turkish ideas of Religious Freedom:

"The difficulty between the Porte and the Protestant missionaries has been arranged on a basis which, if not all that the latter could wish for, will perhaps, under all the circumstances, be generally regarded as equitable and satisfactory. The book-stores and offices of the several Societies have been reopened, and full liberty given to their agents to preach to all comers in their respective chapels and meeting-rooms—but *not* in the khans or other public places of Stamboul. The free sale of the Bible in book-stores is permitted, but not its colportage about the capital, nor either the sale or gratuitous distribution of controversial works attacking Mahometanism. The native converts under arrest, are, "for their own protection, and as a measure of precaution against popular excitement," to be temporarily removed from the capital to some English consular station in the provinces, the Porte engaging to provide for their families during their absence.

"Such, briefly detailed, are the terms of the settlement come to between the Government and Sir Henry Bulwer."

We have the most undoubted evidence that Sir Henry Bulwer was at the bottom of the whole movement of which I wrote you last week.

For political reasons he seems to have thought it desirable to maintain the power of Fuad Pasha at any cost, and he devised this plan to give him credit with the Sultan for fidelity to Islam.

But for the energetic action of Mr. Brown, the American *chargé d'affaires*, and the terrible excitement among the whole English population here, the Mission establishments would probably still be under the seal of the government and the suspected Turks on their way to some distant Province, from which they would never have returned.

Before the English ambassador had done anything, the rooms of the American Mission had been opened—the Government forced to acknowledge that their complaints against the American Missionaries were unfounded, and an apology had been made to Mr. Brown for the gross violation of their civil rights by the Turkish Police. Mr. Brown also used all his personal influence, unofficially of course, in favor of the persecuted Turks, and but for Sir Henry Bulwer, might, very probably, have secured their release. The greatest praise is due to him for his successful energy in maintaining the civil rights of American citizens—and for his generous efforts in behalf of Religious Liberty. His praise is in every mouth.

This action on the part of America, and the tremendous storm of indignation which burst upon the English Ambassador—moved him at last to take steps for the relief of the English Missionaries. The rooms of the Gospel Propagation Society were opened on Saturday, but armed soldiers remained at the door on Sunday. The Rooms of the Church Missionary Society were opened on Monday of this week, but all the books and manuscripts which were found there were seized and remain in the hands of the Turkish Police.

The rest of the story is found in the extract quoted above.

Sir Henry Bulwer, as the representative of Protestant England, has entered into a deliberate compact with the Porte for the practical abolition of Religious liberty in Turkey—as far as relates to Protestants.

Under the powerful protection of France, the Jesuit Propaganda enjoys the fullest liberty in every respect—and is more bold and aggressive than any Protestant Mission has ever been—and Mr. Boré the head of the Jesuit Mission, has actually offered to protect some of the Turkish Protestants in his own house against Sir Henry and the Turkish Police. I thank God that I am not an Englishman.

It should be distinctly understood that no charge is brought against these men who are to be exiled, except that they are Protestants. None of them are preachers—none of them have ever created any disturbance—only one of them is in the pay of any Missionary, and all of them are quiet and respectable men.

And if we have any outbreak of fanaticism here, it will be because the Government has set the example.

Ans'd Jan 4, 1865

Printer notices.
1864

Rec'd Jan 4, 1865

Constantinople, April 13, 1865.

TRYING CRISIS IN THE AFFAIRS OF THE PROTESTANT CIVIL COMMUNITY.

TURKEY.

It is well known that the Constitution of the Turkish Empire requires every non-Mussulman subject to be a member of some one of the regularly-constituted rayah communities. A rayah may now be a Catholic, Greek, Armenian, or Protestant, as he may choose, but he must be something. In the Armenian, and other old communities, the civil and ecclesiastical organizations are united. The Greek Patriarch is at once the head of the Greek Church and the civil ruler of the Greek nation, in Turkey. Nationality apart from religion is an idea which is only just beginning to dawn upon the minds of people in Turkey; so every Greek is subject, in things spiritual and things temporal, to the Greek Patriarch in Constantinople. This gives the Patriarch almost unlimited power to persecute his people. It was to avoid such a crushing persecution that, by the aid of Lord Cowley, the Protestants were formed into a separate community in 1850. In this community, however, a new principle was inaugurated. The head of the community was a layman, and had no ecclesiastical authority. If religious liberty could have been obtained within the old communities, it would have been better for the converts to remain there; but as it was, the formation of a new community was the only alternative to absolute annihilation. There seems to be the same necessity for maintaining this organization. It is perhaps even more imperative, for its fall would be regarded, not unfairly, as the final fall of Protestantism in Turkey. But the real value of the community must, of course, depend, to a great extent, upon the character of the Vakeel, or head of community, who is appointed by the Porte.

The present incumbent is Stepan Effendi, who has held the office since the formation of the community. He was formerly regarded as a very trustworthy, although not a very strong-minded man. But of late years his mind seems to have become weaker, and he has fallen almost entirely under the influence of his son, who is not a Protestant, but a nominal Catholic, and a very bad man. During these years, the civil organization has been an obstacle to the progress of Protestantism, and the people, finding their business neglected, have refused to pay their taxes to Stepan Effendi, hoping thus to compel his resignation. But in vain; under the influence of his son and others, who use him for their own purposes, he has clung to his office, until his arrears of salary have reached the sum of, say, 700*l.* sterling. The people can never raise this sum at once, and he can never be removed until provision is made for its payment. Trusting to the liberality of friends in England and America, the American Mission advanced this sum two months ago, to secure the voluntary resignation of Stepan, and the temporary appointment of a good man in his place. The rest of the story, which I commend to the careful consideration of all friends of missions, may be gathered from the following correspondence, which I am permitted to forward to you:—

TO THE REV. GEORGE WASHBURN.

Pera, April 5, 1865.

My dear Sir,—I enclose to you, by direction of the Minister Resident, a copy of a letter from his Highness Aali Pasha, in reference to foreign missionaries in general, and to the American missionaries in particular. After making it known to the missionary body, please address him a reply.—Yours, &c.,

(Signed) JOHN P. BROWN.

[*Translation of Aali Pasha's Note enclosed.*]

TO MONSIEUR MORRIS, MINISTER RESIDENT, U.S.A., ETC.

Sublime Porte, Ministry of Foreign Affairs,
April 2, 1865.

Monsieur the Minister Resident,—The Sublime Porte is informed that certain foreign missionaries are seeking to assemble the members of Protestant communities, with the design of making a demonstration to compel a change in the civil head of that community.

I need not observe to you, Monsieur Minister Resident, that the interference of foreign priests in the affairs of a community composed exclusively of subjects of his Majesty the Sultan can never be allowed by the Sublime Porte, and the purely civil or temporal object in respect to which they are acting can only be accomplished by the intervention of the authorities of the country. Consequently, I beg you, Monsieur Minister Resident, to recommend to these American Protestant missionaries to abstain from meddling in this affair.—Receive, &c.,

(Signed) AALI.

A similar letter was addressed to Mr. Stuart, with the change of a single word, *English* being inserted in place of *American* missionaries. Mr. Stuart also received and communicated to Mr. Washburn a still sharper warning, much more specific in its character.

The following reply was made to Mr. Stuart and to Mr. Morris:—

TO THE HONOURABLE E. JOY MORRIS, MINISTER RESIDENT, U.S.A.

Constantinople, April 5, 1865.

Sir,—I beg to acknowledge, with thanks, the receipt of yours of this morning's date, with a copy of a despatch from his Highness Aali Pasha of 2nd instant. As it is plain that his Highness has been completely misinformed in respect to the relations of the American missionaries to the Protestant Christian community, it seems most desirable that I should state to you briefly, but frankly, what these relations have been, and are.

His Highness himself cannot be more firmly persuaded than we are, that foreign missionaries ought not to meddle with the civil affairs of this empire. *We neither claim nor desire any such right.* We are well aware that should we meddle in civil or political affairs, we must identify ourselves with some personal or party interest, and thus destroy our proper influence as Christian

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Pho'd Jan 4, 1865

teachers. We have, therefore, never sought to control the Protestant community, or even to give advice, except where our advice has been formally asked. We have often collected from friends pecuniary aid for the community, but only when it has been officially asked for, and even then the money has been given under protest. When this community was formed, in 1850, the Protestants were very few in number and very poor. When Stepan Effendi was appointed their Vakeel, they were utterly unable to pay his salary, or even any great part of it. Under these circumstances, they appealed to us, and we consented to be responsible for one year. We raised the money and paid the expenses, but distinctly disclaimed any desire to control the action of the Vakeel. From that day to this we have not ceased to labour to persuade the people to pay their taxes regularly for the support of their civic head. For some ten years we aided them every year with funds collected from friends, but about five years ago we gave them final and formal notice that we could furnish them no more money, as we wished to have no connexion with their civil affairs.

Stepan Effendi, however, failing to understand the necessity for such action on our part, demanded that his salary should be paid in full by the missionaries; if it were not, he should refuse to perform the duties of his office. We of course refused to do this, and continued to urge upon the people the necessity of supporting their Chancery themselves.

During these five years the Protestant community has been almost destroyed by the attempts of Stepan Effendi to compel the missionaries to become responsible for his salary. Much of the time the business of the office has been neglected, and the people, suffering bitter wrong on this account, have refused to pay their taxes. Three years ago, however, he agreed to adopt a certain plan, proposed by the council of the nation for arranging the affairs of the community, on condition of his receiving arrears of salary. At the request of the Protestant Council, the sum necessary was raised and paid to him by the English and American missionaries; but, no sooner had he received the money, than, apparently under the influence of some evil adviser, he violated his word and overturned the whole arrangement. Much of the time since that date his office has been closed.

But about three months ago Stepan Effendi came, *unasked, of his own accord*, to several individuals, saying: "I wish very much to resign. I am old. I need my arrears of salary. I wish to leave my post honourably. I beg you to see if there is no way to raise the money to pay me my dues. If it could be raised, I would gladly resign, and secure the appointment of some other person. After this I will take my money."

These persons came to me, and it appeared that the time had come when all the troubles of the community could be cleared away, once for all, by a friendly arrangement, equally pleasing to all parties. I replied: "If all parties desire this and request it, I think, for once more, for a final settlement, we can find the money, but you must arrange it among yourselves." They did arrange it fully among themselves. Stepan Effendi wrote a note to the "notables" of the community, of which the following is a translation:—

"Beloved Brethren,—You are already well acquainted with the present condition of the Protestant Chancery. I cannot endure that condition any longer. My debts are daily increasing, and in my present advanced stage of life I am in great distress. I therefore appeal to your brotherly kindness that you would kindly undertake to deliver me from this condition. I inform you that I am ready to resign my office, and in my old age to retire to private life, if my claims upon the treasury are paid to me.—With love,

(Signed) "STEPAN SEROPIAN,
"Vakeel of Protestant Community.

"February 6, 1865."

It was agreed by these "notables" that he should ask the appointment of Boghos Effendi, of Adrianople, in his place, as temporary Kaimakan, until the people could nominate some one to the Porte as permanent Vakeel.

Under these circumstances, we were willing to advance the money necessary to secure this object, provided these changes could be actually accomplished before the money was paid. This was necessary, not from any desire on our part to control the Protestant community; but because Stepan Effendi had before violated his word under similar circumstances; and because I had the distinct declaration of the friends in England and America, who had formerly aided the community, that they would not advance another para to the Protestant community until its affairs had been finally and satisfactorily arranged.

Stepan Effendi had proposed this condition in the first place. He still agreed to it, but he now insisted that a promise to this effect should be given him in writing by a rayah. He suggested Mr. Harootun Minasian as satisfactory to him. Although this person had no connexion with or interest in this money, he consented to act as a mutual friend in an arrangement which was certainly not less desirable for Stepan Effendi than for the Protestant community.

The following papers were exchanged between them:—

PAPER GIVEN BY STEPAN EFFENDI TO MR. HAROOTUN.

"I have summed up the claims of myself and my secretary Mooses to February 28, 1865. The amount is 77,125 piastres. Of this I shall receive 55,000 piastres, when, after having resigned my office, I shall have established Boghos Effendi, as temporary Kaimakan, in my place, by order of the Porte. For 18,125 piastres I am to receive two bonds from Minasian Harootun, the printer. I am to receive, also, a certificate for 4,000 piastres more, by which I shall obtain this money from the nation and pay it to Ghazaros—as borrowed of him by me.

(Signed) "STEPAN SEROPIAN,
"Vakeel of Protestant Community.

"February 15, 1865."

PAPER GIVEN BY HAROOTUN TO STEPAN EFFENDI.

"The object of this paper is to state that on the 20th of Ramazan, 1281, 55,000 piastres in coin, and two bonds, one for 9,237½ piastres, the other for 8,887½ piastres (in a bag with Stepan Effendi's seal), were deposited with me, in behalf of the nation, and are in my possession as a pledge for the claims of Stepan Effendi, Vakeel, and his secretary, Mooses, for balance of salaries due them, subject to this agreement, that whenever, within six months, reckoning from to-day, Stepan Effendi shall have resigned his office, and shall have caused Boghos Effendi, of Adrianople, to be appointed in his place, the 55,000 piastres and the two bonds in my possession shall, without fail, be delivered to him by me. If this agreement be not carried out, and the six months shall pass, this money shall be restored to the individuals who have given it to me, and this paper will be void.

(Signed) "HAROOTUN MINASIAN.

"Feb. 15, 1865."

As Stepan Effendi expressed a wish to see and

count this money, and put his seal on the bag, he came to my office and did so, knowing that, if this arrangement were completed, this money was to be furnished by friends in England and America, as a free gift, to relieve the Protestant community from its embarrassments and from all need of farther foreign aid.

That the money might be perfectly safe until Stepan Effendi should have fulfilled the above conditions, I returned it to my safe, whence it came, and gave to Mr. Harootun the following paper as security to him :—

"Constantinople, Feb. 16, 1865.

"Received from Harootun Minasian, printer, a deposit of 625 Napoleons (sealed by Stepan Agha), to be delivered to him whenever Stepan Effendi shall have resigned and secured the appointment of Boghos Effendi, of Adrianople, in his place as head of the Protestant community, provided that this be accomplished within six months of the above date. After that date this paper will have no value.

(Signed) "GEORGE WASHBURN."

Up to this time it was supposed that Stepan was acting in perfect good faith, as the arrangement had been originally proposed by him, and he had all along expressed his satisfaction with it. But it would appear that in his old age he had become a tool in the hands of bad men, for, having secured the above bond from Mr. Harootun, he suddenly changed his tone, and declared that he had no intention of fulfilling these conditions, although of his own making, but would take the money in spite of us, without resigning at all.

He declared in our book-store that his Highness Aali Pasha had united with him to destroy the Protestant community and drive the missionaries from the country. Of course this was as false as possible, and he appears to have told his Highness equally false stories in reference to us.

Stepan Effendi has since instituted the most oppressive and vexatious proceedings against Mr. Harootun, who is thus suffering, as a perfectly innocent man, for an act of friendship. If any wrong has been done in reference to this money, *he* has not done it. It rests either upon Stepan Effendi or upon me. I leave it to your judgment to decide between us.

His Highness Aali Pasha, in his note, refers especially to a supposed purpose of ours to make a public demonstration against Stepan Effendi. I am very happy to be able to assure you that his Highness has been deceived in this matter. We have never so much as dreamed of such a thing, and we consequently deny his charge as totally unfounded. The particular meeting to which he may have had reference—the only one I have heard of—was not planned by any missionary, nor was any foreigner present at it, or in any way connected with it.

It was not organised by our advice, nor did we know anything about it until after it had been decided by an assembly of the Protestant "notables" that such a meeting should be held.

I am sure that if these facts are made known to his Highness, he will rejoice in the opportunity of withdrawing the charge which he has been led by incorrect information to make against us. It is our purpose so to conduct ourselves in this country, where we live under the august protection of his Imperial Majesty the Sultan, that the Turkish authorities can have no occasion for complaint against us. We should regard any unfriendly controversy with the Porte as a positive calamity.

With your permission, I shall send a copy of this letter to the Honourable William Stuart, Her Britannic Majesty's Chargé d'Affaires at the Porte, with whom, also, his Highness Aali communicated in reference to this question.

I remain, &c., on behalf of the American missionaries,

(Signed) GEORGE WASHBURN.

It should be added here that Aali Pasha, deceived by the representations of Stepan Effendi, attempted to seize this money and pay it over to Stepan Effendi, on the absurd ground that the conditions of the bond were such as Mr. Harootun had no right to make, and, consequently, that Stepan Effendi could take the money without reference to any conditions. Finding that the money was beyond his reach, in the hands of an American citizen, he turned Mr. Harootun over to the Criminal Court, which, on the same ground, was proceeding to condemn him in a summary manner, when Mr. Stuart interposed, and represented the case in its true light to Aali Pasha. Mr. Harootun was released, and the whole affair now seems likely to have a most favourable result.

It has been my unpleasant duty in months past to criticise the course of the British Embassy in reference to religious liberty and Protestantism in Turkey. It therefore gives me double pleasure to be able now to say that Mr. Stuart, H.B.M. Chargé d'Affaires, has acted in a manner worthy of the nation which he represents. Although he has been placed in a difficult and delicate position, he has from the first commanded the respect and the full confidence of all. Without going back to the difficulties of last year, in the settlement of which so much is due to him, I can hardly hesitate to say that, in this present difficulty, his presence here, as Chargé d'Affaires, has saved the Protestant community in Turkey from destruction.

Ali Pasha has now given his word that he will carry out the wishes of the community in respect to their Vakeel, and I am informed that he will immediately call the "notables" of the community, to learn from them directly what they wish.

It would have been more agreeable to my feelings to pass over in silence this discreditable affair. But I believe that it should be the fundamental principle of Protestant missions to conceal nothing from the Christian world, simply because it will try the faith of Christians, or produce an unpleasant impression.

The faith of the Church will never rise to its proper level, unless it comprehends the trials and difficulties of its missionaries, as well as their joys and successes. It is a fact, too, that the spiritual work among the Armenians in Turkey has never been so full of promise as it is to-day.

April 13, 1865,

On the Trying Crisis in the Affairs of R. Protestants and British Connection

Rec.d May 10, 1865

Ans.d June 7.

From Mr. Van Lennep — Copy. 242 of letter in reply to Mr. W.

Rev. G. Washburn

Smyrna Sept. 12. 1866.

Dear Brother

Allow me to begin my reply to your note of the 10th ult. addressed jointly to Mr Ladd & to myself, by expressing my joy that measures should be taken to put an end to the present state of things here. May God be pleased abundantly to bless them. You have appeared to me to be animated by a sincere desire to know the whole case & to act impartially.

Should the Com. ad Interim deem the propositions you have made to us to be a wise & hopeful solution of the matter, that would in itself alone, go far toward leading me to entertain the same view, for the simple reason that they have been acquainted with all the circumstances of the case from the beginning, & that they have the advantage of standing outside, so that their judgements are not likely to be warped by their feelings. I should therefore be ready to submit to their decision, even though my judgement did not fully coincide with it. In the present case however, I cannot but think that your propositions are reasonable & promising of good results if carried out. I shall however venture upon some observations upon each of them.

1. I believe that the events of the past few months have removed

every prospect of Bro. Ladd's influence & usefulness here, & that his stay is the chief hinderance to the cure of the present evils. This topic is a painful one & I will not enlarge. I have heard very lately, however, that Bro. Ladd believes that I have long labored for his removal. This I emphatically deny. If my memory serves me right, the first thought I have entertained of the kind, was when the Council met: & long before that, I had seriously asked myself if it was not my duty to propose that I go hence. I can truly say that I have sincerely desired & still earnestly pray for Bro. Ladd's usefulness & happiness, & for those of his family, & I trust that God will so lead him that he will eventually not regret this painful dispensation.

2. I have, for nearly a year past, promised Atredis to put no hinderance in the way of his going this fall to Cesarea to be married, & as both he & the Com. ad Interim seem agreed upon this point, I have nothing to say. I believe him to be a young man of fine talents but exposed thereby to certain dangers from which he can be saved only by the watchful care of a Missionary on whom he has explicit confidence. For the sake of the cause & for his own, therefore, I should be glad if the Com. ad Interim approved of his returning here bye & bye. Nor do I believe that his presence in our field or even in Smyrna would hinder

the healing of our wounds. Still I may be wrong. I believe however that the Com. ad Interim ought on their part, to concede to me the two following points: that as Avedis has passed thro' this ordeal with a reputation not only unmarred but very honorable to himself, suitable employment should be found for him, thus securing him to our work, & reaping the benefit of the education we have bestowed upon him; & the other point is, that a suitable person should be provided with the least possible delay to occupy his place at Manissa.

3. I am quite ready to engage to abstain from administering the Communion or performing any acts which should be a recognition of any number of these Brethren as the Church of Smyrna until such time as the renewing of these marks of Church membership will be deemed advisable by the Pastoral Association at Cons'ple.

4. I shall be glad to be relieved from the responsible & difficult work of settling the affairs of this Church. I shall do all in my power to induce the native Brethren to acquiesce in such an arrangement. And I pray God to bestow His Spirit & a fervent love for the souls of men upon all on whom shall devolve so difficult a task.

I would add in conclusion that I hope the Brethren will bear in mind the importance of settling a

Pastor over this church, & thus enabling the Missionary to devote himself to the general interests of the whole field. It will probably be an advantage to have the charge of matters here this winter committed to another man & let a Pastor be settled afterwards, when animosities have been allayed.

Believe me

yours

H. J. Van Lennep.

From Mr Ladd. Copy of letter in reply to Mr W.

243

Smyrna Sept. 13. 1866

Dear Brother Washburn.

In answer to your communications I wish to make the following statements.

1. I wish to say in palliation of my course in giving the communion to the old church, that my letters from the Com. ad Int. & from private members of it, show plainly that the Com. ad Int. advised me to recognise Pastor Apraham's church organization as exclusively the church, & to accept Mr. Van Lennep's position as its pastor. To do this was not only contrary to my views of duty, but was in my view entirely impracticable as a measure for uniting all in one church, for Avedis was an accepted member of that church-organization, not excluded from church privileges, but only held bound to establish his claims to church membership in the Pera church to the satisfaction of his brethren here. How then could it be expected that the members of the old church could be induced to request to be members of a church of which Avedis was a member whom the question of his being accepted as a church member was the question alone which had led them to reject the decisions of the council? Had the Com. ad Int. considered this fact, it seems to me they could never have expected such a measure

to succeed, if I had fully approved of it, & tried it. All this I say, not to justify what I did, but because I am sure that if the Com. ad Int. had expressed to me in any shape the idea that the members of the old church outside of Pastor Abraham's church organization were still church-members, & that this church-organization requires to have it claims to be recognised as a church established; I should have waited a much longer time, in hope of a settlement of difficulties, before making any public movement, whatever.

2. In regard to your proposition No. 1. I would say that Mrs. Ladd & myself, after much heart-stirring thought & sincere prayer, as I trust, have come to the conclusion to comply with it, so far as to say, painful as it is to say it, <u>We are ready to leave Smyrna</u>. We hesitate as yet between deciding to make application for permission to visit the United States next spring, & deciding to remove to Constple at once, as soon as we could do so, according to your suggestion in conversation, on the supposition always that there is an important work for us there. This latter course would hardly seem practicable at this late period of the season, unless we could arrange to occupy Mr. Trowbridge's house this winter. So we wish to wait a little longer to consider the pro's & cons

of these two plans before making a final decision.

3. Your second proposition relates to Mr. Van Lennep's action & for the third allow me to propose for the sake of perspicuity the following substitute viz.

That Mr. Van Lennep & Mr. Ladd agree, the latter that he will perform no act which shall recognize the members of the old church both in & out of Pastor Abraham's church organization as exclusively the church; the latter that he will perform no act which shall recognize this church-organization as exclusively the church, until the question of the respective claims of these bodies to be the church exclusively shall be settled.

4. In regard to your fourth proposition, I would say, that I assent to the agreement proposed & am entirely ready to leave the settlement of the question respecting the church here to the mixed body proposed consisting of native pastors & missionaries.

5. I put into your hands with this a copy of a note of Mr. Van Lennep's to me which I give you opportunity to compare with the original, & would ask you to show to the Com. ad Int. & say to them that I should be glad if they would say to Dr. Anderson, if they should write him on the difficulties here, that they think these charges against me especially in respect to hindering the

cause of Christ by not acquiescing in the decisions of the council & being the leader of unruly men who were excluded from the church by the council have no just foundation. But I leave it entirely to their judgment to do so or not, as they think best. I did think when I supposed the Com. ad Int. substantially ~~agreed~~ coincided with Mr. Van Lennep in his views respecting Pastor Abraham's church-organization being a true church & the members of the old church not in it being non-church-members, that I could never consent to leave Smyrna till the Mission had in some shape expressed its opinion on the question whether these charges circulated doubtless in the Christian community here by Mr. Van Lennep have any just foundation; but under present circumstances no such idea can for a moment be entertained. To leave our English & other Christian friends here to have their erroneous impressions, if they have any, corrected by time.

With many thanks for all your kindness & forbearance in your intercourse with Mrs. Ladd & myself in these new & peculiarly trying circumstances to you as well as to us, I am your affect. brother in Christ

Daniel Ladd.

Inclosure in No 7

Copy:

Rev. Daniel Ladd

Dear Brother,

The following are in substance the statements I intend to make to Dr. Anderson in my letter on cognate topics, & I mention them, that you may have an opportunity to justify your course.

The good cause here is greatly hindered by your want of hearty acquiescence in the decisions of the ecclesiastical council. You appear before the public as opposed to the church as it has been reorganized by them, & the leader of a faction of unruly men who were excluded from the church by the council. And this publicity outside of our own people is chiefly owing to your own efforts to forestall the verdict of the public in your favor.

You fail as a general thing to labor for the interests of the work & appear to view everything chiefly in its bearing upon the question of your remaining in Smyrna. You have avowedly for this reason done all you could to prevent the settling of a pastor here, & are in favor even of withdrawing the preachers from Magnesia & Bridgeton claiming that all that is needed is that you & I suppose

the preaching there by rail-road. There is & has long been a complaint in our field & even among enlightened men elsewhere, that you are here "simply to draw your salary & that you care little what becomes of the cause." I do not bring forward this opinion as my own but only state the fact of its existence & prevalence.

In your course towards myself, you have appeared of late to be actuated by a feeling of personal animosity, on account of the position I occupy in union with the views of the council & the churches of our field & opposed to the claims of the wat-chmakers' faction. As a proof of this, I might refer to my house-rent business as well as the slanderous information & the proposition you have made to my brother Richard; for you were quite mistaken in your calculations if you thought these things would not be reported to me. You need not hope however that I have suffered any harm thereby thanks to Him who protects the right. But I believe you have not sufficient cause for pursuing such a course toward me, I have certainly given you no reason to do so.

Yours

Lodiana July 24th/1866. (signed) H. J. Van Lennep.

List of persons claiming to be members of Smyrna Church.

Male Members.

Carabet Saatji
Boghos do — Excommunicated last year
Sarkis —
Hovhannes
Hatchadour of Cis. — Not a resident of Smyrna

} Non Lat[illegible] friends

Hadji Manoog.
Tahvor — Employed as bookseller
Andon — Bulgarian employed by English mission
Anastas — Greek. Employed as bookseller &c
Avedis Besneli — Now absent. Rec'd into B.L's church Mar[illegible]
Hatchadour Arabkirli — do — do
Avedis — Employed as preacher at Magnesia.
Carabet Caesarli. Now absent. Counted as a member of B.L's chu[illegible] but never has removed his connection f[illegible]
Carabet Marassali. Claims not to belong to either family

Female Members.

Mariam (wife of Hagopos) do (wife of Manoog) do (wife of Sarkis)
Anna (Carabet Saatji's wife) Horepsima (Pocalli) do (wife of Egia[illegible])
Prudella (of Cousper's at Deaconness School)
Photinae (wife of Hovhannes) Rec'd by Mr Ladd Aug 12/11
Carabet's mother in law do do
Camm Ladd & Hetti Dodd Now in U.S.A.

Copy of Report of Miss Riggs & Bliss. May 1. 1866 –

The undersigned having been authorized by the Committee ad hoc to visit Smyrna for the purpose of conferring with the brethren of that station and of seeking together with them some practicable solution of the difficulties which had arisen there, reached Smyrna on the P.M. of April 25. 1866. & the same Evening had an interview with Miss Ladd & Van Lennep.

After listening on the 26 & 27 to full statements, replies & Explanations from these brethren, we gave to them on the P.M. of the 27 our impressions, as follows.

In the unhappy divergence of views & action which had taken place we were satisfied that Each of the brethren had pursued the course which he was persuaded was right. We thought both had erred, in looking at matters too Exclusively, Each from his own point of observation, failing to make due allowance for the differing views of the other, & perhaps also in listening too much to the talk of individuals disposed to speak of one of them against the other.

We Expressed the hope that by a wise & resolute effort to understand Each others views, & to make due allowance for difference of habit in both thought & action, they may usefully cooperate in the relation in which Providence has placed them.

In regard to the matters of the church we were satisfied that there was urgent need of discipline & great difficulty in the way of securing it. That the Excommunication of Boghos the Malchumatlu was regular, that the admission Garabet (voted at a private meeting, but confirmed by subsequent vote at a public meeting) should be sustained; but that that of Avedis by Mr Van Lennep's casting vote was irregular, he being only an honorary member, the Chairman of the meeting. We felt that Mr Van Lennep's desire for the restoration of discipline in the church was commendable & that notwithstanding the arrangement by which pastoral duties had been assigned to Mr Ladd, Mr Van Lennep had clearly a right to an equal voice with Mr Ladd in any such question as that of reorganizing the church. It seemed to us also that Mr Ladd could not claim, as a right the continuance of the arrangement respecting pastoral duties, after being informed by Mr V. L. that he was unwilling to have it longer continued.

In regard to the principal matter under consideration, viz the reorganization of the church of Smyrna, by the withdrawal of certain members & constituting themselves a church (to the exclusion of other members) we were clear that even had Mess L & L. been agreed as to the necessity of this measure, it should never have been adopted without a Council, much less when they differed; & that consequently ~~that~~ Mr Van Lennep was irregular & hasty in recognizing the new organization and new and

conferring with Mr Ladd before giving public notice of it on the Sabbath; also in proceeding on the following Sabbath to administer the Lord's Supper & to perform other ministerial acts on behalf of the new organization. At the same time it seemed to us an error in Mr Ladd to have preached at the time on the subject of church organization & to have baptized the child of Boghos, yielding to his demand that he should be permitted to present the child for baptism himself (the Excommunicated) instead of having it presented by his wife. Both brethren seem to us to have been betrayed into proceedings which permitted them to be regarded as leaders of opposing parties. It should now be thought laid down as a principle that there is & must be, at present, but one Evangelical church among the native Protestants of Smyrna. Also that neither of the two bodies in question can claim to be exclusively recognized as such church. A council should therefore be called, & empowered to decide, after investigation, what individuals shall be recognized as members in good & regular standing of the one Ev. Ch. of Smyrna, also to direct as to the course to be pursued by the church for exercising discipline.

We advised that so long as the church shld have no native pastor Mess L. & V.L. should labor jointly, preaching as heretofore, the one in Turkish the other in Armen- but not either of them acting as pastor to the exclusion of the other.

After full conference Mess L & V.L. both concurred in the views which we had expressed & it only remained to secure the assent of both parties of the native brethren to the measures proposed.

For this purpose a meeting was called. It was held Apr 27 at the Chapel. This meeting was attended by the leading men of both parties.

After the reading of 133d Ps. by Mr R. & a prayer by Mr L. we stated the results of our deliberations & the measures which we recommended for their adoption. After a number of questions & replies, our recommendations were unanimously adopted, the only question on which the parties voted differently being the question of inviting the churches of Aidin & Thyatira to send delegates to the Council. Some words of exhortation were then given, prayer was offered by Mr V.S. & the meeting dismissed.

Subsequently we were informed that one of the brethren who voted against inviting delegates fr. A & T. was Boghos the Excommunicated member & that another was a member of the Cesarea church who had been united with the ch. in Smyrna. As there had appeared a majority of only one against inviting delegates from those two churches, the rejection of these votes wld have given the other party a majority. We therefore left a written statement of the facts & expressed the opinion that the Council when organized shld decide whether delegates from those churches (if sent) shld be admitted to seats in the Council or not.

We wld supplicate for the brethren & sisters of the Smyrna St., for the church there, hitherto so sadly distracted, & for the Council wh it is hoped will assemble there, the presence & favor of the Head of the Church who we trust has heard prayer in our behalf, & has guided thus far to satisfactory results.

Signed Elias Riggs
Edwin E. Bliss

Troubles at Smyrna, 1866.
Rec'd Nov. 21, 1866.

No. 1. (copy.) 244

Rev. Messrs. Ladd & Van Lennep.

Smyrna Sept. 10. 1866.

Dear Brethren,

After full & free consultation with you both in respect to existing difficulties here, the only points on which I find you agree are these: 1st. That one Missionary is enough for this Station. 2d. That one or both of those now here should remove to some other field of labor.

I am myself fully satisfied that your judgement on these points is correct. Under these circumstances Mr. Ladd, as the oldest member of the Station, naturally feels that he has a claim to the field, & that, in some sense, an injustice was done him when Mr Van Lennep was added to the Station.

But there were peculiar circumstances having no reference to Mr. Ladd, which led the Pud. Committee & the Mission to Station Mr. Van Lennep at Smyrna, his native place.

As these circumstances, which are known to us all, have not changed, I do not feel at liberty to propose Mr VanLennep's removal. But I would suggest the following plan as a practical solution of your difficulties. It involves sacrifices on both sides, but it is a settlement which would be honorable to you both, & I believe that you should be ready to make the sacrifice for Christ's sake.

I would propose,

1st. that Mr. Ladd request the Com. ad Interim to transfer him to Adrianople or Constple Station.

2d. that Mr. VanLennep agree that Baron Avedis shall not be employed by this Station after the end of the present month.

3. that both Mr. Ladd & Mr Van Lennep agree not to perform any public service which shall recognize either of the parties in the Smyrna church as exclusively the Church until existing difficulties between these parties are settled.

4. That both agree that the final settlement of these difficulties shall be interfered with by either of them, but that they will request the committee meeting of Missionaries & native pastors at Constantinople to arrange as soon as they deem it possible, for such a solution of these difficulties as, after due consultation with the native Brethren here, may seem them most expedient.

I beg you to remember that the above is not a judicial decision, but simply a proposition for a voluntary arrangement. If you are willing to adopt it, will you be so kind as to inform me in writing. If you cannot accept it, please also to state your reasons in writing, it being of course understood that it must be accepted by both before it will be binding upon either.

I beg of you, dear Brethren, for christ's sake, not to allow any personal feelings to prolong & farther involve this sad controversy.

Your Brother in christ,

(signed) George Washburn.

(No. 2. copy.)

Rev. G. Washburn. Smyrna Sept. 12. 1866.

Dear Brother,

Allow me to begin my reply to your note of the 10th ult. addressed jointly to Mr. Ladd & myself, by expressing my joy that measures should be taken to put an end to the present state of things here. May God be pleased abundantly to bless them. You have appeared to me

to be animated by a sincere desire to know the whole case & to act impartially. Should the Com. ad Interim deem the propositions you have made to us to be a wise & hopeful solution of the matter, that would in itself alone go far toward leading me to entertain the same view, for the simple reason that they have been acquainted with all the circumstances of the case from the beginning, & that they have the advantage of standing outside, so that their judgements are not likely to be warped by their feelings. I should therefore be ready to submit to their decision, even though my judgement did not fully coincide with it. In the present case, however, I cannot but think that your propositions are reasonable & promising of good results if carried out. I shall however venture upon some observations upon each of them.

1. I believe that the events of the past few months have removed every prospect of Bro. Ladd's influence & usefulness here, & that his stay is the chief hindrance to the cure of the present evils. This topic is a painful one & I will not enlarge. I have heard very lately, however, that Bro. Ladd believes that I have long labored for his removal. This I emphatically deny. If my memory serves me right, the first thought I have entertained of the kind was when the Council met; & long before that I had seriously asked myself whether it was not my duty to propose that I go home. I can truly say that I have ever sincerely desired & still earnestly pray for Bro. Ladd's usefulness & happiness, & for those of his family, & I trust that God will so lead him that he will eventually not regret this painful dispensation.

2. I have, for nearly a year past, promised Avedis to put no hinderance in the way of his going this fall to Cesarea to be married, & as both he & the Com. ad Interim seem agreed upon this point, I have nothing to say. I believe him to be a young man of fine talents but exposed thereby to

certain dangers from which he can be saved only by the watchful care of a Bishop in whom he has explicit confidence. For the sake of the cause & for his own, therefore, I should be glad if the Com. ad Interim approved of his returning here bye & bye. Nor do I believe that his presence in our field or even in Smyrna would hinder the healing of our wounds. Still I may be wrong. I believe however that the Com. ad Interim ought on their part, to concede to me the two following points: that as Avedis has passed through this ordeal with a reputation not only unmarred, but very honorable to himself, suitable employment should be found for him, thus securing him to our work, & reaping the benefit of the education we have bestowed upon him; & the other point is, that a suitable person should be provided with the least possible delay to occupy his place at Manissa.

3. I am quite ready to engage to abstain from administering the Communion or performing any act which should be a recognition of any number of these Brethren as the church of Smyrna, until such time as the removing of these marks of church membership will be deemed advisable by the Pastoral Association at Constple.

4. I shall be glad to be relieved from the responsible & difficult work of settling the affairs of this Church. I shall do all in my power to induce the native Brethren to acquiesce in such an arrangement. And I pray God to bestow His Spirit & a fervent love for the souls of men upon all on whom shall devolve so difficult a task.

I would add in conclusion that I hope the Brethren will bear in mind the importance of settling a Pastor over this church, & thus enabling the Missionary to devote himself to the general interests of the whole field. It will probably be an advantage to leave the charge of matters here this winter committed to another man, & let a Pastor be settled afterwards, when animosities have been allayed.

Believe me,

Yours,

H. J. Van Lennep

No. 3. (copy.)

For Rev. G. Washburn.

Reasons for which I did not accede to the "request" of the Mission that we "dismiss at once" B. Avedis -

1. I had made a contract with him which does not end until the close of the present year. The effect of my breaking it would be injurious to our good name.

2. Independantly of this contract, it was understood when we sent him to Manisa whither he consented to go though not bound thereto by his contract, that he should remain there at least one year.

3. The only reason for dismissing him which has been advanced on the part of the Mission is that Bro. Ladd & I were not agreed to keep him. Under ordinary circumstances this would have been enough. But we well know that Mr Ladd always spoke well of Avedis until he himself espoused the watchmakers' cause, & the only reason why he wishes him removed is, that he hinders the watchmakers from accomplishing their purposes, & that his succeeding in ridding them of him would in his view go far toward obtaining for him the confidence of the watchmakers. Avedis' removal is therefore only a means of triumph to a party which has long afflicted the Church, & which, after such a triumph, would be quite uncontrolable. With all deference to the wisdom of the Mission, I believe the best course for them to pursue was, in view of the importance of giving weight to the decisions of an Ecclesiastical Council, & of sustaining the cause of order & the peace of the churches under our charge, that they require Bro. Ladd to lay aside his opposition to Avedis, because it was based on no substantial or defensible reasons.

4. Nothing has been proved, & no serious charges have even been advanced

against Avedis. His conduct is acknowledged to be faultless. The best testimonials are given him on all hands, & his Christian spirit is admired by all unprejudiced minds. He is occupying a post in which God is eminently blessing him, & his going away, especially under these circumstances, would not only injure our work in Manissa, but produce a very injurious effect wherever the circumstances were known. Nor is there any prospect of obtaining a suitable man to supply his place. You defend Mr. Ladd's right to veto my labors; well & good. Is there any one among you who will take as much pains to save some souls in Manissa?

5. Though there is a private understanding with Avedis that he be allowed to go to Cesarea the end of September, to be married, & he could not return before Spring, i.e. when he will have no more claim to be employed by us, yet the moral effect upon himself & upon our Church matters here required that he be not dismissed without cause, & taught thereby a lesson of hypocrisy, but that when he goes, it be for good & honorable reasons. Had he been "dismissed at once", even because he expected to go at the end of September, the latter would have been thought a mere excuse for covering up the real fact, & it would be vain to assert that the step had been a year in contemplation. Moreover the period of his leaving our service, corresponding with that of his journey would show the real state of the case. I may add that I have prepaid the matter of the payment of his wages at his request, so as to enable him to go at that time, as he is anxious to do. Did it depend upon me, he would not go at all, as I feel he cannot be spared.

6. I do not think that Avedis' going away will mend matters. It is doubtful whether his dismissal would have put the watchmakers

into the mood to make any concessions so as to unite with the Brethren whom the Council recognized as members of this church. They might do so however, in the hopes of having a majority of votes in the Church when some of the orderly are out of town. But should they do this, the other Brethren would doubtless be unwilling to put themselves again in their power. But were a union of the two parties brought about by means of some skillful management, it would, in my opinion, be the worst calamity that could happen to the cause of Christ here. It would not only bring about the former state of things in the Church, to which the separation has put an end, but the watchmaker's faction would know no control, & the Missionaries would be completely in their power. I believe Bro. Lude would gain nothing by it, & he knows it & is therefore opposed to such a reunion, if it be hearty on my part; for the watchmakers are sure to cast him off as soon as they have done with him.

H. J. Van Lennep

Smyrna, Sept. 8/66.

Case – Rec'd with letter from
Mr. Van Zennep, of Nov. 10. '66

Rec'd Dec. 8.

Ack'd Dec. 19. Mell

Report of Mr. Washburn on difficulties at Smyrna Station.

Copy.

To the Com. ad Int.

It seems to me desirable to preface the report of my doings in Smyrna by a brief statement of the origin & progress of the difficulties which have arisen there. In this narration I shall carefully avoid stating anything but simple facts.

The church in Smyrna has been divided for some 15 years into contending parties, although there have been many reconciliations between them. There have been but few intervals of real peace during all this time, & no end of difficulties with the missionaries & among the church members. These personal enmities have been the more destructive to the peace of the church from the small number of its male members. Ten years ago there were but five upon the record. When the present difficulties commenced there were not more than eight present in Smyrna. Mr. Ladd came to Smyrna in 1853. From 1857 to 1862 Hagop Hamparsoumian, a licensed preacher, was employed here as a helper. The present division of parties was strengthened at that time by the fact that Manoogs daughter, who had been partly engaged to Boghos the

watchmaker, was married to Hagopse. Boghos & his brother made every effort at that time to drive Hagopse from his place, & in 1862 he was ordained by Mr. Dodd, without the knowledge of the Smyrna church, as pastor of Aidin church.

In 1863 a new difficulty arose between Khanoog & Boghos which was finally arranged by the church soon after Mr. Van Lennep came here as a missionary in Dec. 1863.

In 1864 Avedis came to Smyrna as teacher & he also preached from time to time. It was not long before serious difficulties arose between him & the watchmakers in reference to the management of the school. These became so bitter that the school was given up, & Avedis sent as a preacher to Magnesia, Mr. Ladd & Mr. Van Lennep both agreeing. In July 1865, Boghos the watchmaker was summoned before the church on complaints presented by Avedis. He contumaciously refused to appear & was excommunicated.

In Aug. 1865 Avedis was received into the church on a letter from the Pera church, by the casting vote of Mr. Van Lennep, the watchmakers party giving 8 votes against him, & the other party 8 in his favor.

So much excitement now arose that no more church meetings were held during the year, altho: the Communion was administered to the church in Sept.

In Nov. by agreement with Mr. T. Lennep Mr. Ladd became acting pastor & continued so some 3 months, when Mr. Van Lennep withdrew his consent to this arrangement.

Jan. 1. 1866. A petition was presented to the Smyrna Station signed by half the members of the church giving a history of the disturbances created by the watchmakers in years past, & urging a reorganization of the church. Mr. Van Lennep favored the petition & Mr. Ladd was for a time in doubt what course to take. In Feb. they wrote separate letters to Constantinople requesting two of the missionaries to come down & advise them in reference to this question.

It was not possible for any one at that time to come to Smyrna and

Feb. 23. Mr. Van Lennep proceeded to reorganize the church in accordance with the petition. Four male members of the church & Garabet a member of the Besarea church took part in this reorganization, the party of the watchmakers being left out. At this time Mr. Ladd took strong ground with this party

against this reorganization, believing it to be irregular.

Mar. 4. The reorganized church received two new members. Avdis Besneli & Hatchadoor.

I passed through Smyrna about the 1st of April & finding things to be in a most unhappy state I urged upon the Com. ad Interim the necessity of sending some one to Smyrna to advise & if possible reconcile the brethren there.

April 25. Messrs. Riggs & E. E. Bliss came to Smyrna by vote of the Com. ad Int. The results of this visit are embodied in the report made by them, May 1st a copy of which is appended.

In accordance with their advice both parties in the church united in calling a Council to settle their difficulties. The objects of this council are set forth in the following call.

"To the Com. ad Int.

"It is mutually agreed by us all to "invite a Council of Pastors & Delegates of Churches "to meet here May 11 to examine & decide what "individuals shall constitute the members ~~of the~~ "in good & regular standing of the Ev. Church of "Smyrna, to advise us respecting the exercise of "discipline, & the means to be employed by them

"for the promotion of the peace & usefulness of the church.
"We hope that you will send some one or more
"of the brethren charged with the duty of representing
"you in this council.

signed by Hadji Manooge Hohannes."
(in behalf of the parties.)

In substance both parties agreed to leave all their difficulties to this council & both agreed to abide by their decisions of the council what ever they might be.

The principle on which the council was called was this. The Smyrna church was divided into two parties each claiming to represent the church & act as the church of Smyrna. One party had received new members on this ground. The Council was to listen to & consider the rights of all those who claimed to be members of the church & to declare who were in fact to be henceforth considered as members. Both parties agreed to abide by their decision. Messrs. Riggs & Bliss testify that this was the case. Their report sent to the Smyrna Station before the Council was held plainly states the same thing. It was understood then that all were of one mind, but Mr. Ladd now denies that

that he then accepted this position, he denied that the Council had any right to take any authoritative action in respect to any person who was not a member of church previous to Mr. Tandeline's reorganization.

The Council met May 11. & continued in session until May 14th. The decisions of the council may be found in the document annexed.

The document was read at a public meeting in the chapel on the evening of May 19 all the persons concerned having been invited to be present.

After the first reading all who were exhorted to be reconciled to one another came forward confessed their faults, asked forgiveness & declared themselves to be henceforth friends. It was supposed that all was happily ended, & the Chairman was proceeding to a second reading when Carabet the watchmaker rose & in the most violent & unchristian manner declared that he would not consent to Avedis being a member of the church if a hundred councils decreed it. A scene of indescribable confusion followed, in the course of which Pastor Adeparian the chairman of the Council declared that he

protested against the decisions which he had just signed. He was reproved by other members of the council & requested to complete the final announcement of the decisions, but on an attempt being made to announce names, such ~~was~~ confusion was created as to break up the meeting.

The Council remained in Smyrna 4 days longer, in the hope of persuading the different parties to agree again, but their efforts were ~~xxx~~ vain. At this time too, Mr. Ladd took the ground that the Council had mistaken the meaning of the call ~~in regard to new or excommunicated members~~, & that they had no right to act authoritatively in respect to new or excommunicated members, or to recognize the two parties as standing on the same basis, that in respect to Avedis the only question which ~~they~~ it had a right to consider was the validity of his admission to the church by Mr. T. Lyons's casting vote.

May 24. Three of the members of the Council left for Constantinople, taking with them all the documents, with the understanding that if upon consultation with the Missionaries there, they ~~should~~ find that they had not mistaken the

object of the Council they would send back the documents, which they afterwards did by the hands of Pastor Abraham.

The Annual Meeting was at this time in session & Mr. Ladd came to Constantinople to attend it. The subject was then discussed as fairly as it could be in the absence of Mr. Van Lennep. & the following resolutions were passed.

"The opinion of the ~~meeting~~ Mission having been asked in respect to the events which have transpired in connection with the recent council in Smyrna, it is resolved I. That the Evangelical church of Smyrna has not at any time ceased to exist as a church although it has been in a very disorganized state. II. That the self-constituted so-called new-church has no claim to be recognized as a church, & that the action of Mr. Van Lennep in advising its formation & afterwards recognizing it was irregular & calculated to subvert harmony & good order in the churches. III. That the Smyrna Station should advise the church to recognise as members in good & regular standing of the church of Smyrna those who were declared such by the Council just held there, except Avedis, respecting

whom new facts have come to light since the adjournment of the council. IV. That in the opinion of the majority of the members of this Mission a Council should not add new ~~excommunicated~~ or excinded members to an existing church, without the concurring vote of the church itself, & that consequently the action of the Council lately held in Smyrna in reference to excommunicated & new members should be regarded as strictly exceptional, & resting itself upon the peculiar exigencies of the case. V. That in view of the unfavorable opinion of several members of the Mission as to the qualifications of Avedis as helper in the Missionary work & the want of agreement between the members of the Smyrna Station, as to the expediency of employing him, the Smyrna Sta. be requested to dismiss Avedis from its service at once."

These resolutions were drawn up by me & they need no explanation. They were intended to sustain the action of the Council & to secure the dismissal of Avedis from the service of the Smyrna St. not on the ground of bad character but because there was a difference of opinion on the subject in the Mission & between Mr. Ladd & Mr. F. Smith

June 13. Pastor Abraham visited Smyrna by request of Mr. Ladd & with the approval of the 3 members of the Council then in Constantinople, but of course without any authority from the Council which had adjourned sine die, May 19.

As a question had arisen as to the validity of the letter of dismissal given to Avedis from the Pastor of the Pera church & which the Pastor now withdrew, it was supposed by Mr. Ladd & the members of the Council that the question of Avedis would thus be withdrawn from the discussion & that, his case being out of the way, both parties would consent to unite in accordance with the views of the Council.

But on his arrival in Smyrna, Pastor Abraham was so far satisfied with the explanations given by Avedis as to his connection with the Pera church that he adopted the view that Avedis must be considered a member of the church, as recommended by the Council, & that the church itself must take up his case & decide whether he should be in good standing or excommunicated.

He spent two days in trying to persuade the watchmakers party to adopt this view of the case & utterly failing in this, he proceeded to

organize those who were ready to receive the decisions of the Council, that is respect to Avedis included. On the following Sabbath he announced these persons by name, & declared that in accordance with the decisions of the Council they constituted the Evangelical church of Smyrna.

This body then proceeded to choose Mr. Van Lennep as their pastor & at this & a succeeding meeting took up the case of Avedis. After investigation they accepted his letter as valid & declared him to be a member of the church in good & regular standing. The communion was administered to them June 17 by Pastor Abraham, & they consider themselves to be the one Evangelical church of Smyrna. In this capacity they have protested against Mr. Ladd's giving public notice in the chapel of church or prayer meetings which they do not countenance.

On the 20th of June Mr. Ladd returned from ~~Smyrna~~ Constantinople to Smyrna & two days later he wrote to the Com. ad Int. protesting against the acts of Abraham & asking for advice.

The following letter was sent him in reply dated June 26. 1866.

"Dear Bro. Ladd. — Your letter of June 22 was read in
"meeting of Com. ad Int. yesterday. The Com. advise you to
"recognise the church at Smyrna, & accept its action as
"being in the main, in accordance with the decision of the Council.

"Besides, the Com. hope if you recognise the church
"as now constituted, those brethren who refuse to accept the
"action of the Council, will review their course & request to
"be considered members of the church. The Com. are quite
"confident that no council would justify some portion of
"the conduct of those brethren during Pastor Abraham's visit
"& they feel that by such a course those brethren are
"fast losing all sympathy of the members of sister churches.
"To faithfully tell them so, may be the better way to lead
"them to reflection and a decision to unite & work harmoniously
"with their Christian brethren. Very truly yours

J. F. Pettibone Sec.

The view of the Com. ad Int was this. The Annual meeting designed that the decisions of the Council should be in the main sustained & that there should be but one church in Smyrna. Although they felt that Mr. Van Lennep had not done right in accepting the position of pastor without the consent of his colleague & altho' they believed that Abraham had done unwisely in some respects they still believed that if Mr. Ladd would exert his influence

with the watchmakers party they would ultimately accept the decisions of the council & the unity of the church would thus be preserved. They were the more firmly persuaded that this would be the ultimate result because they expected that Avedis would finally be dismissed by the Smyrna Station, in accordance with the vote of the Mission, & this difficulty be thus removed.

Mr. Ladd protested against this letter of the Com. ad Int. but received no further instructions from them.

July 29. Mr. Ladd gave notice in the chapel that there would be a meeting of the male members of the church the next evening. This meeting was held & attended by five persons including the excommunicated Boghos. Mr. Ladd was chosen permanent chairman. A church committee of two was chosen & it was voted that the church was ready to receive on application the members whom the council recommended, except Avedis. Arrangements were also made for the Communion which was administered Aug 12th by Mr. Ladd to those members of the old church who chose to come - i.e. to those who had not accepted the decisions of the council as propounded by Abraham & he received two new female members on profession of their faith. After receiving a statement of these facts from Mr. Ladd & Mr. T. Lindsey, the Com. ad Int. Sept 4. directed me to come

to Smyrna to consult with the brethren here as to the means of putting an end to existing difficulties.

I arrived here Sept. 7. & addressed the following note to the brethren in explanation of my visit:

Dear Brethren — I have come to Smyrna at the request of the Com. ad Int. to listen to anything which you may ~~which~~ wish to say to me in reference to what has transpired at your station <u>since the annual meeting</u>, & to learn from you what practical plans you can propose to put an end to existing difficulties between yourselves. Having heard all the statements & propositions which you may wish to make it is my hope that I may be able to aid you in coming to some arrangement which shall be on the whole satisfactory to both. I feel that the success of my Mission must ~~be~~ depend entirely upon your willingness to sacrifice your personal feelings & perhaps your judgement on many points, for the love of Christ & the honor of His name in this land. May I not be permitted to request you to unite with the members of the Com. ad Int. in special prayer that God would give you grace & wisdom to devise some practical arrangement. Should this be found impossible the Com. ad Int. will be obliged to send a full statement of the case to the Bm. Com. & leave it with them to act upon authoritatively. I do not propose to have any conference or conversation with the native

brethren in these matters. Yours &c.

Messrs. Ladd & Van Lennep. Geo. Washburn

I was most cordially received by Messrs. Ladd & Van Lennep & on Friday, Saturday & Monday I had very full & free conversation with them at their respective homes. Monday evening I addressed to them the following note. Their replies are appended.

Dear Brethren — After full & free conversation with you both in respect to existing difficulties here, the only points on which I find you agreed are these, That one missionary is enough for this Station & that one or both of those now here should be removed to some other field of labor. I am myself fully satisfied that your judgment on these points is correct.

Under these circumstances, Mr. Ladd as the oldest member of the Station naturally feels that he has a claim to the field & that, in some sense, an injustice was done to him when Mr. V. Lennep was added to the Station but there were peculiar circumstances having no reference to Mr. Ladd which led the Pru. Com. & the Mission to station Mr. Van Lennep at Smyrna, his native place. As these circumstances, which are known to us all, have not changed, I do not feel at liberty to propose Mr. Van Lennep's removal. But I would suggest the following plan as a practical

solution of your difficulties. It involves sacrifices on both sides but is a settlement which would be honorable to you both & I believe that you should be ready to make the sacrifices for Christ's sake. I would propose — 1. That Mr. Ladd request the Com. ad Int. to transfer him to Adrianople or Cons'ple Sta.
2. That Mr. Van Lennep agree that Baron Avedis shall not be employed by this station after the end of the present month.
3. That both Mr. Ladd & Van Lennep agree not to perform any public services which shall recognize either of the parties in the Smyrna church as exclusively the church, until existing difficulties between them are settled.
4. That the final settlement of these difficulties shall not be interfered with by either of them, but that they will request the united meeting of missionaries & native pastors at Consple to arrange, as soon as they deem it possible, for such a solution of the difficulties as after due consultation with the native brethren here may seem to them most expedient.

I beg you to remember that the above is not a judicial decision, but simply a proposition for a voluntary arrangement. If you are willing to adopt it will you be so kind as to inform me in writing. If you cannot accept it, please also to state the reasons in writing.

I beg of you dear Brethren, for Christ's sake not to allow any personal feelings to prolong or further involve this sad controversy. It will be understood of course that the plan must be accepted by both before it will be binding on either.

Yours &c. Geo. Washburn.

These notes sufficiently indicate the course of our conferences, but it is due to Mr. Van Lennep that I state here the grounds on which he justifies his action in respect to Avedis in opposition to the vote of the Mission "that he be dismissed at once."
1. He had made a written contract with Avedis to employ him until the end of the year. 2. It was understood that he should remain at least a year at Magnesia. 3. Avedis removal would have been simply a triumph to a party who had no just cause for their opposition to him. 4. Nothing has ever been proved against the character of Avedis; his work has been blessed & there is no one to take his place.
5. Avedis going away will not mend matters in the church.
6. The vote of the Mission was simply a request, which left the responsibility of action with the Smyrna Station.

It is also due to Mr. Ladd that I give the grounds on which he justifies his action in opposition to the vote of the Com. ad Int. communicated in the letter of June 26.
1. The vote of the Com. ad Int. was only advisory not a command.
2. The acts of the Council were null & void for two reasons. It did not act upon a right basis & It did not execute its decisions i.e. It did not publish formally the names of those who constituted the church. 3. Abraham had no authority from any one to organize a church in Smyrna. 4. The old church exists intact as it always has & his relations to it have not in any way changed for 12 years. 5. The advice of the

Com. ad Int. was not only against his conscience but utterly impracticable as far as it looked to uniting the church with Avedis as a member.

It is not necessary to enter here into any discussion of the position of Mr. Van Lennep in respect to Avedis or of Mr. Ladd to the church. These questions now belong to the past. I have introduced their defence only as an act of justice to them.

Having thus completed a brief narrative of events, I may now state the results to which I have come.

With respect to the general interests of Smyrna Sta. I am sorry to report that I find much hard feeling & a great want of Christian Charity between the missy. brethren there. At the same time both appear to have acted honestly and conscientiously & both manifest a readiness to submit their own opinions to those of the Com. ad Int. I believe that if there had been a third missionary at Smyrna, to make a majority no serious difficulty would ever have occurred between Mr. Ladd & Mr. Van Lennep; but their minds are so differently constituted, their views of the missionary work vary so widely, & their field is so small, that I am satisfied

that it is not in human nature for them to act harmoniously or peacefully under the present circumstances. I believe that both of them are fully satisfied on this point. I take to myself my share of the blame when I say that the Mission & the Providential Committee ought to have realized this fact before, & they are so far responsible for the scandal which has resulted from the trying position in which these brethren have been placed. I do not think that either of them deserves to be removed as a punishment but I am rejoiced to be able to report that Br. Ladd declares himself ready to sacrifice all personal considerations to the general interests of the work & leave Smyrna voluntarily. He is not now ready to decide whether he will ask permission of the Com. ad Int. to visit America in the early spring or whether he will accept of an invitation from the Corinth Sta. to remove there at once. He promises to decide as soon as may be, however upon one or the other of these courses. I recommend that the Com. ad Int. approve of whichever he may feel to be best.

With respect to the affairs of the Smyrna church I recommend that the Com. ad Int. pass the following resolutions.

Res. 1st. That the Smyrna Station be directed to refrain from administering the sacraments or performing any other public act which shall recognise as the church of Smyrna

either of the parties claiming to be such.

2. That the Smyrna Station inform all those persons claiming to be members of the church of Smyrna that all questions relating to the church have been taken out of the hands of the Smyrna Station by the Com. ad Interim of the Mission at Constantinople.

3. That in our opinion all questions relating to the church of Smyrna should be held in suspense until such time as the united meeting of missy & native pastors at Constple shall think it desirable that a new effort be made to restore the church to order & the enjoyment of its privileges.

I have read this statement of facts & the above recommendations to Messrs. Ladd & Van Lennep & they fully confirm & approve them.

Smyrna Sept. 14, 1866

George Washburn.

Smyrna, Sept. 14, 1866.
Rec'd Nov. 2.
Ans. Nov. 12

Copy of letter to the churches of Mission to Western Turkey communicating to them the action of the annual meeting in reference to self support.

Constantinople July 1867

Dear Brethren.

The work of evangelizing the world by means of Missionary societies and of missionaries sent out by them to foreign lands is surrounded by many difficulties. And as it is, comparatively a new work the best methods of carrying it on can be learned only by experience.

The policy of these societies will necessarily be modified from time to time as modifications are found to be essential to the progress of Christs kingdom

It was seven or eight years ago that the question began to be discussed by all missionary societies whether the native churches had not been taught to trust too much to foreign pecuniary aid

It was especially the falling off of the contributions of all the missionary societies in England & America during the financial crisis which preceded & followed the commencement of the American war which led them to more thought on this subject. It was felt that perhaps Providence had cut off & reduced the means of helping the native churches in order

that these churches might be thrown upon their own resources

The question since that time has been discussed more fully than any other matter of missionary policy. It was debated by missionaries and native pastors from all parts of the world at the great missionary conference at Liverpool. Every missionary society in England and America has had it under discussion and missionaries and native churches in all parts of the world have been consulted in reference to it.

So far as we know the same decision has been arrived at by all. There is a general unanimity of opinion both among the missionaries & the societies which support them. It is felt by all that it is essential to the stability, the growth & the spiritual life of the churches, that they support their own religious institutions and that foreign aid should be made to depend upon the willingness of the native churches to do their own duty in giving

The missions in Turkey and the American Board, which supports them, have fully adopted this view and we believe that our duty to God & to the churches requires us to carry it out. In the Eastern & Central missions this principle is already in force and we

are rejoiced to see that the ~~matter~~ native churches and pastors have adopted it with the greatest devotion and enthusiasm

Of the seventeen churches in the Central Mission six are self supporting. Taking the whole mission together the churches pay 47 £ T. a month for their pastors, preachers & schools while the Mission contributes 33 £ a month. The amount paid by the churches is thus nearly 5/8 of all their expenses

Of the nineteen churches in the Eastern Mission seven are self supporting & with two or three exceptions the remaining ones pay more than half of all their expenses. In both these missions the self-denying efforts of the churches have been followed by great spiritual blessings from the Holy Spirit.

In view of these blessed results in other parts of Turkey and of similar results in other parts of the world and under other societies, the Mission to Western Turkey after earnest prayer for the Divine guidance and full consultation unanimously passed the following resolutions.

Resolved 1. That in making ~~on~~ the estimate for aid to churches in 1868. We devide them into three classes as follows-

First. Those to which we will furnish no aid for support of Pastor or native-preacher after the end of the present year-

Second. Those which we will aid to the amount of one half and Third Those which we will aid to the amount of three fourths of the salary of Pastor or Preacher - with the understanding that this latter class will increase their proportion of the salary after 68

Resolved 2d That hereafter, as a general rule we will not organize churches until Pastors can be ordained over them and the people are prepared to pay at least one half the salary of the Pastors—

We have therefore asked no aid for the following six churches of this mission. Nicomedia - Adabazaar Baghchejuk, Broosa, Cesarea, and Yozghat.

We have asked aid to the amount of one half the salary of Pastors for the churches of Pera. Marsovan and Sivas - And for the remainder aid to the amount of three fourths of the salary. And it is understood that this aid to the churches will be given only on condition that the churches first pay their proportion

We need not assure you that these resolutions have been adopted only because we believe them essential to the progress & prosperity of the churches. These churches must become independent and self-supporting or they will die.

In this Mission there is but one self supporting church that at Adabazaar. Yet it cannot be said that the

the Protestants in this part of Turkey are poorer than in the East & South. The very reverse is true. They are better off. Nor is the difference in numbers as great as might be supposed. In the Eastern Mission for Example the number of registered tax payers is 1105. churches 19. church members. 596. In the Central Mission there are 17 churches with 1040. members, most of them exceedingly poor. In this Mission the tax payers number 706. churches 20 church members 639.

Is it not one reason why the work has gone on more rapidly in those missions that the churches have felt that it was their work, and have made such personal sacrifices to sustain it. Certainly it has been seen during the past two years, that the more those brethren devoted their all to Christ, the more rich have been His blessings.

We believe that you will enter into full sympathy with these brethren at the East & South, that you will acquiesce in the judgement of the wisest & best men in all missionary societies, as to the necessity for new & greater personal sacrifice on the part of native churches, & that you will unite with us in the effort to carry out these new measures in our churches.

It will depend upon you, whether success is attained at once or whether we ~~have~~

have to labor long for it. The principle itself is now so fixed and settled that it can never be given up. As missionaries it must be our great object to bring up all the churches to full self-support at the earliest moment. This object we intend steadily to pursue until it is accomplished. We must have the cooperation of all those native brethren who sincerely desire the establishment of Christs church on a sure basis in this land. We are not ignorant nor forgetful of the self denial which this effort will entail upon you. But we believe that you will be so blessed in it by our Heavenly Father who himself sacrificed everything for us that you will be repaid a hundred fold even in this life.

We have no wish to blame you for any thing that has been wanting in the past. We know that we are even more fully responsible than you for the present state of the churches in respect to self support: but we desire now to come to you as ministers of Christ, as brethren in the Lord. to make known to you our own feelings and wishes and to entreat your sympathy, and earnest co-operation in this new stage of our work

For your convenience we have fixed upon the beginning of the next year 1868 as the time for putting these new measures into execution but we hope that you will not wait until that time before making your arrangements to meet these expenses. We trust you will at once commence in earnest the effort to be independant of all foreign aid and may the blessing of God rest upon you and crown all your efforts with success.

In behalf of Mission to Western Turkey.

George Washburn
Sec. Com. ad Int.

Boston Sept 1867
Rec'd Sept 18 1867
Ans. Sept 20 1867

Self support — Cons'ple July 1867.

Rec'd Aug. 28.

C & D Oct 18

Extract of a letter from Rev. O. P. Allen, dated Harpoot, Dec. 9. 1867.

"I am ready to sign a protest against V. L's remaining longer in the field. I for one think he has done harm enough. You may safely say that the time and strength of one missionary in the western field goes to regulate and settle complications and difficulties of which he is the cause. We have often said the western mission must eat the fruit of their own doings in permitting him to return when he was last in America, but is it not time for us to take hold with them and get rid of a man who has kept the missionaries of Turkey in hot water ever since I have been in the field and I understand, it was very much the same before I came. I have been told that the Theo. class at Tocat was planned in order to get him out of Constantinople. Smyrna ought to

Coll. Turkish Mission Cons. Ms. Feb. V 1867.

be occupied by two working missionaries instead of a gentleman hunter. Well would it have been for the Turkey missions, if he had spent all his time and strength in hunting and attending to his pleasure in other ways, rather than make everybody concerned all the trouble he has. Well you see I run to fault finding these days, but I can't help it, some things do look so bad. I have no personal spite against Mr. V. L. but we can't help feeling bad and talking a little strong when we see his whole course and influence tending to pull down what we are trying to build up. //

Dr. Kimmis Journals

Copy 268

Constantinople Aug 1867

My Lord

The Missionaries of the American Board in Turkey beg leave to express to your Lordship the sincere regret which we feel at your approaching departure from Constantinople & to tender our grateful acknowledgements for the important services which your Lordship has rendered to the cause of religious liberty and Evangelical truth in this country.

It may be said the Protestant nation in this Empire owes its very existence to the noble efforts of H. B. M. Ambassadors Lord Stratford de Redcliffe & Lord Cowley to secure liberty of conscience & civil rights to the persecuted adherents to Evangelical truth & we cannot but feel that your Lordship's hearty sympathy with their work & ~~hearty~~ active cooperation in it will always cause your name to be associated with theirs in the memory of all those native & foreign Protestants who are interested in the regeneration of Turkey.

We have ourselves been witnesses of the patient attention which you have always been ready to give to all the details of individual cases of persecution, & to the untiring interest which you have manifested in securing that justice which could only be obtained by long continued effort & we would also acknowledge the dis-

crimination & sound judgement with which a distinction has been drawn between cases of manifest religious persecution & cases of simple oppression arising from administrative defects which bear alike upon all.

Your Lordship can hardly be aware how widespread has been the influence of the interest which you have manifested in those cases of persecution which have been brought to your notice.

It is again understood throughout the Empire that Protestants cannot be persecuted with impunity on account of their religion.

H. B. M. Consuls under your Lordship's influence have every where sympathized with your spirit & Turkish officials have so far come to understand it that we cannot now recall a single instance where there has been brought to your notice a second case of persecution under the same Pasha.

The simple fact of your presence in Constple has unquestionably prevented far more cases of persecution than all which have been brought to your know

But it has not been simply in respect to individual cases that your Lordship has manifested a wise and generous sympathy. While these have received ~~from~~ your kind attention, taking a wide view of the interests of the people you have sought to secure

to the Protestant nation that position which was nominally accorded to it 20 years ago by Imperial Iradé but which opposing parties have prevented it from practically attaining. The Porte has been so fully occupied with political questions that the full accomplishment of this purpose has thus far been prevented, & this fact adds to the regret which we feel at your Lordship's departure, but we trust that the influence which you have already exerted may secure to the Protestants a position of equality with other religious communities in the medjilisses of the Empire.

Under the present system excluded as they are from most of the more important medjilisses it is very difficult for them to obtain justice in these tribunals or to protect themselves from oppression & persecution.

In this country where religious animosities are so bitter even a fair representation will not always secure justice, but it will at least give to Protestants the same rights & opportunities enjoyed by those of other religious communities. It may be hoped too that the presence of honest conscientious Protestants in these medjilisses will exert a purifying influence upon the tribunals themselves & thus benefit all nationalities alike.

Once more expressing our gratitude that it has pleased H. B. M. Government to send your Lordship to

represent her so nobly in this Capital & our deep regret that her interests now demand your presence in Paris we beg to assure you that it will be our fervent prayer to God that his protection & blessing may accompany you in the new sphere of labor to which you are called giving you there the same success which has endeared your name to the people of the United States and to the friends of progress & of religious liberty in Turkey.

We have the honour to be, with the highest respect and esteem, your Lordships most humble & obedient servants

George Washburn
H. J. Van Lennep
J. K. Greene
Committee of Mission of American Board to West Turkey.

Andrew F. Pratt.
Mission to Central Turkey

M. P. Parmelee
Mission to Eastern Turkey

His Excellency
Lord Lyons
H. B. M. Ambassador,
&c. &c.

Constantinople, Oct. 8th 1867
Rec'd Oct. 8th 1867
Ex. Ex.

Copy 269

Arundel Castle
August 25th 1867.

My dear Sir,

I need not assure you that I have derived the most heartfelt gratification from the letter signed by yourself and your Brother missionaries from the United States which you delivered to me on the day on which I left Constantinople.

It affords me no common satisfaction to find that my endeavours to promote religious freedom and to secure fair & equal treatment for the Protestants in Turkey have not been fruitless. For the success which has attended them I feel that I am indebted in the first place to the just and enlightened sentiments of the men at the head of the Ottoman administration, & in the second place to the moderate & reasonable views of the Protestant missionaries and to their ready acquiescence in the propriety of my confining my intervention within strictly determined limits.

In speaking of my success I have been led to take your estimate of it not my own. I confess that it was not without surprise that I found that so great

The Reverend
George Washburn

an effect was attributed in the letter to the little I had been able to do. My own feeling was rather one of regret that I should be removed before I had done what I hoped to accomplish.

As you know that I have throughout wished to act as quietly & unobtrusively as possible in this matter you will understand my motives for expressing my thanks rather in a friendly letter to you than in a formal answer to the communication you did me the honour to present to me. I beg you to convey my grateful acknowledgements to all your Brethren & to assure them that I heartily desire that success in their good work & every blessing may be vouchsafed to them.

Believe me to be my dear Sir,
Your very faithful friend & servant
Lyons

Rev. Geo. Washburn

Arundel Castle, Aug. 25, 1867.

Rec'd Oct. 8.

A. ch'd Oct. 18

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Boston Journal.

FRIDAY MORNING, FEB. 14, 1868.

CONSTANTINOPLE, Jan. 8, 1868.

The Ottoman Empire.

To the Editor of The Boston Journal:

Is it not singular that there should be an opinion prevalent among the Turks that the Empire is to end with the present Sultan? The signs of the times are in accordance with that belief. That the Empire is falling to pieces no one can doubt. It would go down in a day, were it not propped by outside powers. If England and France were to withdraw their support, it would go with a crash, like a ricketty old house in a whirlwind. How long can an empire stand which is a conglomeration of races, religions, and languages, to begin with, which feels scarcely a thrill of life from modern ideas; which has a government based on bribery; which advances its taxes fifty per cent. in a single year; handcuffs and imprisons all who do not pay on the appointed day; which opens no roads; has no great branches of industry; which has only a galvanized existence from its contact with western nations; which is over head and ears in debt; has always an exhausted treasury; which builds a new palace every year for the Sultan; keeps up a large standing army, and goes on adding useless ships to its navy; and which, besides all this, is being honey-combed by Russian emissaries?

We might name many more reasons for believing that the Empire is on its last legs, and yet it may remain longer than we think possible, from the fact that the wisest statesman of Western Europe can see nothing desirable to take its place. There is no crystalizing force in the Empire. The Greeks, Armenians, Albanians, Bulgarians, and Wallachians, hate each other as cordially as they hate the Turks. England and France cannot consent that Russia should extend her power, and take in at one swoop fifteen millions of people, obtain control of the Bosphorus, make the Black Sea a Russian lake, and build up a navy to control the commerce of the Mediterranean. Nor can they consent to see the present civil and religious liberty of the Ottoman Empire swept away, and the despotism of Russia set up in its place. Protestantism is not permitted in the dominions of the Czar. The Turk tolerates all religions. You may believe what you like, worship as you please, provided you do not interfere with the Mussulman. What a contrast to Russia and Rome! The Pope drives the Protestant outside the walls of the city; if death comes, you can have no inscription upon your tomb-stone that you have hope of a better life; but the Turk will allow you to worship within a stone's throw of St. Sophia. The new English church in Pera is scarcely thirty feet distant from a Mosque.

But Russia is as barbarous as Rome. She rules with a rod of iron. She was kind to the United States during the war, and her sympathy was in strange contrast to that of England, but her kindness should not make us blind to her despotism. A few weeks since she drove thousands of poor creatures out of her lately acquired territory in Circassia. "Go north to Siberia, or south to Turkey, within ten days!" was the imperative order. Some obeyed; others delayed. The ten days expired, and Russian bayonets enforced the command. Here are thousands of homeless wanderers, who were received kindly by the Sultan. You meet them on the streets, dressed in sheep skins, with buffalo caps. They are in rags and shags. Some of them are men of noble bearing. Their crime was a disposition not to submit to Russian rule, hence a clean sweep of them out of the country. Russia undoubtedly is moving up the scale, but the Turks have good reason to stand in dread of a neighbor so unscrupulous, who waits impatiently the sick man's death.

Enlightenment of Turkey.

Under outside influences Turkey has made some progress. What has been done may be seen from the following statement, given me by Rev. Isaac Bliss, of the American Bible Society. Twenty years ago the American Board of Foreign Missions had five stations, and four churches with 116 members. In 1857 the mustard seed had become quite a tree, with 18 central stations, 37 out stations, 28 churches with 800 members, 51 preaching places, 50 schools with 1500 pupils.

Step over ten more years to the present hour, and you may count 22 central stations, 138 out stations, 152 preaching places, 56 churches with 2484 members. The congregations have an average attendance of nearly 11,000 persons. There are 165 schools with 5500 scholars, 4 theological seminaries and 4 female seminaries. This does not include Syria, and only embraces the work done by the American Board. About 30,000 copies of the Bible are sold per annum. It is estimated that not far from three hundred thousand Bibles are in use every day in the Turkish empire. Mr. Bliss not long ago, in a journey through Eastern Turkey, passed twenty-three nights in the country, stopping with the peasants, and in twenty-one of the houses he found Bibles! In the town of Cesarea three native women, employed as Bible sellers, out of 860 families found the Bible in 768!

There is great desire among the people, old and young, to learn to read. There is no opposition to missionary effort, but on the contrary the people look upon the missionaries as their best friends. There is also a desire, especially among the young people, to acquire the English language. The old opposition to the instruction of women has ceased, and now there is no obstacle in the way of their elevation. This is in Eastern Turkey, the oldest country of the world—the land of Mount Ararat, of Noah, and Abraham. After centuries of degradation, almost of oblivion, the light of Christianity is dawning upon this region, bringing civilization in its train.

The Sultan.

Little can be expected from the present Sultan. He is an ignorant, passionate, stolid, low fellow, notwithstanding Victoria sent him the Order of the Garter last week. It is said that when he gets into a passion the furniture of his palace has to suffer. He throws whatever is at hand at the heads of his attendants, kicks over the marble tables, smashes the pier glasses, and works himself into a whirlwind of passion. How it dignifies the Garter to send it to such a man! The Sultan, I am informed, learned very little from his journey to Paris, but his ministers and attendants came back with new ideas, so that some good may result from the visit to the exhibition.

Up the Golden Horn.

Why the bay or inlet extending westward some three miles from the Bosphorus is called the Golden Horn I do not know; but it forms one of the best harbors in the world. Imagine that you are in a *caique*—a long, narrow, ticklish craft, with a keel as sharp as a knife, which cuts through the water ten miles an hour, and which will tip you overboard unless you sit on the bottom of the boat. You have Dr Hamlin for comoany, who has been up and down these waters for a third of a century, nearly, and can tell you all about the objects on shore, and the history of Stamboul from the days of Constantine to those of the present Sultan. The prow of the *caique* points a little north of west, and we glide noiselessly over the transparent waters, thousands of jelly fish under our keel, a flock of gulls wheeling above us, dipping down to pick their breakfasts from the waves.

Stamboul is south of us, with its rickety old houses rising, tier above tier, with the white domes, and tall, slender minarets of the mosques crowning the hills. On our right hand north is the navy yard of the empire We glide under the stern of a great three decker—a line-of-battle ship of 100 guns. A little nearer the shore are five other ships with open ports, the black muzzles of the cannon visible, marines pacing the decks. By the shore are several steamers under repair. These are useless hulks. They make a great show, but the Monadnock would send every one to the bottom in ten minutes.

The dock yards on shore are admirably constructed; spacious buildings, store houses and work shops, and a great dry dock. There are signs of activity—workmen and sailors moving to and fro. A little further along we see a great building going up—a ship house as large as those in the Charlestown Navy Yard, with an iron frame sent out from England. The pounding of the workmen echoes over the Golden Horn. Four new frigates are on the stocks—one iron clad. The Sultan intends to have a navy. He has two hobbies—palaces and ships-of war. He already has ten or more palaces. He built a new one last year—intends to build another the coming season. So the money goes—the receipts of the government falling short thirty millions per annum, the deficiency made up by loans. Turks as well as Americans understand how to rob the government. All hands feather their nests. An English engineer was employed in the dock yard not long since, and endeavored to stem the tide of corruption, but gave up in despair. He built a vessel which, when completed, was worth about $60,000, but it had cost $300,000! Some government contractors on your side of the water can figure up margins quite as large, but in Turkey corruption is the rule, never the exception.

A Ride Along the Walls.

We step from our *casque* upon an old wharf, the timbers of which are rotting away, and are soon after joined by the teachers from Robert College and an English lady. We are out for a ride along the western wall of the city—a party of eight. We are surrounded by men who have horses to let; there is a confusion of tongues, all talking at once, extolling the virtues of their steeds—sorry looking nags they are; there is the usual amount of breath wasted before a bargain can be struck—the men of the baggy breeches demanding twenty piastres a horse, and the cool, calculating President of the College offering fifteen, knowing that they will not miss the opportunity of letting eight horses.

We create a sensation—the trampling and prancing of eight horses upon the pavements. Turkish women peep through the lattices of the windows to see the Franks. Old followers of the prophet, sitting cross-legged in the shops and bazaars, stroke their beards as we dash by. The dogs of the various districts imagine that we are the rear guard of an invading horde, and fly at us with a tremendous show of teeth. It is a rainy, sloppy day, and the mud flies merrily, but he who

would enjoy life in Constantinople must be mud-proof, and so we gallop gaily on.

The western wall is nearly seven miles in length, running from the Golden Horn to the Sea of Marmora. Some portions of it were built, I understand, as early as the 4th century, other portions four hundred years later, and the whole was repaired and rebuilt in the 11th century. There are towers high and square projecting from the wall, standing about two hundred feet apart, throughout, the entire distance. Walls and towers both have battlements. In the siege of the city in 1453 the Turkish cannon knocked down much of the top of the walls; earthquakes have made rifts and openings; five centuries of old Father Time's wear and tear without repair has reduced them to one of the most picturesque ruins in Europe. You see masses of dark green ivy creeping over the towers; giant trees grasp the crumbling masonry with their gnarled roots; masonry, some blocks of which were quarried three thousand years ago, which were corner-stones in Grecian temples before Rome was founded.

I must cut short the story of our adventure; how we dismounted from our horses, obtained a ladder, climbed through an window and gained the interior of the ancient Imperial prison, used as such a thousand years ago. How we lighted our candles and groped through narrow passages into lofty vaulted chambers where the bats hung dormant on the walls. How we rode past Turkish cemeteries—graves by the hundred thousand in dark cypress groves; headstones of marble cut with turbans at the top or others with a fez painted red; stones tumbling down, broken, displaced—a scene o desolation. How all the country west of the city is also a desolation—no trees, no farm-houses, no signs of improvements, no thriving towns or villages, and yet endowed by nature with a fertility unsurpassed by the richest lands of America. The road to Adrianople, ninety miles distant, once paved, now impassable; everything indicating decay. How on our left hand, as we rode south, was the crumbling wall, and behind it a population of one million; on our right hand a desert. How in a ride of six miles within a stone's throw of the wall all the way we did not see twenty persons. How our President told us the story of the siege, and pointed out historic places. How we rode back the entire length of the city through narrow, dirty streets, creating a profound sensation all the way, a cavalcade of Franks covered with mud. "We could not have done this when I first came here," said Dr. Hamlin, "to have attempted it would have raised a riot, and probably cost us our lives."

The Crimean war was a great civilizer to Turkey. The French and English soldiers roamed at will through the streets, and the most fanatical followers of the Prophet dared not insult them. The ice having once been broken it has not again frozen over.

St. Sophia.

As St. Peter's at Rome is the grandest cathedral of the Romish church, so is St. Sophia the most esteemed by the Mussulmans. It stands on elevated land and may be seen far up and down the Bosphorus. Obtaining a *firman*—that is, permission to visit it—we entered its portal, leaving our boots at the door. I shall give no figures of length, breadth or hight, for statistics will convey no clear idea of its appearance; but you see a building with white walls, an immense central dome and a score or two of smaller domes, arranged as you might build a miniature mosk with a large bowl turned bottom up for the central dome, and teacups and saucers, also inverted, arranged around it. There are small windows high up the walls which admit light, and four tall minarets, like light houses, piercing the sky. It is the fast of Ramayan, which lasts one moon; nothing can be eaten or drank from sunrise till sunset. The follower of the Prophet may be ready to faint, or on the point of famishing, but to eat while the sun is above the horizon during Ramayan is to lose his soul, and he esteems his soul of far more value than do many residents of Christian lands. It being Ramayan the place is especially holy, and we infidels had better take care lest we fan the dying embers of fanaticism by appearing inside the holy place.

We ascend first to the gallery and gaze upon the interior from a point high above the pavement. It is an immense area. The dome is supported by pillars of porphyry, serpentine and marble. Some of the pillars were brought from Ephesus, others from Egypt, others from Baibec. There are three thousand years of genius in those sculptured marbles. Incense to the gods—to Iris, Astarte, Jupiter and Diana—have been offered around those columns in heathen temples. Christians have kneeled at their base, and now before them hundreds of devotees are bumping their heads against the floor. So religion, in all ages, has had possession of the firmest convictions of man.

It would be a place for silent and profitable meditation upon man's moral nature, were it not for what is going on below us. There is a row of Mussulmen with their faces toward Mecca, bowing their heads. It is adoration and we will respect it; but just beyond them a fiery old Turk, flaming all over with red, is exhorting, doubling up his fists, shaking his head fiercely, shouting at the top of his voice, getting himself into a fever of excitement in his zeal. Farther out under the great dome are two groups, some exhorting, and others saying their prayers. Around the area are dervishes reading the Koran aloud. Aside from the few who are kneeling there is no more apparent reverence than there is in an American town meeting, when an exciting topic is up for discussion. The scene is very much like one I once witnessed in the "Coal hole" of the New York gold room, when gold was at 260 and on a rise. Boys are capering across the room having great glee upon the carpet, the entire area being spread with carpetiag.

Descending from the gallery we pass the door and stand upon the floor. A half dozen American ladies and as many more gentlemen in Frank costume, in time of Ramayan, standing in the holy place, is sufficient to create a commotion. Old Turks halt in their prayers. Young Turks leave the exhorters and gather round us. Boys, who have not learned to be tolerant, who have heard from their mothers in the harem that an infidel is as bad as the devil, spit at us. If there were stones within reach we should perhaps have them in our faces. A dervish leaps in front of us fierce and defiant. He has strong lungs and a loud voice. He pours out a torrent of words which we do not understand, but there is no mistaking his actions. We have got to get out—out—out! Suiting actions to words we are showed to the door, when a crowd of beggars hold out their hands for *backscheesh*.

Dogs of Constantinople.

The dog population of this city is almost as great as that of the genus homo. They have their own laws and municipal regulations—not enacted nor enforced by the Sultan nor by any of his officers, but laws enacted in the high court of all the dogs, enforced by Tiger, Towser and Bose. The regulations which the dogs have established are as methodic as those of the Sultan, or as the municipal regulations agreed upon by the Mayor, Aldermen and Common Council of Boston. The dogs have their districts, and each district has its recognized boundary which all law-abiding dogs respect. Some of the districts have but half-a-dozen dogs, while others number twenty or thirty dogs.

They are the city scavengers, respected as such, and no one thinks of maltreating them. They lie on the sidewalks, in places most frequented, and no one kicks them out of the way. They sleep undisturbed a greater part of the day and roam at will in their own districts at night; but if a lawless dog sets his foot in a neighboring territory there is war, sharp and decisive, arming to the the teeth and a tremendous amount of barking. I have seen several fierce battles—the whole dog population, great and small, pouncing upon a luckless cur who came over the boundary without invitation.

Rev. Mr. Washburn informs me that not long since a donkey died in front of his house. It was of course Thanksgiving day among the dogs in that district. The entire dog population of the district dined on donkey—such a feast as they had not had for many a day. When they had finished, the dogs of an adjoining district came, as if invited, the largest dog of the district—probably the Alderman—at their head, and following him—

> "Tray, Blanche, Sweetheart,
> The little dogs and all."

No objection, not even a growl from any surly cur, was heard in protest from those to whom the donkey legitimately belonged; on the contrary they seemed rejoiced to have such bounty for their neighbors after dinner on Thanksgiving day. The diners at the second table having satisfied their hunger retired with great decorum, and immediately after the population of another district came *en masse*, and took dinner. The news flew through the city that there was a grand feast in district so-and-so, and before night the table was cleared, nothing but bones remaining. Yet through all the feasting, though the visitors were cleaning out the pantry, the dogs of Mr. Washburn's district were gentlemanly, dispensing liberal hospitality, giving away the last morsel. By what means was the news circulated that there was Thanksgiving dinner to be had in Ward No. 1? Was it the effect of a good dinner, or was it genuine native politeness that made the pack in that ward so benevolent? What a train of questions arise, and what reflections we might indulge in even without becoming dogmatic on the moral to be drawn from the incident, for hospitality, benevolence, brotherly love, and all that!

CARLETON.

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Boston Journal.

MONDAY EVENING, FEB. 10, 1868.

[Foreign Correspondence of the Journal.]

ROUND THE WORLD.

The New Prime Minister of Russia.

What the Missionaries are Doing at Constantinople.

LETTER FROM "CARLETON."

To the Editor of The Boston Journal:

CONSTANTINOPLE, Jan. 7, 1868.

There seems to be trouble brewing in this section of the globe. I am informed by those who are in position to observe the inside working of public affairs, that some of the Turkish provinces will revolt the coming season. Ever since I can remember, the "Eastern question" was about to be settled, but the settlement seems to be as far off as ever. My note book is full of information, derived from good sources, but I have come to the conclusion that the wisest heads know very little about the future of Turkey, and I shall, therefore, only give a few notes.

GEN. IGNATIEFF.

Last week Gen. Ignatieff, the Russian Ambassador at the Court of the Sultan, was called to St. Petersburg by the Czar. It is no ordinary event. Gortschakoff, Prime Minister, is too far along in years to manage the affairs of the Empire, and this officer, who is but 40 years old, takes his place. He may be ranked as one of the men of the times. He has already made his mark, and the world is to hear more of him. We shall be as well acquainted with him by and by as we now are with Bismarck. He it is who has carried the Czar's dominions several degrees southward in Asia—transferring a large portion of Northern China to Russia, and advancing the Russian outposts in the centre of the continent near enough to India to make a sensation at St. James.

When the French and English entered Pekin with force of arms and pillaged the palace, they found Ignatieff already there, on such excellent terms with the Emperor of China that the plenipotentiaries of both countries solicited his aid in the negotiation of treaties. He established the military posts of Southern Siberia, and connected them by great military roads and a telegraph line.

He has not been long at Constantinople, but yet a sufficient time to take a leading position. I am informed that he is a man of rare sagacity and address, with an affability, ease, grace and courteousness that wins universal admiration. He treats every one with the utmost respect; reads men on the instant; is bold, yet prudent. He belongs to young Russia, and has full faith in the destiny of the Empire just as most Americans have in the future of the United States. He has won the hand of a princess of high rank, well educated, speaking English fluently, and charming in person and manner, who while here thought it not beneath her to be on intimate terms with some of the wives of the missionaries of the American Board.

Gen. Ignatieff was owner of a large number of serfs, but he supported with all his soul the policy of emancipation, though he was an immediate loser, and now he is for educating them. His great desire is to elevate them. He fully understands that ignorance is weakness, that knowledge is power.

His admiration for the United States is unbounded Although he was in the heart of Siberia during the war, he kept himself well informed upon American affairs His sympathies were wholly with the government.

WHAT HE SAID TO A SECESSIONIST.

His feelings may be best understood by his remarks uttered not long since at a diplomatic dinner. The Italian Ambassador was present, whose wife is from Mississippi, and who owned a large estate which was confiscated during the war, but which was restored by Mr. Seward. The lady is very bitter against the government and the people of the North.

"The South will yet conquer; the war is not yet over; the world will yet see the cause triumphant," said the lady.

"Madam," replied the General, "that never can be. The time has gone by; if it were not, if the South should attempt to divide the Union, and should my aid be needed to preserve it, I would volunteer in the service of the United States."

His admiration for the United States is not dictated by political policy, but by a true, hearty love for our institutions and for the people.

His courage may be seen from his course in not inviting Omar Pasha to his dinner not long since. He invited Fuad Pasha and Kiamail Pasha, two of the high dignitaries of State, but left Omar, General-in-Chief of the Sultan's army, off the list. The party was quite large, and Kiamail Pasha remarked that he and Fuad were the only ones of the Sultan's officers present.

"I could not invite more without including Omar Pasha," said Ignatieff. "Why leave him off?" was the question. "Because I was afraid he would soil my napkins with the blood on his hands!"

This had reference to Omar Pasha's operations in Crete. Yet notwithstanding this boldness, he was much liked by the Turks. He goes to take the helm of state, and the time will come when the western nations will feel his power.

WHAT THE RUSSIANS ARE DOING.

General Ignatieff, being a soldier—a Lieutenant General—understands very well the importance of military roads, of railroads, also. Just now Russia is employing her energies in constructing a railroad from Odessa to Moscow, and it is being built with a rapidity only surpassed by that across the American Continent. It will open a vast extent of country—the great wheat growing region—from whence western Europe obtains its bread. When that is completed, the Czar can put his troops down to the Danube without difficulty. Rev. Mr. Washburn, of the American Board, visited Sebastopol not long since, and he informs me that though the city is still a ruin, remaining as the war left it, the fortifications are being strengthened, and are stronger now than ever before.

There has been no time more propitious than the present for Russian designs in the East. Turkey never was so weak; the Cretan insurrection has not been put down, and I was assured at Athens that the fighting had but just commenced—that the sending away of the women, children and old men would enable the Cretans to hold out the longer. The Cretan insurrection is a heavy drain upon the resources of Turkey, and the Sultan will be put to it to find money to pay the bills Thessaly is on the eve of revolt. The Vice King o Egypt, it is said, intends to withold his tribute. The entire Greek and Slavonic populations of Turkey in Europe are seeking independence. Russian emissaries are fanning the flames.

Money is freely used and seductive influences brought to bear upon the adherents of the Greek church in the Turkish Empire. The present policy of Russia is not to advance by force of arms, but to stimulate the provinces to demand independence. The power which Russia can bring to bear in this way is immense. The Ottoman Empire in Europe is a conglomeration of races and religions. Divided by races there are six million Bulgarians, four million Roumalians, one million five hundred thousand Albanians, one million Greeks, four hundred thousand Arminians, two hundred thousand Gipsies, and seventy thousand Jews. Divided by religions there are four million six hundred thousand Mussulmans, six hundred and sixty thousand Catholics, four hundred thousand Arminians, and *nine millions of the Greek Church.* The Bulgarian language is assimilated to the Russian; the same alphabet is used. The ferment constantly going on is Russia's doings. What will come of it remains to be seen.

HOMES OF THE MISSIONARIES.

To get an idea of the homes of the missionaries, traverse the streets of Boston till you come to one narrower, dirtier, more forbidding and repulsive than all the others; search for a rickety building; imagine a stove funnel thrust out of a window for want of a chim-

ney; a half dozen wolfish curs howling before the door; a pavement so rough and uneven that to walk the streets is to perform penance; take away every comfort, every attraction of a home, and you have the outside of the dwelling. Entering, you find gloomy rooms, plain walls, joiner work most primitive, no modern conveniences, but ancient inconveniences of oriental type.

This is the shell of your home, and now fit it up, with no resources except the limited means afforded by the Missionary Board, or outfits kindly given by friends. To make such houses pleasant and attractive homes is a problem as difficult as that of squaring the circle; but enter any one of the missionaries' homes in this city, and you will find it solved. If you expect to find elegant French furniture, pier glasses, or tapestry carpets, you will be disappointed; you will find a Turkish divan occupying one side of the room, covered with chintz, which serves for sofa, lounge, settee, or bed, upon which you may sit with feet curled up, *a la Turque*, or where you may toss and tumble or snooze to your heart's content. You will find a Turkish rug upon the floor, or may be a carpet from an English or American loom—not supplied by the Board, but sent out by friends. Upon a stand are a few books—photographic albums mainly, opened often, to behold the features of friends far away. There is a book case in one corner, with a few choice volumes in English, and others in Turkish or Arminian. Here and there a picture on the walls, in the cheapest possible frame; a few chairs, and perhaps a piano or harmonium. Every thing is arranged so neatly, and you are welcomed with such a warm grasp and hearty how-do-you-do, and there is such an air of home comfort, contentment and joy, such a contrast to squalor in the streets, that you are ready to say—this is the Palace Beautiful! In these homes you will find men and women of rare accomplishments, of grasp and vigor, and hard workers.

The wife of a missionary has a hard time. She has the care of the family on her hands. There is no out door play ground for her children, no coasting in the streets in winter, no green patch of ground in summer where they can romp and shout. There is no recreation for herself except with the piano or harmonium. There is no circulating library, no Daily Evening *Journal* dropped by the carrier punctually at 5 P. M, no friendly neighbors where she can drop in and chat a half hour. Besides the care of the family, the wife has a Bible class on Sunday, or a class on week day evenings. She has to visit the sick, go here and there always on foot, over the worst paved streets in the world. With all this you will find no homes where there is more contentment, peace and happiness.

DOCTOR SCHAUFFLER AND DOCTOR RIGGS.

I have already spoken of Dr. Hamlin; quite as well known perhaps as he is, Dr. Schauffler and Dr. Riggs, who, now with Dr. Goodell, gone to his reward, are translators of the Bible into the languages spoken in Turkey. Dr. Schauffler was one of the earliest missionaries on the ground, a German by birth, one of the most accomplished linguists of the time, speaking seventeen languages. You see a tall man with white hair and beard, erect, walking with quick step, a fresh countenance and cheery voice. He retains all his early fondness for music. Music is his recreation. Calling upon him in the evening I found him with a violoncello between his knees. "I should die if I couldn't have this kind of recreation," said he. An Italian violinist came in. Dr. Schauffler's son took the violoncello, and a young lady, daughter of a missionary, sat down to the piano, and we had two hours of Mozart and Beethoven. Dr. Schauffler will not have a polka, or any of the modern music which is the delight of Laura Matilda, in his house. An evening with the old masters, a night of refreshing sleep, and this genial, warm-hearted man is as fresh as ever for a hard day's work. He lives at Bebec, and has a son in the missionary work at Stamboul, who already is master of several languages.

Dr. Riggs has been here thirty-five years, and only once during the period has he seen his native land. A thorough linguist, he has given a large portion of his life to the work of translating the Bible. He is a native of New Jersey, and there are few native born Americans who deserve to take higher rank than he for attainments in language. You see a man of medium stature, a white beard closely cropped, a broad forehead, a mild eye, the features of a close student.

It was a rainy day when I called upon him, after a gallop round the walls of Stamboul, accompanied by Dr. Hamlin and all the teachers of Robert College, and though boots and coat were splashed with mud, and there was a general untidiness of apparel, neither the Grand Vizier nor the Sultan himself could have been more hospitably received. It was out of usual time, but quickly Mrs. Riggs brought in a cup of coffee, baked apples, bread and butter, and such a mince pie as does not grow anywhere except under the hands of housewives who have had domestic education in American homes.

Dr. Riggs has done great service to the cause of missions by his translations of Sabbath School songs and hymns into the languages of the Empire. I heard the Cretan children at Athens singing them in modern Greek; you may hear the Turks of this city singing them. Go to Erzroom or any of the missionary stations of Eastern Turkey, and you will hear the "Sweet Hour of Prayer," "The Evergreen Shore," and many others, sung by thousands of Armenian children. Go westward into Bulgaria, and you will find that Dr. Riggs' hymn book is very popular. He fully understands that music is a great power, and although most of his time is now devoted to a translation of the Bible into Bulgarian, he does not lose sight of hymnology.

THE BIBLE HOUSE.

Imagine yourself to be in a narrow, dirty street, dogs snarling around you, donkeys with great baskets picking their way, taking up all the street and crowding you to the wall; all sorts of people going and coming, sweeping you along or jostling you aside. You reach a building of three stories with a stovepipe coming out of the window. This is the Light House of the East. Step inside and see the light—Bibles in half a dozen languages, books, papers, tracts, maps of the world, showing the missionary stations. It is the Mission House, also the Bible House of the American Bible Society and the British and Foreign Bible Society. The lower floor is a salesroom. We creep up a stairway and find a score of workers. Among them is Rev Edwin Bliss of Springfield, Mass., editor of a paper with 1700 subscribers, and the number constantly increasing. Here is his brother, Rev. Isaac Bliss, agent of the American Bible Society, who has young native Christians penetrating, in connection with the British Society, every part of the Turkish Empire. You will have cordial welcome from Rev. Mr. Long of the Methodist Missionary Society, who, if he can find an evening to spare, will give a world of information about Bulgaria and its six million people awaking to a new life. He will enlighten you upon what the Russians are doing along the Danube, or, if you want to talk about languages, will address you in a dozen or more, though he is yet in the prime of life. There is Christian unity out here—Congregationalists, Methodists, Presbyterians, Evangelical Alliance, Scotch, English—all are working for their Lord and Master, not for their denomination.

Space is wanting to speak of the other missionaries here—of Messrs. Trowbridge, Herrick, Schauffler, Dwight, Baldwin and many more—of their Bible classes, Sabbath Schools, gatherings on the Sabbath, visits to the Khans of the city. I have had but limited observation, but yet time enough to discover that they are a body of hard working, devoted men and women animated by the noblest idea that can exercise the heart of man, the earthly and eternal welfare of the human race.

CARLETON.

Jan. 1, 1868

"a" 272

Ulanga, Dec. 26th 1868.

To the Committee of the Ulanga church and Society

Dear Brethren

In reply to your letter of the 21st inst. requesting us to state in writing what we have said in reference to Bad.* Sdepan, we say - We have declined to aid any church in the support of Bad. Sdepan as its pastor or preacher. Our reason for this action and the reason we gave you orally is, that, after an experience of several years, we are fully satisfied that our coöperation with him directly or indirectly is impracticable and unwise; and that his ministrations in this capital are not promising of good. Therefore, as responsible administrators of the Board's funds, we cannot consent to give for his support. This is the whole of it - we said nothing derogatory to his christian character, and the rumor that one of us used an opprobrious epithet concerning him is founded on a misunderstanding of a word, it was intended to say, "he is obstinate". The right of final decision in reference to the use of money entrusted to us undoubtedly rests with ourselves: and in the case of pastor Sdepan we have exercised this right by simply declining to renew a relation broken off by himself two years ago - a relation which our experience has shown to be full of difficulty and embarasment. In reference to the the subject of our conversation at Mr. Baldwin's house on Tuesday

* Badvely = Reverend

evening, we reiterate that while you are without a preacher and the supply of the pulpit really devolves upon us, we wish it understood that we are responsible for the supply and shall so consider it without having anything further said upon the subject. We have considered your objection to taking upon yourselves the expense of your school and, while we do not coincide altogether with you we are willing to propose as an alternative, that you unite with the Galata Congregation and invite Pastor Avedis to be your preacher, preaching once each Sabbath either here or at Galata, as may be agreed between the missionaries and him, and pay him 2½ Liras per month.-

Then whenever there is a man whom you can call as your pastor acceptable ~~at~~ once to you and to us, you will still be free to do so. The continuance of your school will depend upon your accepting one or other of these propositions

We remain

Dear brethren

Yours in Christian love

(Signed)

Geo. F. Herrick
H. A. Schauffler
T. A. Baldwin

"B"

Constantinople Feb. 20th 1869.

Rev. Sdepan Eutujian

Dear Sir

A committee of the Olanga church informed us last evening that they have taken upon themselves the supply of the pulpit, commencing with tomorrow and have invited you to preach in our chapel. In view of our recent action in reference to your preaching here, this action of the church is surprising and much to be regretted. Of course a church has a right to select its own minister, when it pays his own salary and all other expenses and holds its worship in a building of its own. The Olanga chapel is the property of the Board and in our charge and no man has the right to preach there without our consent. We do not consent to your preaching there. I said this to the Committee that called upon me yesterday and requested them to recall their invitation to you. They replied that there was not time to assemble the church. Therefore I write this note that there may be no misunderstanding - We shall ourselves preach tomorrow (D. V.) so I trust you will not come down.

In behalf of the Missionaries

Yours truly

(Signed) Geo. F. Herrick.

"C"

Constantinople Feb. 27th 1869.

Mr. Hagop Mattosian
Civil head of the Protestant Community

My dear Sir,

Events of a week past culminating last evening in conduct, in the Olanga Protestant Chapel, the most extraordinary, disorderly and contemptuous towards ourselves on the part of Bad. Sdepan Eutujian, compel us, the American Missionaries, representing the American Board, whose property this chapel is, to call upon you and we do hereby call upon you in your official capacity, to warn the said Bad. Sdepan that an attempt on his part to enter said chapel the coming Sabbath or at any other time without our consent previously obtained, will be regarded as a trespass upon our rights of property

In behalf of the American Missionaries
I remain
Yours very truly
(Signed) Geo. F. Herrick

"D"

Bebek, March 4th 1869.

Mission Station Meeting Constantinople

Dear friends,

I have already in friendly conversations make known to you my dissent from the position you have recently taken in the affair of the Yeni Kapoo church and I deem it not improper by your permission to lay on your record the view I take of that position as well as my reasons for dissent therefrom. To this end I beg leave to state:

1st. The Yeni Kapoo church was organized years ago by the missionaries as an evangelical church and to this day it is acknowledged by them as such and is in regular christian fellowship with both the missionaries and with their own sister churches of the land.

2nd. I believe the Yeni Kapoo church is held by the missionaries and by their own sister churches in repute of being as perfect as the other evangelical churches of the land are considered to be on an average or at least nothing contrarywise is known to or said by either.

3. The Yeni Kapoo chapel is and has since its purchase which was many years ago; been both publicly used and known as a protestant meeting-house (though I believe it is the private property of the American Board entrusted to the care of the missionaries here and by legal

right it can be at pleasure withdrawn from its present use) and in it the present church was organized and ever since its organization had the continuous and gratuitous use of it, and it was always intimated to them by the missionaries that, in all probability they would continue to have that use, if not eventually have it presented to them as the free gift of the American Board as long as they would rightly remain in the christian communion of their sister evangelical churches of the land. 4th. I firmly believe in the principle or love of liberty. It is held sacred both by the church and State in all the civilized lands and for the proper development of the churches under the missionary care and for their becoming self-supporting it is absolutely necessary that the missionaries in their intercourse with those churches should respect that principle.
5th. I believe the withdrawal by the missionaries of the accustomed needed pecuniary aid from the churches as long as their being christian and evangelical churches is not denied and as long as they are in regular christian fellowship both with the missionaries and with their sister churches, is a dangerous interference with the freedom of those churches and a hindrance to their right christian development.
6th. I understand that the missionaries in taking

their present position in the affair of the church at Yeni Kapoo not allowing them room in the chapel for one service on the Sabbath to be conducted by their recently chosen temporary pastor, they acted on the sole ground that the said pastor in their opinion will not promote the good of the church and although I believe that said opinion was and is held by them in honest conviction yet I cannot resist in equal honest conviction considering their act under it as an unnecessary violation of the sacred principle of church liberty, on the maintenance of which principle the permanent prosperity of the churches so much depends and I fear that if the present precedent be persisted in for a score of years, WANTING (the) unfortunately existing state of things between the missionaries and the churches might not otherwise find a remedy. With deep christian sincerity and affection, submitting the foregoing to your prayerful consideration I subscribe myself

Yours

(Signed) S. M. Minasian

"E"

Constple March 9th 1869.

Mr S. M. Minasian

My dear Sir

Your letter of the 4th inst. to this station of our mission was duly recd and I have been requested by my associates to reply to it. You speak of our not allowing the Yeni Kapu church room in the chapel for one service on the Sabbath to be conducted by their recently chosen temporary pastor. It is astonishing that you could crowd so many mistakes into so few words. Any such request would have been entitled to a respectful consideration, but no such request has been refused for the simple reason that no such request has been made. Instead of a request of any sort we received a peremptory demand; instead of its being for one service, it was for the entire control of the pulpit; and instead of its being from the church, it came from a minority of the church, assembled at an unusual time, without public notice or any notice to some members.

Already a written protest against that whole proceeding has been signed by more members of the church than were present at the meeting when the "call" for Bad. Edhan was made out. This protest with the signatures I have seen. Now when in a full meeting called on purpose

to ascertain the mind of the whole church (and to which every member was specially invited) Bad. Edfan with that alleged "call" in his hand, interrupted the proceedings, utterly refused to have the various protests (which members presented) considered, or to have the vote of 8 members (for 3 of the 11 who voted for the call being members of other churches are not entitled to vote) called in question in a full meeting of the church, or to allow a vote to be taken as to who should preside (or any vote whatever) Who is it who is violating the sacred principle of church liberty? We, who tried to secure an expression of its views or B. Edfan, who refused to allow that expression? We desire, as you know, to see the true liberty of the church understood and enjoyed: but do you (with us) desire to have men understand the difference between rational liberty & license which would ignore the rights of others. After duly considering the above facts, I trust you will dismiss forever from your mind the absurd idea of our attacking the liberty of the Yeni-Kapu church. In regard to the rules in accordance with which aid is granted to the churches, they are the result of experience and there is nothing in them which assails church liberty, but their direct tendency is to develop it. You are of course at liberty to show this note to Badvali Edfan, towards whom I assure you we cherish no ill will, though we much regret the course he has taken.

I remain

On behalf of my associates and myself

Most truly Yours

(Signed) E. Riggs.

"F"

Constple April 8th 1869.

John P. Brown Esq.

My dear sir;

In accordance with your suggestion I have called upon the Minister of Police, Fikri Effendi was with him. I told him that the community was in a ferment, divided in itself and that there was danger of disturbance if divine service were held in our house at Yeni Kapoo with those opposed to us in profession and requested him, in the interests of peace, to take possession of the building till the present difficulty is past and the question of claim decided. He replied that any application for his interference to preserve order must come from Hagop Effendi, and that our application must be to the Porte. Fikri Effendi said that the arrangement between you and Hagop Effendi yesterday was that neither the opposing party nor we should occupy the pulpit on the Sabbath and that he (Hagop Effendi) was to see to preserving the peace.

This is in our opinion, as the matter stands, giving great advantage to those wicked men and enhancing the difficulty of maintaining our claim. Besides it is giving the upper hand to the worst men in the Protestant Community and discouraging the large number whose sympathies are on the side of right and with us. As it seems to be understood from yesterday's conversation that

there is to be a few days delay on your part before presenting the matter officially to the Porte, we do not ask you to proceed now, only we ought to say to you that Mr. Morris' suggestion, to us, was that you do not present a Takrir, but see A'ali Pasha in person whenever this step is taken.

We wish again to repeat that the state of the dava now is simply that certain lawless and disorderly persons of that community, to whom we have have granted free and gratuitous permission to use our property for fifteen years now, with no show of right or title claim that it is theirs, and that too when we are not withdrawing it from the use of the Community, but only from the groundless and injurious claims of a lawless faction.

Yours very truly
Geo. F. Herrick

(Signed)

"G 14"

Constple april 10th 1869.

Hagop Effendi

Dear Sir

After speaking with my missionary brethren I wish to say to you in our word, what position we regard you as now holding. We accept your declaration that you did not consent to the forcible breaking of our house on Tuesday last. But you knew it was contemplated and did not prevent it. then when we demanded the instant restoration of our property, the Govt. hesitated simply because you, the civil Head of the Prot. Community, would not consent to it. The building now remains occupied by those who thus broke into it, because you have so demanded. Will you not heed the friendly warning not further to commit your self and your official position to so flagrant a wrong particularly by anything you may say or do tomorrow. Before our Legation takes up the matter officially you can, if you will, restore the building from the hands of those who trespased upon it by violence, to the only persons who have the right to control it. It is an hour of life or death to your Community, you cannot for a moment keep the sympathy of right minded men if you do not right yourself here.

Etc. Etc

Geo. F. Herrick

"G 2#1"

Constple Apr. 14th 1869.

Hon. E. Joy Morris
U. S. Minister at the Sublime Porte.

Dear Sir

We regret to be compelled to say to you that the action of the Head of the Prot. Community on the one hand and the non-action of the police on the other have been such that there is left to us no alternative if we are to establish our right & control over property which we hold as Trustees for the American Board of Commissioners for Foreign Missions, but to ask you to demand of the Turkish Government that we be put in possession of our right criminally violated as we claim by certain persons on Tuesday 6th Inst.; but if in order to this a legal investigation of the matter by the Govt. is necessary, then we demand that, pending such investigation, the entire premises be closed and taken possession of by the Govt. till the matter is finally decided.

To the objection ~~xxx~~ ~~xxxxxxxx~~ which may be made to this, that the school and place of worship will be thus closed, we reply that till our doors were broken in and closed against us, i.e. while we were in possession of our property, we did not close and had no intention of closing the building at time of public service; we provided temporarily for the school on our own premises and had no thought of ejecting any one

from our house without due notice. But as the building is a house and not a church — frequently occupied as a domicil by missionaries - School and rooms being held in it temporarily by our permission, we have always claimed the right to withdraw it entirely from the use of the local community, if we should see fit. It is proper that we should apprise him, that not as affecting the right in the matter, but as a defense against the odium unjustly cast upon us that it is not the local community but a certain faction of it that has initiated the present contest against our rightful and often acknowledged claim of control. We ought to say him also that any proposition from any party to refer this matter for adjudication or arbitration to any Committee or Commission whatever could not be accepted by us, as trustees of the property, because the title by which we hold it is as perfect as Turkish law allowed our ligation to make it, when it was purchased, and we believe it to be a case when the real owners of the property would insist upon immediate and exact justice. What we demand is, that the property be unconditionally restored to us and our right to control it acknowledged and in case of a legal investigation, which, if necessary at all, we wish prosecuted as soon and as rapidly as possible, that the entire premises be vacated and held by the Turkish Govt till our right is established, as it certainly will be by our own Govt. if in the last resort, our Prin-

cipals, the American Board are obliged to present a matter which imperils their entire property and other rights in Turkey to the notice of the Govt. at Washington.

In the hope and confidence that prompt and strong measures taken on your part now will prevent the necessity of the matter going at all to America.

We remain &c. &c

J. F. Pettibone

(Signed)

"H"

A copy of the Overtures presented by Dr. Long and also previously accepted by Mr. Minasian, to which we gave our formal assent.

1. The ownership of the Vlanga Chapel building by the A. B. C. F. M. and their right to control the same through their accredited agents the missionaries shall be formally and distinctly acknowledged by the Protestant Community.

2. The missionaries shall agree to rent to the Vlanga church the use of the School-room through the week and of the Chapel room half the day on the Sabbath, making out a contract in legal form and accepting rent for a definite term, say one year from the date of this agreement.

3. The missionaries acknowledge the right of the church to choose its pastor and preacher: but, in case the Vlanga church, in the exercise of this right, selects as its pastor or preacher one against whom the missionaries formally protest, the church agrees that such person shall not officiate in either capacity until the choice be approved by a suitable council of the sister churches regularly called for that purpose.

4. In consideration of the grave dispute now existing in that church as to the question who is their acting pastor, the church agrees to set aside the action in reference to Pastor Sdepan and declare anew who shall be their acting pastor: it being understood that only those shall be considered members of the church whose claim is undoubted, while any others claiming to

be members of course have the right to refer their cases to a regular Ecclesiastical Council.

"I"

(Translation) Constple April 17th 1869.

To the Ecclesiastical Council assembled in Stamboul, Greeting!

In reply to your letter which reached us last evening we say that for the following reasons it is impossible for us at present to attend your sessions 1st The building in which you are assembled was violently opened and is unjustly held by those at whose invitation you are met, therefore on going there at your invitation might be understood in the nature of an acknowledgement of the right of those persons to hold the building. 2nd Before your Council was convened yesterday certain overtures had been made on the part of Dr. Long and Mr. Minasian with the design of amicably settling the difficulties and disputes which had arisen and, after mature consideration on our part, they had been accepted by us - in consequence of which acceptance our official action was arrested on the very threshold of the Sublime Porte. Until these overtures are properly considered by all parties concerned and either accepted or rejected, your consultation as a Council upon a matter covered by these overtures is regarded by us as inappropriate and out of place. When these important reasons for our not attending the Council are removed, that is, when the above-mentioned overtures have been acted upon by you and when your sessions are held in

some other place, we stand ready to appear for the purpose of giving you important information

In behalf of the Missionaries

Yours affectionately

Geo. F. Herrick.

Letter of Sept. 20. 1866.

Rec'd. May 10.

Ack. May 11.

THE AMERICAN MISSIONARIES.

TO THE EDITOR OF THE LEVANT HERALD.

SIR,—In your issue of April 14 is an account professedly taken from the Armenian paper published by the American missionaries of this city, which contains so many erroneous statements that, although the undersigned belongs to neither party, he deems it but fair to correct them. The chapel at Yenikapoo used to be a private house, but has been dedicated and used as a church for the last sixteen years. It was bought at the earnest request of the congregation, who have there been accommodated, and a firman was on the point of being issued recognizing it as such. The missionaries would never have thought of claiming the ownership in it for their society, much less of shutting it up, which is well-known is contrary to the wishes of the said society, were it not for the purpose of compelling the native church to give up their undoubted right to choose their own minister. The article from the *Avedaper* makes a simply false statement when it says that "a clear majority" were opposed to the pastor; I have myself seen the documents which prove that his choice was unanimous. Strange to say, the Sultan's rayahs have given a noble example of moderation and forbearance to the foreign teachers who have come to enlighten their "darkened minds;" it was the missioneries who sent for zaptiehs to take their quiet opponents into custody, who surrounded the pulpit to prevent the people's choice from entering it, who *broke* the locks of the building, who compelled those who occupy it to vacate the premises, who took the sick in their own arms out of their beds, and turned out the school into the street—although they claim that they merely removed them to another part of the house. This is really a distinct house, though it communicates by an iron door, and it is but mockery to say that any addition could be made to its already crowded tenants. This letter would be too long were I to endeavour to point out all the erroneous statements to which I refer: suffice it to say, that if the "American mission" has obtained a footing in Turkey, it was done by the labours of love of a generation now gone, but the despotism of their present successors is fast destroying the works of the "fathers."—I am, &c.,

Constantinople, April 16. FAIR PLAY.

TO THE EDITOR OF THE LEVANT HERALD.

SIR,—Letters have been published in your and other papers on the part of the American missionaries, respecting the differences between them and the Protestant congregation at Vlanga in Constantinople. In these letters the whole question has been made to turn upon the legal ownership, and a claimed consequent right of control of the church building and premises. This is a false issue. The true point at issue is whether the churches should be so independent that they can choose their own pastors and enjoy their ministrations undisturbed. The following letter refers to a proposition which was about to be made by a gentleman, himself a native, who has no connection with the American mission, to assume the payment of all the money now disbursed by them for the purpose of removing all cause of litigation. The missionaries were aware that this highly promising plan was about to be presented to them, and the unfortunate contest at Vlanga about the church building, was conjured up by them in order to prevent its realization.—I am, &c.,

AN INDEPENDENT.

Constantinople, April 20.

To ——— Esq.,

My dear SIR—You ask me to state to you the impressions which I received in the conversations we had as to the possibility of restoring harmony to the evangelical work in Constantinople. Our first conversations were in regard to Haskeui, for which we had a plan that seemed to promise good, but which proved abortive. Next, you proposed as a matter of consultation, the plan of seeing how much the churches and congregations here could be induced to raise for the support of all their religious institutions, you engaging to supply the deficiency to the amount of three or four hundred pounds a year, thus relieving the mission and station from all financial connection with the churches. You expressed the hope and the earnest desire that in this way a truly harmonious co-operation between the missionaries and the churches would spring up and the work be rescued from ruin. I fully agreed with your views, and thought the station would hail the proposition with joy, and that it afforded an opportunity to take a *new start*. I supposed also that all would regard your having so prominent a part in it, and being willing to contribute so generously towards it, as a pledge that the movement would be such as all might co-operate with, who labour and pray for the establishment of the kingdom of Christ in this land. You expressed the conviction that with freedom of action and consequent entire responsibility on the part of these feeble churches, a new spirit would come in and efface the many unpleasant feelings which exist. I fully agreed with you in this view, and felt strongly desirous that it should be tried on the basis you proposed—*freedom* and *responsibility*. If it should work badly it could hardly be worse than the present. I will not enter into events which followed, but I do sincerely regret that the experiment was not made.—Yours truly,

(Signed) C. HAMLIN.

P.S.—I mentioned your proposal to Mr. Bliss, and he seemed to think favourably of it. He remarked to this effect that the project would need to be stated in full, and each part have its duties and responsibilities defined. We were on board the steamer, and the conversation was not continued. C. H.

Bebek, March 22, 1869.

TO THE EDITOR OF THE LEVANT HERALD.

SIR,—Your correspondent "Fair Play" having expressed the opinion that the present generation of American missionaries in Turkey are pursuing a course of action towards the native churches quite unlike that of their predecessors, we, the undersigned, having been connected with the mission more than a quarter of a century, feel called upon to say over our own signatures that the principles which guide the present missionaries are precisely those which guided the "fathers." They have always claimed and exercised control over the building in question; they always claimed and exercised the right to give or withhold aid to the native churches or communities, according as, in the exercise of their own judgment, giving or withholding would promote the prosperity of the work for which they were sent to this country. They and their successors in this respect only obey the instructions of the Society which has sent them forth, and are responsible to it alone for the exercise of their judgment. At the same time, the "fathers" and those who are now in this field, while they can never surrender the right of control of property belonging to their Society, and of the funds entrusted to them by that Society, have ever desired to exercise this right in the kindest spirit towards the native churches. In the present case, when the missionaries were asked several months since to aid the Vlanga church in the support of a preacher whom the church had chosen, they declined to do so, and assigned their reasons in writing. If "Fair Play" has seen any document referring to the choice of a preacher, it undoubtedly refers to this action several months ago, whereas the assertions of the missionaries respect subsequent votes of the church cancelling that action; it is upon these subsequent votes that the missionaries found the declaration that a clear majority is on the side upon which they have affirmed it to be. "Fair Play" should have examined all the documents, and heard both sides, before presuming to pronounce judgment. A written protest against the pretended *unanimous* choice has been signed by a majority of the members of the church in question. We aver that the principal statements of "Fair Play's" article are false, and we think the candid reader will judge so from a simple comparison of them with those of the article quoted from the *Avedaper*.

We are, &c., ELIAS RIGGS.

Constantinople, April 20. EDWIN E. BLISS.

[Any further communications on this subject can only be inserted as advertisements.—ED. *L. H.*]

(*Advertisement.*)

THE AMERICAN MISSIONARIES.

TO THE EDITOR OF THE LEVANT HERALD.

SIR,—The American missionaries, the Rev. Messrs. Riggs and Bliss, have in your issue of April 21 found fault with the impartial statements I had made respecting the unfortunate affair at Vlanga. It had been reported that they had disapproved the rashness of the triumvirate who were the principal actors of the said scandalous affair; they now father their doings, and thus render hopeless the prospect of amendment. There are two points in their letter to which I reply as follows:

1. Messrs. R. and B. claim to belong to the former generation of missionaries, and that the *policy* of the mission has not changed. This is a heavy charge to bring against such men as the fathers Goodell, Temple, and Dwight, against Benjamin and Everett, and some yet living and honoured among us, Hamlin and Schauffler. When they can prove that any or all of these men have attempted to pull out of the pulpit, by force, preachers of the gospel against whose doctrine or morals there was not the shadow of a charge; that they have violently shut up churches, scattered schools and taken away the sick by force from their beds; that they have annulled or protested against the united and moderate advice of a council of the pastors and delegates of the churches, sought to disrupt churches and form new ones on the simple authority of their own wills, and have not even spared those of their own number who have failed to approve their strange innovations, but have brought about their excision from their body without trial or regular judgment; whenever they can show, I say, that the "fathers" have also done these and similar things, then shall we acknowledge that the "policy" of the mission has not changed; but until then, we shall rightly maintain that Messrs. Riggs and Bliss belong to the later generation of American missionaries whose "unavoidable destiny" is to destroy the work of the "fathers."

2. Messrs. R. and B. consider that the choice of Pastor Stepan Utujian by the church was unanimous, but claim that the majority are now against him; they advance in proof a document. But what says the document? Not that the undersigned deem the pastor unfit for his office, but that the missionaries being opposed to him, they desire to give him up for the sake of peace. And it was a *minority*, not a majority, of the church that signed the document, as found and solemnly declared by the council of pastors and delegates from the surrounding churches, which have just sat and passed judgment in the case.—

I am, sir, yours, &c., FAIR PLAY.

Constantinople, April 23, 1869.

(Reply.)

To the Editor of the Levant Herald.

Dear Sir, Neither the Fathers nor any of the present generation of American Missionaries in Turkey have done one of the things charged in the communication signed "Fair Play" and published in the Herald of yesterday

Very truly yours

(Signed) C. Riggs

C. C. Bliss

Constantinople

April 27.—

(*Advertisements.*)

THE AMERICAN MISSIONARIES.

TO THE EDITOR OF THE LEVANT HERALD.

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Constantinople, April 23, 1869.

TO THE EDITOR OF THE LEVANT HERALD.

SIR,—Neither the "Fathers" nor any of the present generation of American missionaries in Turkey have done one of the things charged in the communication signed "Fair Play," and published in the *Herald* of yesterday. —We are, Sir, &c, ELIAS RIGGS,

Constantinople, April 26. EDWIN E. BLISS.

TO THE EDITOR OF THE LEVANT HERALD.

SIR,—Your anonymous correspondent "Fair Play" has had the hardihood to use my name in the interests of the *foul* cause which he advocates. I wish all concerned to understand that I consider the use of my name in this connection *slanderous*, and that of the missionaries of sainted memory *sacrilegious*.

Bebek, April 28. W. G. SCHAUFFLER,

TO THE EDITOR OF THE LEVANT HERALD.

SIR,—Though I do not pretend to be responsible for anyone's statements, yet justice impels me to say that I am prepared to prove by unimpeachable testimony most of the charges brought forward in your and other papers against the missionaries by "Fair Play" and others in behalf of the outraged Armenian Protestant community, notwithstanding the denial of the same by "ELIAS RIGGS," "EDWIN E. BLISS," and others.—I am, &c.,

Bebek, April 28. S. M. MINASSIAN.

ack^d June 28.

To the Editor of the Levant Herald.

Sir,- Your correspondent "Fair Play" having expressed the opinion that the present generation of American missionaries in Turkey are pursuing a course of action towards the native churches quite unlike that of their predecessors, we, the undersigned, having been connected with the mission more than a quarter of a century, feel called upon to say over our own signatures that the principles which guide the present missionaries are precisely those which guided the "fathers." They have always claimed and exercised control over the building in question; they always claimed and exercised the right to give or withhold aid to the native churches or communities, according as, in the exercise of their own judgment, giving or withholding would promote the prosperity of the work for which they were sent to this country. They and their successors in this respect only obey the instructions of the Society which has sent them forth, and are respon

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tended unanimous choice has been signed by a majority of the members of the church in question. We aver that the principal statements of "Fair Play's" article are false, and we think the candid reader will judge so from a simple comparison of them with those of the article quoted from the Avedaper. We are, &c.,

Elias Riggs.
Edwin E. Bliss.

Constantinople, April 20.

The American Missionaries.

To the Editor of the Levant Herald.

Sir,- The American missionaries, the Rev. Messrs. Riggs and Bliss, have in your issue of April 21 found fault with the impartial statements I had made respecting the unfortunate affair at Vlanga. It had been reported that they had disapproved the rashness of the triumvirate who were the principal actors of the said scandalous affair; they now father their doings, and thus render hopeless the

prospect of amendment. There are two points in their letter to which I reply as follows:

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body without trial or regular judgment; whenever they can show, I say, that the "fathers" have also done these and similar things, then shall we acknowledge that the "policy" of the mission has not changed; but until then, we shall rightly maintain that Messrs. Riggs and Bliss belong to the later generation of American missionaries whose "unavoidable destiny" is to destroy the work of the "fathers."

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and passed judgment in the case.

I am, sir, yours, &c.,

Fair Play.

Constantinople, April 23. 1869.

(Reply)

To the Editor of the Levant Herald.

Dear Sir,

Neither the Fathers nor any of the present generation of american missionaries in Turkey have done one of the things charged in the communication signed "Fair Play" and published in the Herald of yesterday.

Very truly yours,

(Signed) E. Riggs.

Constantinople April 27. E. E. Bliss.

Cerrupla hombles

To the Honorable
James Williams
Minister Resident of
U. S. A. at the Sublime Porte
&c &c. &c

Sir,

In view of your speedy departure from this capital, the undersigned hasten to express to you the high sense they entertain of the zeal & energy, which you have ever manifested in maintaining the rights of American citizens in this country. The prompt manner, in which you have exerted yourself to secure protection, or to ~~secure~~ obtain redress, in any case where official interference was needed, demands on our part a grateful recognition. And it must be a satisfaction for you to feel, as it is for us to bear witness, that no interest of ours has suffered through your neglect.

For Mrs. Williams, as well as for yourself & your whole family, accept our very kindest regards and best wishes. We shall ever retain a lively remembrance of the pleasant intercourse our families have enjoyed together. May a kind Providence ever lead & guide us! And may we all at last meet in a better

world through Jesus Christ our Lord!

We have the honor to be,

Sir,

most truly & respectfully yours

W. Goodell

W. G. Schauffler

Elias Riggs

J. G. Bliss

E. E. Bliss

J. F. Pettibone

G. F. Herrick

J. C. Armstrong

G. Washburn

Constantinople, May 22nd 1861

(Reply)

Sea of Marmora 24th May 1861

Gentlemen,

I received your letter of the 22nd inst. in the midst of my last preparations for departure from Constantinople, and I take advantage of my first leisure moment, ~~&~~ as smooth sea, on the first day of my homeward voyage, to express to you my high appreciation of the kind words you have written

to me.

At the moment when the bonds which have brought us into intimate association for more than three years are about to be severed, nothing could have conferred upon me a higher gratification, than the assurances of your approval of my official conduct, & of your friendly sentiments for myself & my family.

It is true, that I have felt a deep interest in the successful working of your Missionary labors, because aside from its purely religious influence, I have regarded it as the one, & almost the only great element of mental & moral progress, which foreigners have introduced into the Turkish Empire. I have ever been prond to claim you & your brother Missionaries as citizens of that country, of which I was the Diplomatic Representative, because your high reputation as a body, reflects credit upon our country. But in my official acts, looking either to your security, or to the redress of wrongs which any of your number may have suffered, I have done nothing, which I would not have felt it my duty to do, under like circumstances, for any other citizen, whatever his religion or his occupation. I may add, that in all my intercourse with the American Missionaries in Turkey, I have never been asked to interpose

officially in their behalf, except in their right as American citizens.

Each member of my family appreciates, at their high value, your kind reference to them, & in bidding you farewell, we can all say with truth, that one of the most agreeable memories of our residence at Constantinople, will be the recollection of our personal intercourse with yourselves, your families, & your brother Missionaries.

I am yours sincerely & truly

James Williams

To the Rev.

W. Goodell

W. G. Schauffler

Elias Riggs

Constantinople May 24, 1862.
Rec'd July 13.
Ans'd Jan. 23, 1862.

(Copy)

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No 1.

Philippopolis Thursday Aug. 8. 1862.

Hon. E. Joy Morris

Minister Resident &c &c.

Dear Sir,

I left Constple on Tuesday morn. Aug. 6. & arrived at this place last eve. at 9 o'clock, This morning I sent my letters to his Ex. the Pasha, & was soon after requested to call on him. He received me with cordiality, & informed me at considerable length, of the measures he had taken for the arrest of the Assassins. He told me that 3 men, supposed to be of the party who murdered Mr M. have been arrested at Drama in the region of Salonica. The Pasha has ordered that they be sent to this city for examination, he is now expecting their arrival. My interview with the Pasha was a very satisfactory one. I think he has made & is making earnest efforts to arrest the murderers.

There seems to be reason for the opinion that the robbers belong to the region of Philipop., & the impression I find is very general that the authorities in that place have not been very efficient in trying to arrest them. Mr Blunt was so satisfied of this that he has gone there in person. Mr Crème, of this city, has also been to that place. He is expected back this eve. I shall probably go there soon. It is nearly time for the mail to close, & therefore I can write but little. I will only add that robbery & murders are very frequent on every hand in this region. The post from Stamboul yesterday was attacked by armed horse men & narrowly escaped. The robbers fired upon it several times.

Respectfully &c—

(signed) J. C. Trowbridge

Philipopolis Aug. 12. 1862.

Dear Sir.

I left Adrianople on Friday afternoon Aug 8. & arrived here at 6 o'clock P.M. of the fol. day. I immediately called upon Mr Blunt, who at once informed me in regard to the measures he has taken for the arrest of the assassins. Mr Blunt says that his Dispatches to his own Embassador have been placed in your hands so that it will not be necessary for me to recapitulate.

Yesterday morn., accompanied by Mr Blunt, I called upon the Gov. of this Province, & presented to him my Vizirial Letter. He was very attentive & declared himself gratified that I had come to aid him in the prosecution of the arrest of the Murderers. Our interview lasted about two hours. Mr Blunt assures me that the Gov. since his return to the city, has made every exertion in his power to arrest the robbers, & that he is very willing to take advice. The Gov.ors Deputy however appears to have been guilty of gross negligence during the Gov.'s absence. This Deputy is a Military & not a civil officer, & therefore not directly under the authority of the Gov. Mr Blunt & the Gov. are anxious to have him tried & if found guilty suspended f. his office, or punished in some other way. But, in order to this, special authority is necessary f. the Porte. We therefore sent you a telegram yesterday requesting that the Porte be urged to send an order to the Gov. here, to examine his subordinates. We hope that this request will meet your approval. Mr Blunt says, & with his opinion I fully agree, that we have two important things to accomplish. The first is the arrest & punishment of the murderers; the 2nd is to have notice taken of those officials who have failed to do their duty in this important case. In truth there is but little hope of taking the assassins, if we cannot make examples of some of the local authorities who decline to aid in the business. Mr Blunt assures me that he has no doubt the murderers

might have been arrested almost immediately after the murder if the Gov.r Deputy at this place had acted with decision. Two parties have been sent already & a third starts tomorrow morning. I was present today when the Gov. called them before him & gave them their instructions. He also gave them a bond pledging himself to pay them 10000 piastres if they capture the assassins. Other persons have gone as spies, & various other measures are being taken to obtain information with regard to the hiding places of the murderers. Time will now be required for the accomplishment of these various measures. We hope that f. all of them something substantial will result. I shall not fail to keep you informed of everything important that transpires in regard to this business.

Mr Blunt has acted with decision in the case, & deserves, as I hope he will receive the special thanks of the Legation (signed) T. C. Trowbridge

To the Hon E. Joy Morris. U S. Minister &c.

Phil. Aug 19. 1862.

Dear Sir. My last letter to you was written on the 12th of this month. Just as the mail was about to close we received a telegram f. Mr Crème of Adrianople saying that one of the assassins had been arrested at Rodosto. Since then the Gov. of Adrianople, has telegraphed to the the Gov. of this place saying that 6 of the assassins, or the whole number, have been taken, some of them at Constple, some at Rodosto & the others at other places. Up to this date we have received no particulars in regard to the persons thus arrested. We are not inclined to place entire confidence in these reports, tho' we trust they have some foundation in truth. In the mean time the Gov. here has not been idle. At the suggestion of the Gov. of Constple two members of the police of this city have been placed under arrest. We spent several hours last week in the examination of one of these men. The

examination does not free him fr. suspicion but on the contrary led all present, including the Gov. to believe that the man is a bad man. He was again placed in confinement; The examination of the other man is to take place this afternoon.

Afternoon. — Mr Blunt has received the fol. telegram fr. Mr Crane. "Brigand taken at Rodosto undoubtedly Merriams murderer. Important developements implicating parties here require yourself or Trowbridge." As it seems important for me to remain here we sent the fol. telegram to Mr Crane. "The undersigned appointed by U.S. Legation as Commissioners for prosecution of Merriam's assassins respectfully beg the Austrian Consul at Adrianople to act in concert with Mr Crane as their representatives at Adrianople, to be present at the examination of assassins, & witnesses, & to inform us of the result."

Communicate this to Austrian Consul. (signed) Blunt & Trowbridge.

At our request the Gov. here telegraphed to the Gov. of A. asking for information in regard to the persons arrested. A reply came as follows. 'In order to prevent escape I have sent a company of soldiers to Rodosto, to bring the persons arrested to Adrianople. When they arrive I will inform you.' (signed) Gov. of Adrianople.

On many accounts it is desirable that the trial of the murderers take place. Such is Mr Blunt's opinion & it is my own. The reasons are briefly the fol. The witnesses are all here; Mr M. resided & was well known here; the murderers belong to this district; the murder was committed in this province, & this is the place fr. wh. the greatest impression can be made upon the country by the trial, condemnation & execution of the assassins. It is not improbable that the Gov. of A. will be anxious to have the trial at A. If therefore we telegraph to you in regard to this point you will understand our reasons for so doing. We have spent nearly the whole day in the

examination of persons suspected of being accomplices in the murder, but no very important facts were brot out. 19. We have received a telegram fr. Mr Crane saying, that 3 of the suspected murderers will arrive at A. today, & also that the Aus. Consul cheerfully accepts our invitation & will be present at the exam. of the prisoners.

(signed) J. C. Knowledge

To the Hon E. Joy Morris. U.S. Minister &c.

Philippopolis Aug 27. 1862.

Dear Sir. Since writing to you last week we have learned of the arrival of 3 of the brigands at Adrianple. Mr Crane of that city informs us that the evidence is conclusive in regard to them. He also says that the Gov. of A. has decided to send them here for trial. A new difficulty has arisen, however, of wh. you have been informed by telegraph. We refer to the refusal of the French Consul at Adrianple. to surrender his cavasses for examination. Several circumstances wh. we will not now stop to mention in full, indicate that their cavasses have been in some way connected with the murderers of Mr Merriam. The name of one of these cavasses is Derwish. He is an Arnaut a native of Perlipe a notorious place for brigands, has been suspected of harboring brigands on the premises of the F. Consul. Some weeks before Mr. M. was murdered this Derwish having obtained a special letter f. the Gov. of A. came to this city to transact important business of his own. This business involved claims against persons here to the amt. of 10000 pias. He intended also to remove his family to A-ple. He was here on Thurs. the day of Mr. M's. death; the news of the murder reached him on Fri. eve. Dervisoglu had been appointed by the Gov. to decide the questions of business brot before him by Derwish. He however, without informing the Gov. that he was going to leave, without finishing his business, & without taking his

family, left early Sat. morn. professedly for Lidfle. The suddenness & manner of his departure, together with previous doubts in regard to his X'ter, led many here to suspect that he was connected, with the robbers who had attacked Mr M. There are other reasons for suspecting him; it is only necessary to mention some. For our present purpose it is sufficient perhaps to know that these suspicions existed. All the investigations & proceedings

From all we can learn it further appears that the F. Consuls cavasses assisted in the escape of one of the brigands fr. Lidfle. Knowing all the time that he was the author of a murder perpetrated 6 mo.s ago. It is notorious that one of these cavasses, Dervish during his residence here at Phil. with the F. Consul had intercourse with Albanian brigands. The F. Consul, Mr Champoiseau, was fully aware of this and he surely, if he is willing to coöperate in the arrest & punishment of all the parties implicated in this murder, will not deny that at least one Alb. brigand, Moolah, by name, altho' he & Dervish were aware that the authorities were in pursuit of him, several times, to their knowledge, clandestinely entered the F. Consulate, & frequently went to the house of the Cavass Dervish. It is true, at least, on Mon. Champ.s own statement, that he, the Consul, always desired him to leave the Consulate, but it is certain that had the F. Consul given notice to the authorities, of this brigands presence in the town, his capture wld. have been easily effected, & the murder of 4 X'tians besides 6 wounded, perpetrated by him & 4 other brigands at Stonemakee 2 hours fr. here, wld. not have taken place. It is well to state, in justice to the F. Consul that this Moolah, was formerly employed by him as a Cavass, wh. may account for his visits to the Con.ate after he had become a highwayman. Mon. Champ.e will remember perhaps that last year during his journey fr. Phil. to Lidfle. he was met on the road by his ex-cavass Moolah, who offered to accompany him part of the

journey. In justice again to Mr B— he refused this attendence, but we do not know whether he informed the authorities of his presence. All the investigations both here & at Adple. have been conducted somewhat in reference to them. It appears fr. news by telegraph this A. M. that the exam. of the brigands at Adple. confirmed these suspicions, & the Gov. demanded that the two cavasses of the F. Consul be examined. This demand was refused by the Consul. We are convinced that the F. Consul had no right whatever to refuse this reasonable demand of the Gov. If the Cavasses are guilty it is plain that they shld. be exposed & punished; if innocent & yet suspected of guilt, they shld. have an opportunity to prove themselves innocent. The importance of immediate action seemed so great that we telegraphed you yesterday morn. in regard to this point. We confidently hope that when the question is placed before the F. Emb. at Constple a favorable decision will be made at once.

We are happy to be able to report the arrival of the Imp. Commissioner for European Turkey, Noasret Bey. He manifests a deep interest in the prosecution of this case, & freely tenders his aid. He informs us that he has authority to condemn & execute such brigands, without referring any question in regard to them to Constple. This Commis. is earnestly engaged in reforming the police & in stimulating the authorities to a more strict enforcement of the laws for the suppression of violence & robbery.

To the Hon E. Joy Morris. U. S. Minister &c &c —

Adrianople. Sept. 1. 1862.

Dear Sir Mr Blunt & I arrived here last eve. Today we have had a long interview with Mehammed Pasha the Gov. of this place. It appeared so important to us to have the Cavasses of the F. Consul surrendered, that we sent you a long telegram on the subject. I will briefly give you a few

of the reasons for our opinion. 1. It is important to discover the other murderers who have not been arrested. These cavasses probably know something about these murderers, for the Pr. Chancellor declared in the Medjlis that the brigand remained at the Pr. Cate. for 3 days before he started for Rodosto, where he was arrested. During these three days the cavasses undoubtedly learned a great deal about the murder. 2. The reputations of all the Consuls in this city is at stake. The question is asked, & with good reason "are Foreign Consuls to be allowed to reside in this country & officially protect robbers & murderers, & their accomplices?" I am sure with personal conversation with Mr Blunt, & Mr Camerloher, the Aust. Consul, that the conduct of the Pr. Consul has, to some extent, injured the reputation of every Con. ate. in the city. They are both anxious that every possible effort be made, & made at once to show the Gov. & the people that a Consul will not be sustained for a moment, in lending aid to those who are the terror of the country.

3. But a still more important reason is that witnesses are afraid to appear & testify so long as they know that friends of the persons against whom they testify are in the employ of a Consul. The persons accused may be found guilty, condemned & executed. In that case, according to the customs of the country, the friends are bound to take revenge. Hence the well-known blood feuds that exist everywhere in Turkey. That this fear will operate to keep witnesses fr. offering testimony may be seen fr. an example. One of the most important witnesses is Hadji Georgi of Phil.; he was with Mr M.'s party when it was attacked; he gave up everything to the robbers, & begged for his life & was therefore spared. Just before we left Phil. on Sat. Mr Blunt called up

this gentleman & informed him that his presence wld. probably be needed at Adrianople.

Hadji Georgie immediately asked where Derwish, the F. Consuls cavass was. Mr B. replied "I do not know, the F. Con. has dismissed him." "If that is the case" replied Georgie "I do not wish to go. I do not wish to come in contact with Derwish." The same thing will undoubtedly be true of other witnesses. They will withhold important testimony, tho' fear, if these cavasses are not surrendered. The F. C. dismissed one of his cavasses, Derwish, who afterwards came & delivered himself up to the Pasha; the Pasha however, as we think very properly replied in substance to the Consul. "This man was in your service, I demanded him of you; you refused; I referred the question to the Porte & was ordered to repeat the demand; & therefore I still require him at your hands. If you do not surrender him I shall have to refer the question again to the Porte." This he informs us he has done, & is now waiting for an answer. I hardly know in what terms to speak of the conduct of the F. C.. There is strong proof, & it is fact accumulating, that he has retained these cavasses in his service a long time, knowing them to be the associates of robbers & murderers. The horse of one of the murderers of Mr M. was by the confession of the Consul himself, & still is at the F. Consate. God only knows how many innocent persons have lost their property & their lives, in consequence of this semi-official countenance given to brigandage. But on this subject I will write more hereafter.

signed T. C. Trowbridge

The Hon E. Joy Morris.

Adrianople Sept. 4 1862.

Dear Sir. Your telegram of the 3rd in regard to the cavasses was duly received. I am happy to inform you that Derwish is under arrest; but Said is not. Mr Blunt was here a few moments ago & requested me to inform you that he saw the Cavass Said

walking freely about the town this morn. fully armed as usual. The T. C. thus far has shown no disposition to surrender him to the authorities.

We communicated your telegram to the Gov. last eve. He promised to telegraph to Phil. this morn. for the witnesses & prisoners. Yesterday he received a communication fr. the Porte ordering the trial to be here. We shall not however be able to begin until this vexed question about this Cavass is settled.

I take this opportunity to express to you my sense of the obligations we are under to the Amer. Consul, Mr Cameron. Mr Blunt & I called upon him soon after our arrival fr. Phil. & thanked him for his services, so cheerfully & energetically rendered, & we requested him to continue to cooperate with us in the prosecution of this case, wh. he kindly consented to do. Mr Blunt suggested that Mr Cameron deserved a vote expressing the thanks of the Legation for his services, & in this opinion I fully agree.

To the Hon. E. Joy. Morris &c. &c. — (signed) J. C. Trowbridge

Constantinople Sept. 8. 1862.

Dear Sir. Your letter of the 3rd reached us on Friday last. As Mr Blunt was out of town, I took the letter to the Pasha, & translated it to him. He was greatly surprised to find that the T. C. has represented to his Ambassador, that so far fr. hindering the prosecution of this case, he is doing all in his power to aid its progress. The Pasha said "please to say to Mr Morris for me, that if he wishes to know <u>how</u> the T. C. has aided us in this business, let him ask at the Porte, for the Documents that I have recently forwarded, & especially for the correspondence that has passed between the T. C. & myself, copies of wh. I have sent to the Gov.t." — The T. C. has represented that he is convinced of the innocence of Said, & therefore will not surrender him. The Pasha justly asks in reply, who is the judge of his innocence or guilt? Is he under the jurisdiction of the Gov.t of the Turk.

If the latter, we insist on our right to examine acquit or condemn him as the evidence shall prove him guilty or innocent." What can be more clear than that the Pacha is right in this position? If he yields to the Consul, the Turk. Gov. is, de facto, abolished & the real Governors are Foreign Consuls, or whoever may assume the protection of Turk. subjects. Besides we have positive testimony, that Derwich was not alone in aiding the murderers to escape. The two Cavasses went together, & persuaded the Khemji, to become security for Mustapha, & together they bargained for a carriage to take the assassin to Rodosto. It is now 16 days since the prisoner arrived here fr. Rod. - yet little or no progress has been made in this trial, because the F. C. has steadily & determinedly refused to allow this Cavass to be examined. If such 'aid' in the prosecution of the case is continued, how long may we expect the trial to continue? The assertion of the C. to his Amb. is utterly false, & I only wonder that in direct opposition to all the facts known to every body here he shld. have been so brazen-faced to make it. You say you do not understand why the trial shld. be delayed, on account of these Cavasses. In my letter of the 1st I gave some of the reasons for our thinking that these Cavasses must be given up before the trial proceed. You evidently had not recd. that letter when you wrote on the third.

I reminded the Pasha however at our interview on Fri. last of your anxiety to have the trial go on. He replied as before that, for many, reasons the question of these cavasses is the first in order, & one of the most important in the case, still, he said, that he had already telegraphed to Phil. for the witnesses & for Nourret Bey, & that when they arrive the trial shall begin. The witnesses will probably be here about the middle of this week.

I have just recd a note fr. Mr Blunt fr. wh. I make the fol. extract. "The Austrian Con. had recd a note fr. the Aus. Amb. informing him that the F. Amb. had told him he had entirely disapproved of the F. Ch.s conduct. The F. Chancellier informed him (Aus. Con)

that his chief here had recd. a telegram to the contrary. I think it right to take notice of this, as the R. C. has been taking pains to spread in the town that he is supported by his chief. A Tartica gee has been intimidated by Seid the cavass, not to give his evidence against him. If you approve of the enclosed telegram pray have it passed. The let. here mentioned I forwarded to you this morn.

From the statements contained in this letter you will see that the influence of the R. Cons.ate has not been to aid the prosecution of the trial, but on the contrary fr. the very first, has been to hinder the course of justice, & thus indirectly, if not directly to encourage lawlessness.

We were glad to hear that the order has been sent for the execution of the murderer of Mr Coffing.

To the Hon E. J. Morris &c- (signed) T. C. Trowbridge

P.S. I enclose to you a copy of the "Mazbota" sent to the Porte by the Medylis of this city in regard to the question of the Cavasses.

Adrianople Sept. 10. 1862

Dear Sir, Your kind note of Aug 22. did not reach me until yesterday morning as it went first to Phil. & then came back here.

In reply to your enquiries about the cowardly cavasses who ran away fr. Mr. M. I will say that when Mr Blunt arrived at Phil. he found that they were in custody but not in irons. He at once requested that they be closely confined in irons, this request was immediately granted by the Gov. After my arrival we consulted in regard to them, & concluded that it wld. be best to postpone their trial until after the arrest & trial of the assassins. One reason for this decision was that these cavasses are important witnesses in the case — I am sorry to have to report that the R. C. still

refuses to allow Said to be examined. The C. told Mr Blunt day before yesterday that the K. Amb. had sent him a telegram fully approving of his course. He said moreover that while the telegrams are generally in cipher this one was written out boldly in French. In my last letter I gave you some proof that the K. G. has not aided in the prosecution of this trial. While the Amb. seems to have assured you that all possible aid shall be rendered in this case, it is a deplorable fact that up to the present time, the K. G. has not only rendered no aid but has opposed many difficulties. We yesterday recd a telegram from you closing with this expression "See his note". We supposed that this expression must refer to a note fr. the K. Amb. wh. you intended to send us by post. The post came this A.M. however & as there was no letter fr. you, we are at a loss to know how to understand these words. I am happy to report that Noaret Bey has arrived here today fr. Phil. with the witnesses. The Pasha has sent me word this eve. that the trial will begin tomorrow. We hope therefore that this business will go forward more rapidly. I shall report to you promptly & fully the proceedings in connection with the trial.

That the caveas Said is implicated appeared by the confession of a Tchiaguer to Mr Blunt. He informed Mr B. that S. tried to get him to take Mustapha to Rodosto but that afterwards Said came to him & said that Mustapha had decided not to go immediately. Now mark the result. Since Mustapha was taken S. went to this Tchiaguer & said to him "if you inform against me I will make you suffer for it afterwards". Mr B. has suggested that, owing to the misunderstanding in regard to the K. G. perhaps a special Commissioner fr. the K. Emb. had better come on to be present at the exam. of the caveases. At his request I communicate the suggestion to you. You of course will take such action on it as seems for the best.

(signed) T. C. Trowbridge

To the Hon E. Joy Morris Minister &c &c &c

Antiomopile Sept 12. 1862.

Dear Sir. – Yesterday I telegraphed to you that the trial was to begin. We had requested of the Gov. General that there might be no more delay on account of the question of the cavasses. As the witnesses had arrived & all things were ready the exam. began at noon yesterday & lasted until sundown. There were 5 witnesses present, including the two cavasses who ran away, who were with the party when it was attacked. The 3 men suspected of the murder were seperately shown to each one of these witnesses. Four of the witnesses immediately recognized two of the prisoners, as 2 of the murderers. One of the Cavasses did not recognize Mustafa, but he did recognize Kholeem, & the other brigand. None of the witnesses recognized the third person, whose name is Ismaeel. This agreement of the witnesses, taken with other evidences convinced all present that Mustafa (whose real name is Ramidan) & Khaleem were two of the party that attacked & killed Mr. M. After thus showing the prisoners to the witnesses wh. took some time, the remainder of the afternoon was occupied in cross examining Khaleem. The exam. confirmed the testimony & this in many ways. I will mention only one. His tesKereh, wh. was exhibited in court was vised at Phil. July 2, the Murder was committed July 3, just far enough this side of P. to enable him to come in one day. Now mark that he was utterly unable to account for himself after the 2. The truth is that he was with the robbers at Ouzounova. Tho' pressed for more than 2 hours to tell his whereabouts after the morn. of July 2. he cld. not. The trial began today again at noon. We were informed early in the A.M. that another of the murderers of Mr M has been discovered in the prison here. He was arrested only a few days ago at Malgara for the brutal murder of a Greek Priest. His name is Benram; like the others his is an Amaut. He was brot into the court, & 3 of the most important witnesses

were bot. in seperately, & he was shown to them. They all declared under oath that he was one of the party. Mr B. & I telegraphed to you that a 3rd murderer had been fully recogniged. That he is one of them there seems to be no room to doubt. We therefore may safely say that we have three of the brigands. Beriam had killed the priest with the sword, while his hands were yet covered with blood he had taken hold of his pistols; these pistols were exhibited in court today, the marks of blood still being on them. He acknowledged that the pistols were his own, but when asked to explain how the blood came on them he cld. only say "I do not know." Today we recd. your letter of the 8th with the enclosed correspondence. We are greatly obliged to you for informing us so promptly of your action in regard to the cavasses & especially obliged that you replied so decidedly to the charges of the T. Amb. against Mr Cameron & Mr Crane. I can assure you that both of those gentlemen, as well as Mr B. & myself are very grateful to you that those charges were not allowed to pass unnoticed & undenied.

The question of the cavasses has not come up again as it is now a question between the Porta & the T. G. As the trial proceeds however that question will be sure to rise again. We hope that it will then be settled without much delay.

To the Hon E. Joy Morris &c &c (signed) I. G. Trowbridge.

Cetinanople Sept. 15. 1862.

Dear Sir. I trust you will pardon me for writing so often to you. If any apology is necessary it must be that I am sure you feel a deep interest in the progress of this important trial. My last letter to you was written Sat. A M. of the 13 inst. Trial began again at noon of that day, & was continued without intermission until sundown. Mr B. Cameron & myself were in attendance the whole day. I gives me great pleasure to state the the exam. was conducted with strict impartality, dignity and energy. The

principal business was the exam. of Nuetaja the man arrested at Rodosto. You will remember that a revolver supposed to be Mr M's was found on his person. This revolver was presented in evidence & he was required to account for its being in his possession. He declared that he ordered it to be purchased for him thro' his brother who lives at Wheldon. He said he had loaded & fired it many times, it having been in his possession 10 mos. These statements were allowed & then he was required to load it in the presence of the court. This he was utterly unable to do. More than two hours were spent on this point. Noorset Bey finally told him that it was a question of life & death with him; that if he loaded the pistol he wld. release him; that if he did not, he shld. stand convicted of causing the death of Mr M. The poor fellow did his best, but he had never discovered the spring that lets down the lever by wh. the ball is forced to its place. Not knowing the principle he vainly tried to load it fr. the side & of course entirely failed. For the information of the court the pistol was then loaded in the usual way. The balls & caps that I had brot fr. Phil. were compared with those in & on the pistol & they were found to agree in every respect. It was evident that the pistol had not been fired in a long time as the caps had rusted on the nipples. The statement therefore that Mr M. fired upon the robbers is thus proved to be false. We found great difficulty in removing them.

No doubt remained in the mind of any person present in regard to the prisoners guilt. As yesterday was the Sab. the trial was postponed till today at noon.

To the Hon E. Joy Morris &c&c (signed) T. C. Trowbridge

Adrianople Sep 17. 1862.

Dear Sir — My last letter to you was written Mond. A.M. of the 15. The trial began on that again at noon & was continued without interruption until sundown. It was then adjourned until Tues. at noon. At that time it began as usual & continued until sundown again. The same thing has been repeated today Wed the 17. Six hours

of each day have been devoted exclusively to this business. Noorret Bey has presided at the trial & I must repeat what I have said in former letters that his management of the case leaves nothing to be desired. He is very impartial & energetic. Besides the members of the Medjlis & various Turk. officials, Mr Blunt & I have been present all of the time. Mr Cameron the Gen. Consul has attended more or less every day as his business has allowed. The Greek Consul, a very gentlemanly man has been present a great deal. We are under special obligations to all of these gent. for the interest they take in this business. We consult freely in regard to the questions that arise, & I am happy to say that thus far our opinions have been unanimous on all important points. The trial is exciting a deep interest in the city & in all the region round about. During the last 3 days the special question before the court has been to ascertain the manner in wh. Mustafa obtained the Teskereh, by wh. he was enabled to escape to Rodosto. I will not attempt to give you all the details that have come before us in trying to settle this question. It has been fully established that the cavasses of the F.C. both of them, recognised Mustafa as their friend, declared him to be a relative of Said, offered to become his security, obtained, on false pretenses a Teskereh for him, together hired a Talicah for him & sent him off to Rodosto. It also seems probable that several others are implicated in this business. I will mention their names as I may have occasion to refer to them again. 1 Eomer. a Khanjee. 2 Hussein his brother, a horse-jockey. 3 Ahmet, a cavass, 4 Taïer Effendi the head of the Khanjees. I have mentioned them in what seems to be the order of their probable guilt. The first two are bad characters & appear to have kept event of head quarters for Arnaüts & other suspicious persons. At this stage of the proceedings their position is a bad one & unless it grows better they will merit severe punishment. I learn from Mr Blunt that the Pasha has received from the Porte a copy of a letter sent to it from our Legation. This letter

appears to be a translation of a letter written to you fr. Phil. by Mr Morse. It states that the Messrs. on their way to the Annual Meet. last spring, saw the graves of two Franks who had been recently murdered. I wish to state that Mr M. after having written that letter, learned that the persons murdered were Bulg^rs & not Franks. There were other statements in the letter that seemed to imply that His Ex. Mehemmed Ali Pasha is not energetic in endeavoring to protect the inhabitants of the country fr robbery & murder. It is possible that the transl. was rather stronger than the original. I regret that anything shld. have occurred that leaves the impression on the Pasha's mind that there is any want of confidence in him at our Legation. I have begged Mr Blunt to assure him that such is <u>not</u> the case, & I promised to mention the subject to you in order that, if a wrong impression had been made upon your mind or at the Porte, it may be removed. In order to assure the Pasha that I have written nothing prejudicial to his interests I offered to show him copies of all my letters to you. Of course, personally, I can only speak of the conduct of the Pasha as connected with the business on wh I have come, as this is my first visit to Constantinople. I have said before & am glad to say again that His Ex. Moh. Pasha has shown a <u>deep interest</u> in this case & I am convinced that he has done all in his power to bring these villains to justice. And in this opinion I am sure Mr B. who is far better qualified to judge than I am, fully agrees with me. I mention the subject thus at length as an act of justice to a high Turk. official who appears to me to be quietly but earnestly engaged in ferreting out & bringing to punishment a desperate band of brigands who have long infested this region of the country. We rec^d your telegram of this morn. about the middle of this afternoon & will carefully regard the suggestion it contains. (signed) J. C. Trowbridge.

Thursday A. M. 18.

P.S. On arriving at the court I found the Gov. of Phil. present. He had arrived during the night. The letter alluded to above has been sent to him also. In regard to this gent. I need only refer you to my former letter as evidence of my confidence in him. Mr B. has just shown me his letter to you written this morn. I fully approve of the suggestions it contains & am much obliged to him for having written it. It is possible that I may return to C. during the week. In that case I shall have opportunity to consult with you fully in regard to all the points of the tier

T. C. T.

to Hon. C. J. Morris

August 8 to Sep. 18, 1862

Rec'd Dec. 23.

Murders of
Mr. Morrison.

(Copy)

277

Dec. 8. 1862.

Rev. J. C. Hornbridge

Dr Sir —

You will no doubt be gratified to learn that the American Govt. has authorized me to tender to Mr Blunt the appointment of U. S. Consul at Adrianople in reply to my dispatch of Oct. 13. recommendatory of such an appointment.

I have finally pushed through the sentence against Mr Mariani's opposing. Finding the Council of Justice was slow to act in the matter I addressed an urgent note to Aali Pasha which had the effect to force its confirmation. A week subsequently I called on Aali Pasha & found that it was before the Sultan and yesterday I learned that it had come back in extraordinary quick time ratified by His Majesty. It will probably be sent over to be put into execution on Thursday

Memor. of Mons. G. F. Morris

or some time this week. You can have no idea of the anxiety that the successful consummation of this affair has cost me & of the persistent & trying efforts necessary to induce final action. I should like to show you the note of Mr Seward touching the tender of U. S. Consul to Mr. Blunt as it contains some particulars about which I would like to consult you & particularly as I write to Mr Blunt tomorrow by Aus. Land mail. I shall be at home without fail all this evening from 6 P.M. & tomorrow morning until 2 P.M.

Yours truly
E. Joy Morris,

(Same date.) (To same)

My Dr Sir -

Dr Franklin in a letter to some gentlemen in New York, which has been communicated to me by Sec. Seward, says in relation to the Mexican case, "Hz. (Mr Blunt)

has sent telegrams & notes in good numbers to our Legation & has never received so much notice as to have the receipt of one of his communications acknowledged."

Will you do me the favor to state if this charge is true as you are acquainted with all the facts. Mr Hamlin says further in this bill of indictment. "His" (Mr M's) course in regard to Mr Mirious murder proves him destitute of the common feelings of an American He fears & worms Aali Pasha more than he regards the most sacred interests of our country & humanity".

As you know what I did & what I did not do, in bringing to justice the assassins of of Mr Mirious I respectfully ask you if I manifested any want of zeal in this matter or if I failed to discharge my whole duty & if my course was such as to prove me

destitute of the common feelings of an American. Mr Hamlin's remarks relative to Ali Pasha grew out of personal ill-will. Without his, (the Pasha's) cooperation, & it has been continuous, sincere & earnest throughout, it might not have been possible to accomplish what has been done in Mr Morris's case.

Truly Yours
E. Joy Morris.

(Copy)

1278

Constantinople. Dec. 9. 1862.

Hon. E. Joy Morris

&c &c &c

Dear Sir —

In your note of the 8th occurs the following statement, which is taken from a letter from Dr Hamlin. "He" (Mr Blunt) "has sent telegrams & notes in good number to our Legation & has never received so much notice as to have the receipt of one of his communications acknowledged." You ask me to state whether this charge is true. I think the charge is not true and must have been made from a misunderstanding of the facts. When I arrived at Philippopolis as your Commissioner one of the first questions asked me by Mr Blunt was, "have you any dispatches from your Legation"? I replied in the negative. He then said in substance, "All my dispatches to the Eng. Embassy in regard to this business have been sent

to your Legation and I am rather surprised that Mr Morris does not write to me". I replied, "as your Despatches were addressed to the Eng. Embassy & not directly to our Legation I presume Mr Morris does not consider it proper for him to answer them. I am sure that when we write directly to him he will promptly reply." With this explanation Mr Blunt seemed satisfied & I was happy to find that my Jurisdiction proved true. From that time until the close of the trial all our telegrams, letters & despatches were promptly answered & immediate attention was given to the suggestions which they contained. In order to prevent all possibility of unpleasant feeling on the part of Mr Blunt I stated what he had said in a letter to Mr Pettibone, one of my associates at Honolulu & asked him to mention the subject privately to Mr Brown that he might suggest to you to write to Mr Blunt. Dr Hamlin may have seen my note to Mr Pettibone or may have received a wrong impression of its contents

and thus was led to make the statements that he did. The fact is that Mr Blunt sent neither dispatches nor telegrams directly to our Legation up to the time of my arrival at Philippopolis & after that time, as I have stated above all his letters & all my own & all that we signed together were promptly answered.

You are charged, in the letter from which the above extract is taken with having pursued such a course in regard to the Missions murder as to prove you "destitute of the common feelings of an American". You ask me to state my impressions in regard to your conduct in the case alluded to by Dr Hamlin. I will endeavor to give my impressions carefully & candidly. I was one of a committee appointed by the Missionaries at Louisville to consult with you in regard to this business & especially to urge the importance of sending a Commissioner to Adrianople from our own Legation.

It afterwards devolved upon me to go as that Commissioner, so that I have been in constant communication with you from the beginning to the end of the case.
You may remember that Mr Dodd, Mr Bliss & myself called upon you at Beyrut & conversed with you on this subject. When we left your house the impression upon our minds was not a pleasant one. You evidently did not see the question of the importance of a special agent in the same light that we did. You also evidently strongly felt, as you had stated to us, that you had not the authority to appoint such an agent. We, on the other hand, felt that as the case was urgent & extraordinary, special efforts should be made & special responsibility assumed in regard to it. We returned & reported to our associates. A written communication was then addressed to you on the part of the Missionaries by Dr Riggs, again urging the appointment of a special agent. To this you replied in writing saying at the conclusion of your note, "Under the circumstances I think

it best to trust to Mr Blunt's representations & the action of the Turkish Govt. here which we shall constantly stimulate if any pressure is needed." This was understood as a positive decision not to send an agent. I think I express the feelings of all the Am. Missionaries here when I say that just at that time we thought the business was not likely to be prosecuted very vigorously by our Legation. My impression still is that if an agent had been sent very soon after the receipt of the news of the death of Mr Williams it would have been better. As it was it was nearly a month before Mr Dodd received his appointment and precisely a month had passed after we received the news of Mr Williams death when I took my departure to aid in the arrest of the murderers.
It is true that other and important steps had been taken; it seemed to me however that there should have been less delay in sending a commissioner to prosecute the case in person on the ground. With this single exception

and perhaps I attach undue importance to this point, I am happy to say that, in my humble opinion, you have prosecuted this trying business with energy, discretion and, as the result has shown, with entire success. The fears that I at first entertained in regard to this matter, in common with my associates, proved to be entirely groundless. I am the more willing to make this statement because I have learned that it was from a private letter of my own that the Sec. of the American Board was first led to address the Sec. of State in regard to the protection of American Missionaries in Turkey. I have taken pains to correct the impressions made upon the mind of the Sec. of our Board and I am assured that he has written accordingly to the Sec. of State. By reference to the Missionary Herald for November you will see that your efforts to assist the aspirations of Mr Meriam are spoken of in the most satisfactory terms. I have sent, with your permission copies of my letters to you from Adrianople

and Philippopolis and also of our Report to the Missionary House at Boston. With all these documents in their possession & with what I have subsequently written I feel sure that this case is now well understood by the officers of the Board and that they will fully and cordially acknowledge their great obligations to you in official communications to the U. S. Government.

With your permission I shall send copies of this letter and of your notes of yesterday to the Missionary House.

I am greatly rejoiced to hear that the order for the execution of the murderers has been signed by the Sultan.

Respectfully & most truly
Your obedt Servt
Tillinon C. Trowbridge

(Copy) 1 279

U. S. Legation.

Constantinople Dec. 12. 1862

Rev. J. L. Nowbindyr

Dr Sir —

In compliance with your request for information relative to the action of the Legation for the arrest of the murderers of Rev. Mr Merriam prior to your appointment as Special Agent of the Legation I submit the following facts. The statements made in this note, I beg to say, are all corroborated by documentary proof on file in the Archives of the Legation or the State Department at Washington.

I was first informed of the murder of Mr Merriam on the afternoon of the 7th of July. Early on the morning of the 8th of July, as is known to C. W. Goddard Esq. U. S. Consul General, who had visited me at Buyukdere to confer concerning the proper measures to be taken in the case, I waited on Aali Pasha at his Yali on the Bosphorus.

I begged him not to delay the adoption of effective measures for the arrest of the murderers and that unless immediate action was taken they might escape. He expressed himself in terms of the strongest honor & regret concerning the murder and assured me that every possible effort should be made by the Govt. to bring the guilty parties to justice. He said the Porte felt as much interest in this subject as ourselves & that it considered its honor & good faith engaged in the redemption of the pledge he gave me. The Pasha said he would the same day dispatch orders by Telegraph to the Governors of Adrianople & Philippopolis to set in action the local authorities & employ all the resources at their disposal for the apprehension of the murderers.

That this was done is well known to Rev. O. Lerrin of Adrianople & to Consul Blunt; & not only on the 8th of July but on another occasion previous to the issuing of two strongly written orders to the Governors of Adrianople & Philippopolis. Under the stimulus

of these telegraphic instructions the provincial functionaries adopted the most energetic measures. A reward of 10.000 piss was offered by the Governor of Adrianople for the murderers & military parties were sent out in various directions in quest of them, while the Cundis of the towns were also brought into cooperation with the Governors. Aali Pasha had so fully redeemed his promises in the case of Rev. Mr Coffing that I knew I could rely on him in this affair & the result has proven that my confidence was not misplaced.

The same day (the 8th of July) I applied to Sir Henry Bulwer to allow Mr Blunt to act as our immediate representative at Adrianople & requested him also to instruct Mr Blunt to aid us. In accordance of the Vizirial Order to the Gov. of Adrianople to recognise Mr Blunt as the American Agent I had requested him to act as such & he had agreed to do so as is shown by his written reply on file in the State Department. Rev.

A. Crane was further requested, on the 12th of July to assist him, which he kindly promised to do by his letter of the same date also on file in the State Department. Mr Blunt wrote to me on the 23 of July acknowledging a despatch from me expressive of my satisfaction at his acceptance of the appointment tendered him.

As your inquiries only cover the period anterior to the appointment of yourself as special Agent of the Legation, - the duties of which, permit me to say you discharged with infinite credit to yourself & with great benefit to the cause of Justice, - I shall not dwell on subsequent proceedings of Legation. They are for the most part within your personal cognisance.

Enough I trust has been ~~said~~ adduced to show that I availed myself of every possible instrument at the earliest opportunity to bring the assassins of our fellow countrymen to justice. Their death-warrant is now signed by the Sultan & they will soon undergo the penalty of their crime.

It was my first duty to bring th

whole power of the English Govt to bear for the arrest of the murderers. That I did within 24 hours after I first heard of the murder. The next duty was to avail myself the agency of Mr Blunt & of our fellow-Country Man Mr Crone, all which I did & both of whom gave to the work all their energies & time. How anyone, unless through ignorance of the proceedings of the Legation could assert that I took no effective measures, in the outset for the apprehension of the assassins I am at a loss to understand.

I beg to thank you for your candid & truthful note of the 10th inst. I have communicated it to Mr Seward.

Very truly Yours
E. Joy Morris.

Dec. 8.–12 1862.

Rec'd Jan. 22. 1863.

Correspondence with our Legation.

1. Mr. Brown to the Missionaries

(Copy)

Pera Apr. 21, 1869

Dear Sir,

I today have had a conversation with His Ex.cy Saïd Bey, the Beylikji of the Porte, [The Grand Vizir is now also Foreign Minister. His Deputy is Halil Bey & this Saïd is his or rather their Chief Assistant & a high Officer] on the subject of the contents of the Takrir given in by me on the part of the Legation. He had read it carefully & has also in possession a Representation given to the Grand Vizir by the American Prot. Community. He told me that he should lay them both before the Grand Vizir & receive his orders as to what should be done in the case. From the statements of the Community, his impressions, I found, are much as follows.

That the Community contributed money for the purchase of the house in question, it to be used as a meeting-house for the Community; & that the remainder of the amount was collected expressly for the purchase of this house from various persons interested in the welfare of the Community, & who, he could not suppose, would ever desire to take it away from it.

He regards the Missionaries, therefore, as trustees for the Community, of the benevolent donations of others & not as the actual owners of the building, which has now been used for the object designed some 14 or 15 years;

that the Community holds that there are other churches & buildings in precisely the same positions.

He said that in view of all the circumstances now known to him he did not see how the case could be referred to the Police Dep.t for trial, & that if it were referred to the Vacouf Dep.t he doubted very much that it would, at all, recognise any other owner than the person in whose name the property is there officially registered. It would not, he said, put any value upon the private declaration held by the Missionaries, from that individual.

He also expressed the belief that the real difficulty was not in the possession of the meeting-house, but in a personal objection, on the part of the missionaries, to the pastor, elected by the Community, to preach there to the latter. He said that he believed this pastor was ordained by the missionaries & was the choice of the Community; that he thought the conduct of the former was arbitrary, & showed a desire to dictate to the Community - Ottoman subjects, - whom it should have for its pastor, by re-

fusing to allow him to preach in the building, which the Community fully believes was consecrated as a church, & was never intended to be used for any other purpose by those who donated their money for its purchase. He alluded to the possibility of a Commission being appointed to reconcile the two parties, & expressed great regret that such an issue should have occurred; but did not say that it would positively be appointed.

I told him that, in the declaration in the possession of the missionaries, signed by the Ottoman subject in whose name the property is held, it was fully stated that the whole of the money paid for the Building belonged to the missionary Society & that this was clear evidence of the fact. That in consequence of this the missionaries claimed the right of disposing of the building as they thought best. He seemed, however, to regard this declaration quite as much a matter of form as the declaration in the deed which states that it belongs to the Armenian, & that one might as well be questioned as the other, in point of fact, inasmuch as the Community regarded the missionaries only as trustees of the benevolent donations of those who were friendly

To the Community.

From the foregoing, you will be able to judge of the present views of the Beylikji Bey, who is also "Ministre des Cultes" for all the non-Mussulman Communities of the Empire. I shall probably see him again on Saturday, when he will acquaint me with the orders of His Highness, the Grand Vizier on the subject.

I remain, dear Sir,

Very truly Yours,

(Signed) John P. Brown.

Pera, Apr. 21. 1869.

Rec'd. May 17.

#1.

Answ'd.

Correspondence with our Legation (continued)

2. The Missionaries to Mr. Morris.

(Copy) Const.ple Apr. 22d. 1869

Hon. E. Joy Morris – Minister &c

Dear Sir.

We have today received from Mr. Brown an account of an interview held yesterday with H. E. the Beylikji Bey of the Porte, relative to the subject on which we addressed you on the 14th inst.; & while we have since conversed with Mr. Brown somewhat fully, we feel compelled to address you again on the subject. In reply to positions taken by the Beylikji Bey.–

1. The accompanying document# will show,– & this is confirmed by the account-books preserved in our archives here,– that the claim of any person or persons, aside from the "American Board of Commissioners for Foreign Missions", to have paid anything for the House in question is a groundless & false claim. The money was not contributed expressly for this purpose by individuals but was money paid out of the Society's treasury, for which the society was responsible to no party but itself. The missionaries are not & never have been, in any sense, the trustees of any person or community resident in this country but only of the American Board.

The declaration of the nominal owner herewith sent.–

Peral. Apr. 21. 1869.

Moreover, up till the 7th of this current month the Civil Head & other principal members of the Protestant Community have fully ~~have fully~~ recognized & distinctly acknowledged that the missionaries as trustees of the American Board are the sole owners of the property in question & have the right to control it; & a large portion of the local community still make the same avowal. The issue which is now attempted to be made in the matter of ownership is a suddenly conceived & false issue.

2. The whole ecclesiastical question, which, in the representation of the Community, made to the Grand Vizier, is founded upon the question of our rights of property, is, we respectfully submit, entirely irrelevant to the question we have placed before you & which the Porte is to take cognizance.

When the proper time comes a majority of that organized local community (the church) in whom alone the right of selecting a pastor resides, will certify that the man claimed to be the choice of the community is only the choice of a faction: & that the missionaries have exercised no "arbitrary" influence upon the community in this matter; but as we have said, all this is entirely irrelevant to the question to which we have called Yr. Ex.cy's attention, & which, though you has been

brought before the Porte.

Finally we beg leave to call Mr. Eq.r's attention to the fact that while our claim to the ownership & control of the building in question is under consideration, that building is forcibly held by that faction in the community responsible for its violent seizure, & that they have used the days of delay agreed upon, when all formal & official action should be suspended, to establish in control of the pulpit the very man whom the Assistant Minister of Police, in our presence, on the 7th inst. forbade going to the disputed building.

We appeal to you to demand of the Porte that, while this investigation goes on, the gross injustice of the building's remaining in the hands of this violent faction be prevented, by the Government itself closing & taking possession of the building till the cause is ultimately decided. Public worship can meantime be held in private houses, with perfect propriety. To leave the house as now, is, so far forth, prejudging the case; & to this we beg you will effectually protest.

On behalf of the missionaries

we remain — very respectfully

&c &c

Signed Geo. F. Herrick

Elias Riggs

J. A. Baldwin.

Moreover, up till the 7th of this current month the Civil Head & other principal members of the Protestant Community have fully ~~have fully~~ recognized & distinctly acknowledged that the missionaries as trustees of the American Board are the sole owners of the property in question & have the right to control it; & a large portion of the local community still make the same avowal. The issue which is now attempted to be made in the matter of ownership is a suddenly conceived & false issue.

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In behalf of the missionaries

we remain — very respectfully

&c &c

Signed Geo. F. Herrick

Elias Riggs

J. A. Baldwin.

3. Mr. Morris to the Missionaries

(Copy) Pera Apr. 23d. 1869

Dear Sir,

I had a full conversation with Aali Pasha [the Grand Vizir] today on the subject of the property at Yenikeoi. I confined my remarks to the property issue. I showed him that the party in possession were in possession by violence & without any show of title whatever, - that the title papers were in your hands, & I read to him the paper by which Shishmanian declared that he was not, in any way connected with the real ownership, & only represented fictively the interest of the American Board. I said to His Highness that the party in possession effected to gain a show of right by holding on, & asked that they be ejected. I said that you who were the real owners were willing to waive possession for the present until the question was determined by the competent authority, & that they who showed no title should be compelled to vacate the premises.

His Highness said that, until he had made himself acquainted with the details of the question it would be impossible for him to come to any decision on the subject. He said no illegal occupation could give a color of right where none existed. He seemed to coincide with my conclusions & promised to give the question a prompt consideration. I have reason to believe that he will do you justice.

Very respectfully Yours

(Signed) E. Joy Morris.

Rec'd May 2d. 1869.

Correspondance with our Legation

1 Mr. Brown to the Missionaries — Copy —

My Dear Sir Apr. 26th 1869

The Grand Vizier has ordered that your affair be referred, for examination, to the Minister of Police. The "Tezkeré" of the Legation with the English copy of the Declaration of Subjects, will probably be sent tomorrow to the Minister of Police, with an order from His Highness. He disapproves of the proposition of the Beylikji to have it examined by a mixed Commission, on the ground that a question of Real Estate could not be submitted to such a tribunal or Commission. I shall try to learn when the documents are sent to the Police Dept. so as to let you know when to appear there.

Yours very truly
(Signed) John P. Brown.

2 The Missionaries to Mr. Morris.

To — &c &c Dear Sir Apr. 27th '69

Fully appreciating your prompt action in the matter concerning which we have been compelled to trouble Your Ex.cy & assured that the injustice of which we still complain is not chargable, in any way, to neglect on your part; we once more bring to your notice the fact that, till today, just three weeks from the date of the forcible seizure, the property of the American Board remains in the undisturbed possession of those who broke into it. Of course we have

Corresp. Ottoman Govt. 22. 4. 1869

not, meantime, entered the building. The preacher mentioned in our last communication to you preached there last Sabbath. We look to Your Ex.cy to secure from the Imperial Govt. - in pledge of its disposition to give this question an impartial hearing - the immediate rescue of the property in question from those who have usurped possession of it.

For the Mies.ns re re re

(Signed) Geo. F. H. Smith.

3. Mr. Brown to the Mies.ns

My dear Sir Pera May 1st 1869

Your affair has been sent to the Minister of Police, & on Thursday I spoke with H. E. Munif Efendi, President of the principal Council of this Dep.t on the subject. His orders are to form a Commission for its examination. Today, he will, probably, take the orders of the Minister about the Commission; & he proposed, at an early moment, to hear the case. He asked me whether the Armenian Protestants fasted this Easter, & as I could not tell him positively whether they did so or not, he was unable to name the first days of the coming week for the meeting. He intended, I believe, sending for Hagop Efendi, to agree with him for the day & let me know it.

Yours very truly

(Signed) John P. Brown.

The Missionaries to Mr. Brown, (after a satisfactory conversation with Mr. Morris the preceding day)

Dear Sir, Cons.le May 3.d 1869

Your note of the 1.st inst. reached me today. The laggard pace at which our matter moves is, certainly anything but satisfactory, and it seems to us that while our claim is as clear as you have yourself acknowledged it to be, and while it is, and must be kept, a simple claim to control property belonging, by a clear title, to the American Board. Whose agents we are and upon which property certain persons seized, by violence, almost a month ago, there is neither justice nor propriety in the matter's hanging on so.

Because, perchance, those who abet the men who criminally usurped possession rather glory in the fact that they have remained a whole month undisturbed, may wish to keep holiday since our right to prompt adjudication? Have you no power to make the rights of American citizens respected, no honor of our Legation to maintain at the Porte?

We fully believe that every possible means customary in carrying unjust causes in this country is being used against us, and we must say to you that, as responsible to the American Board, we can accept nothing less than the unconditional surrender of our entire building, embarrassed by no concessions or promises whatsoever, to our control.

Have you not the influence with Munif Effendi to bring this matter to a shorter issue than trial by a Commission? We certainly shall not accept the decision of any commission which does less than restore our property unconditionally to us. The Board will demand this, & if it demands it unsuccessfully here, it will apply to Washington.

William A. Booth Esq. the well-known merchant of New York City, & a corporate member of the Board, is expected here on Wednesday & will, no doubt, emphatically second our demands.

You must excuse us if we speak strongly, for we have great interest at stake here & a wrong step taken or a failure to take the right step at the right time, will certainly give us & you no little trouble.

I remain &c

(Signed) Geo Fitt Wick.

Rec'd. May 31.

Ans. 26 to May 28.

On May 8th a note was sent Mr. Brown, urging him to see that the men who broke into the building, two of whom we knew, be brought up to answer our charges: that our suit is one of trespass, & not at all against the community, but simply against the persons who violated our rights. We also called attention to the desire of the opposition for delay because they were in possession.

Copy of notes from Hon. E. Joy Morris and John P. Brown Esq.

Bujukdery
May 30/69

My dear Sirs:

Mr. Brown will give you the particulars of the decision of Aali Pasha respecting the case at issue between you and the Armenian Protestants before the Turkish Authorities. They have been decided to be intruders on your premises without any show of title and have received orders to immediately vacate them. Aali Pasha called two of the principal persons in the community before him and after informing them that they had no proofs of title, he instructed them to render the property to you. Under the circumstances, I think it is well that this case has thus been formally brought before the Turkish Government. The decision now made will have an important bearing for the protection of similar property for the future.

Without unusual effort, this case, owing to the many formalities incident to all such matters, and to the procrastinating habits of Turkish officials would not have been terminated for some

time to come

Truly Yours
E. Joy Morris

Rev.
Mess
Riggs
Hamlin
Schauffler

Pera May 29th 1869.

My dear Sir

I saw H. H. Aali Pasha, to-day, who told me that he had given orders to the Beylikji Bey, to inform the Armenian Protestant Community that in case it cannot harmonize with the American Missionaries, it must give up the house at Yeni Capu to the latter, — the documents in their possession fully showing that the property is theirs.

I suppose the Community will make overtures to you, for a harmonious understanding and in case this fails to be done, the orders of H. H. will be carried into execution. The Beylikji Bey was not to-day at his office.

The principle involved regarding the proprietorship of the house is now settled and if

the house is not given up to you, please let me know it

Yrs Very truly
John F. Brown

Rev. Mr. Herrick.

Constantinople, May 30. 1869.

Rec'd June 21

ack'd. " 28.

The Missionaries to Mr. Morris.

Const.ple June 14th 1869

Hon. E. Joy Morris, U. S. Minister &c

Dear Sir

Although we have already troubled you so much & so often, both by correspondence & by personal interviews, we must again, we trust for the last time in this business, - beg leave to call Your Exc.y's attention to the matter of the punishment of those who have trespassed upon our property.

You are cognisant of the difficulties that are, at every step, being thrown in the way of the execution of the order of H. H. the Grand Vizier for the restoration of the Board's property to our control. We do not doubt that you will compel the execution of the order, & we are sure that you are as much displeased as ourselves at this long delay which, in a case like this, can hardly be accounted for simply on the ground of the characteristic dilatoriness of the Turkish Government. You are naturally more alive than we can be to the fact that such trifling with the demonstrated rights of American citizens closely touches the honor of our Government. Letters to us from officers of our Board suppose, of course, that the matter is finished ere this; & it is in the hope of preventing the forming of a precedent here which will greatly annoy the Legation

Constantinople, July 30. 1869.

hereafter that we take the liberty now respectfully to urge the importance of the trial & punishment of the house-breakers being insisted on by Yr. Excellency.

You will pardon us for giving a very brief resumé of the facts in this case.

American citizens own a building in Constantinople which, ever since its purchase, they have controlled by their agents the mess.rs. In this building they have permitted a native community to hold worship & a school, which they have themselves supported. A faction of said community rose up against the mess.rs & publicly defied them Sunday Apr. 4th. The following Tuesday the agents of the owners closed their building & seized a portion thereof & securely fastening it left it saying, "Now any attempt to gain possession of this building will be house-breaking & a crime".

The faction above mentioned, - not the Community, - broke into the building & held it against us the same day Apr. 6th. The next day we applied to the Police to put us in possession & arrest the house-breakers. On examination, the Police found those who had broken in claiming they had a right to do so. Our Legation knew this claim to be false, yet Mr. Brown thot best to consent to Hagop Ef.'s demand for delay. We therefore consented perforce. Meantime Hagop Ef. & prominent members of the Prot. Com.y espoused the cause of the house-breakers

& have ever since used every effort in every quarter to mix up ecclesiastical matters with this trespass & property claim, & represent the Community as party in the matter in question.

After much effort & vexatious delays a Commission, appointed by the Porte, investigated & confirmed our claim to the building. We then thought that the Turkish Government itself would feel its honor concerned in the immediate restoration of property thus proved to be unlawfully seized, & we expected to be put in possession, certainly in three or four days. We waited three weeks for word that a decision was rendered in our favor, & have now waited two weeks more for its execution: & all this time lawless men are allowed to remain in our building, & the Police allows itself to be insulted by them when, once in two days or so, the form of demanding an entrance is gone through with.

Now nothing that the fact of this building's being used for eleemosynary purposes is a matter solely between ourselves & the Community; & a matter of which the Government cannot properly take cognizance in connection with the property question, — we ask, — supposing a Turkish Effendi had some day locked up his house & gone away & on returning at evening, found certain persons had

entered & barred it against him, saying it was theirs, how long would the Government wait, keeping this man out of his house, before they would examine his claim to own it, & when he had proved his ownership & shown that the forcible occupants are lawless usurpers, how long would even this Turkish Govt. be in putting that man in possession? How long would orders be allowed to find their tortuous way from the Grand Visir to the local Zaptié & back again before their actual execution? And, what is still more to our present purpose, would those house-breakers go unpunished? The longer is this delay in the restoration of our property the more imperative is it that our Legation demand redress. If the restoration of the property had been immediately effected, the day after its seizure or even the week when our right to it was proved, or if this were the only property in our control in danger of being seized by unprincipled men, we could waive the matter of punishment, But we gravely that if this matter is allowed to pass with the simple restoration of the building, men will say, "We will try to get possession of the Board's property: we may succeed & if we do not we shall at least enjoy the control of the property for a few months & then go out safely & with impunity. We should thus be offen-

ing a premium to lawless violence.

Hoping now to see the successful issue of this matter very soon.

We remain, very respectfully
Yr. Ex.cy humble & ob.t servts.

Signed { Geo. F. Herrick. S. F. Pettibone
H. A. Schauffler. T. A. Baldwin

A note accompanying this addressed to Mr. Morris Wednesday.
Mr. Morris to the Rices &c.

Buyukdere June 14th 1869

Rev. Geo. F. Herrick Dear Sir,

I regret extremely that an engagement already formed & which calls me away from Buyukdere all of Wednesday will prevent me from meeting you as you propose. I shall be ready to meet you at any other time you fix by telegraph. I am

I am astonished & mortified at the failure to obtain possession of your property. I had supposed the matter would have been arranged last week. I saw Aali Pacha today* & spoke to him in strong terms on the subject, denouncing the parties opposing you as men inspired by mercenary motives, & telling him that the dignity of the Porte as well as our rights were involved in the prompt settlement of this question. I have no doubt my remarks will have weight.

*Note. This must have been before Mr. Morris received our communication.

G. F. H.

Morris & Morris
Constantinople, June 14, 1869.
Rec'd. July 6.
ans'd.

I have this evening given Mr. Brown the most positive instructions to dedicate himself earnestly & exclusively to the termination of this affair, to listen to no compromise or pretext of delay & to insist with the authorities on ousting the intruders from the premises coute qui coute.

I have of late been so much engrossed in negotiating a Treaty on naturalization & in official correspondence on this & other matters that I have not been able to come to town, or I would have conferred personally with you. A Minister, like a General, you know, cannot do everything himself. He must rely to a certain extent, on his subordinates, for the execution of his plans & orders.

I hope under the new impulse now given to the affair that it will be settled tomorrow. If Mr. Brown does his duty fully, it will be.

Yours truly
E. Joy Morris.

#10 Statement as to Turkish law respecting property.

Recently the Turkish Govt. has issued a law under which foreigners, whose governments have accepted the arrangement, may own property, in their own names. England and France have accepted the arrangement rather hastily, while Russia, the United States, Prussia, Italy, Sweden &c. have withheld consent until the law is modified so as to make it more acceptable and safe to their subjects. This action has irritated the Turkish Government but cannot afford the slightest excuse for disallowing a title the best that could be obtained under the old law.

Mr. Morris has told us that he, a few days since, asked Genl. Ignatieff, the Russian Ambassador what he did in similar cases, where the Turkish Govt, under pretense that the law had been changed, had refused to recognize the ownership of real estate by Russian subjects, The reply was that when the Govt. refused the first time, he sent again with instructions to his Secy to insist, and when the Govt. refused the second time, he sent again and insisted the third time and always carried his point.

Morris & Mazzoni
Constantinople, June 14, 1869.

property.

Rec'd May 17. 1869.

ceh May 18

Constantinople May 25 1869

Rev N. G. Clark D.D.
Sec. A.B.C.F.M.

Dear Sir

The undersigned have been appointed by the Annual Meeting of the Mission now in session in this city to express to you our earnest desire that you should visit our missionary field, to make the acquaintance of the brethren whom you have not seen & especially to see for yourself the actual condition of our work - This desire long cherished by us all, has been embodied by the Annual Meeting in the following resolution "Resolved - That in view of the fact that we have never yet had the pleasure of seeing the Foreign Secretary of the Board face to face in our Mission field, and especially in view of the crisis through which the missionary work in Constantinople

and its vicinity

is now passing, the number & importance of the questions at issue, involving more or less the interests of the work throughout the land, and in view of the importance of a full and accurate knowledge on the part of the Prudential Committee of the nature & bearing of these questions, we deem it highly desirable that Dr. Clark make a personal visit to our mission, and we do therefore most earnestly request that he make such a visit at as early a date as may be possible"

While this resolution was under consideration it was suggested that it would be of great advantage could you bring with you one or more other members of the Prudential Committee. No formal action was taken on this point, but any of these honored brethren and fathers may be assured of as full as yourself of a most hearty welcome

In behalf of the Annual Meeting

Most truly Yours

Edwin E. Bliss
B. Schneider
L. Bartlett
} Committee

May 25. 1869.
Rec'd. from Committee
Copy

286

CIRCULAR*

To _____

THE AMERICAN MISSIONARIES

AND THE

EVANGELICAL ARMENIAN CHURCH AND MISSION CHAPEL

IN STAMBOUL.

Questions of grave importance in reference to missionary labor, both as regards the right of Missionary Boards to control, through their agents, property bought with their money, and as regards the relation of missionaries to churches founded and nurtured by them, have been raised in connection with our missionary work in Constantinople, this current year. Accounts of these events having been given to the public by irresponsible persons, with very great admixture of misrepresentation of important facts, even to positive falsehood, we deem it important to give a statement which, we believe, will show that, so far as the missionaries are concerned, they have, without prejudice or passion, simply done their duty to their Society,and to Christ and his Church, as their predecessors have done; that there is a clear line of light running through their whole conduct, and that the sad events which have transpired, are the inevitable fruit of seed long since sown, and coming to maturity, by a steady and gradual developement, at the present time.

Some twelve years ago, a portion of the Protestants of Constantinople, led by the Rev. Simon Eutudjian, commenced agitation against the missionaries,charging them with oppression and tyranny, and making claims which it was impossible to concede. Such claims were born of distrust and misconception of the relations of missionaries to their Society, and to the churches they rear; and their natural fruit, when rejected, was alienation and a premature independence. Three years later the Stamboul church was hastily absorbed by the church located in Pera, and when a portion of its members, disliking the spirit of their new connection, desired to be again recognized as a separate church in 1861, letters were refused by the Pera church, and the action of the Council, composed of missionaries and native pastors, which reorganized and formally recognized the church in Stamboul, was protested against by Pastor Simon and the Pera church.

The intervening years have been a season of irritation and often of opposition, more or less general, on the part of many native Protestants, to the acts of the missionaries. Thus, while the position recently taken against the missionaries by some of the Protestant Armenians of Constantinople was *occasioned* by acts to which, in the discharge of their duty, the missionaries were forced, the real *cause* is found in a spirit of dislike, opposition, jealousy, and misrepresentation, the growth of more than a decade. This whole period has been, as all missionaries throughout the country will testify, a time of extreme forbearance, patience, and conciliation exercised towards their detractors and opposers by the Constantinople missionaries. That the existing irritation has been fed and kept alive is owing, in good part, to the peculiar situation at Constantinople, whither every malcontent, every man unemployed, or in debt or difficulty, or having a grievance or suit of any kind, from East or West, North or South, gravitates, and adds fuel to the evil flame, and ingredients to the seething caldron of general and particular ills.

When, two years ago, in accordance with the progressive idea of missionary policy all the world over, this mission adopted measures looking to the self-support and independence of the native Churches, fresh occasion was given to the unsettled and hostile elements in the Protestant Community; and it was only after the lapse of considerable time, and then with great difficulty, and but partial success, that the Churches at Hasskeuy and Stamboul complied with the rule of the mission.

From that time, with certain fitful exceptions, the course of the Stamboul pastor, Parsegh, has been one of declared opposition to the measures of the missionaries. No sooner had his Church fairly commenced the effort to raise one fourth of his salary, than he suddenly left his flock here, with permission from them, it is true, but a per-

(Printed but not published)*

mission ill-considered and hastily given, to engage in a wild scheme of colonization in America. Since he went to the United States, he has published over his own name in native newspapers of this city, letters filled with general and particular vituperation of the missionaries; (*) those representatives of the Board from whose Treasury he has been fed, clothed, sheltered, and educated from boyhood till within one year from now.

The supply of the pulpit, from the time the Pastor left till Autumn, was fugitive and accidental, the Church committee procuring such aid as they could. When we came to reside in Stamboul proper, last October, the people proposed to us to take the care and responsibility of the pulpit. This we did, and as an equivalent for what the people had paid and should pay a pastor, we committed to them the care of their school, which we had till then supported; meantime settling ourselves to the work of visiting from house to house, and making ourselves well acquainted with the condition of the people. The proposition that the Stamboul Protestants take charge of their school was unacceptable to some of them, the real desire being to rid themselves of paying anything. This is evident from the fact that those men who were at the bottom of all opposition, men, who, with Pastor Parsegh, have wandered far from evangelical views of doctrine and Christian duty, and who, as a party supporting their pastor and his colonization scheme, had gained controlling influence over other brethren in the church, opposed the first election of Pastor Stepan as acting Pastor, till they obtained from a third party the promise of pecuniary aid to the church in paying its one fourth of the salary. We were informed in December that the church had chosen Rev. Stepan Eutudjian for their temporary pastor. Acting in accordance with our own solemn and mature conviction of duty, fortified by a determination of the Constantinople missionaries, taken when two years ago Pastor Stepan voluntarily closed his connection with them, we said to those notifying us, first orally and then in writing, at their request, (Dec. 25) that we could not enter into any relation with Pastor Stepan, direct or indirect, because long experience of constantly recurring difficulties had shown it to be unwise and impracticable for us to attempt to co-operate with a man so obstinate, and because his labors did not promise to be productive of good. This threw the people into a ferment, which lasted till we were notified (Feb. 19th) that the church had met the preceding evening and had decided to take the pulpit under their own control and have Pastor Stepan preach.

(*) This Extract from a letter addressed to the Stamboul Church, dated New York, March 20th 1869, signed by "Parsegh Vartaugeantz," and printed in the "Dzeadzan" of May 1st 1869, will show the spirit of Pastor Parsegh and his party. "Experience has shown a thousand times that the missionaries recognize neither minister, nor service, nor Church, nor Council, nor Gospel, nor Christ, nor God; but they recognize first, their belly, and second their hellish will."

From this point, the difficulty has two distinct, though related branches, and two questions arise, totally different in their nature, which we have in all our action endeavoured to consider, and have considered, on their own separate merits; but which have been, by others, confused and confounded, viz: *one*, the question of right of ownership and control of property, — the only question which has been brought, or had any right to be brought, before our own Legation or the Sublime Porte, and which we were necessitated to bring to official notice only because the Board's property was violently and criminally seized, — and the *second*, the Ecclesiastical question of our relation to the church. We shall explain our position on these distinct questions separately.

The Relation of the Missionaries to the Stamboul church.

The meeting of the church, which first voted, in December, to invite Pastor Stepan to serve as its acting pastor, was a small meeting, the whole vote being about one third of the entire male membership resident at present in Constantinople. That this invitation was tacitly, if not formally recalled, is evident from the formal effort of the people in the meantime to secure Baron Hagopos of Robert College:— a church meeting voted to invite him and sent a delegation to Bebek to confer with him. The church meeting of February 18th, which again called Pastor Stepan, was irregular; (1) inasmnch as *public* notice was not given. Notice should have been given to *all* the resident members; but, aside from omitting to notify three or four, living at inconvenient distances, those who called the meeting purposely omitted to give word of it to one well-known member, living almost by the very door of the place where the meeting was held. (2) Moreover, in violation of the rules of the church, there was neither pastor, deacon nor church committee present. (3) Several persons, not regular members of the church, voted. (4) There was no *quorum* present. The examination which brought out these facts also showed that, for years, no church roll or record had been properly kept, and that *irregular* action had been habitually allowed. It was now manifest that a *regular beginning* was, at once, the most difficult and the most imperatively important thing in any proper church action whatsoever. Accordingly, on February 25th, a full church meeting was assembled, to reconsider and *regularly* confirm or reject the irregular action of the preceding week in reference to Pastor Stepan.

At this meeting Pastor Stepan himself usurped the chair, and, with his party, violently prevented all action.

Thus prevented from carrying on business peaceably in open and regular meeting, members of the church prepared a paper in which they protested against the meeting that called Pastor Stepan, as irregular, declared *against* his coming as Pastor to the Stamboul church, and *for* co-oper-

ation with the missionaries. This paper was signed by a majority of the male members of the Church.

The minority desired to call an Ecclesiastical Council and had a church meeting appointed for March 25th, but those brethren in sympathy with the missionaries could not be persuaded to attend it, and therefore no *quorum* was present and no church business was done. A full meeting however, was convened, by mutual consent, in the Chapel on April 1st. At the request of the minority, Pastors Simon Eutudjian and Thomas Boyadjian were present at this meeting. We proposed first of all, before the meeting was *formally* organized, to decide who were members and had the right to vote, by that test of every claim of membership, which is manifestly the only proper and just one, viz. by calling upon each man to say whether he was one of those of whom the church consisted as reorganized and recognized by Council in 1861, or had since been regularly received, either on public profession of his faith or by letter from another church. This clear, peaceful and regular *beginning* of business was opposed by the party hostile to the missionaries and that party was supported by the pastors present. Pastor Simon, while acknowledging that, strictly speaking, the principles we had announced were correct, still said that it was best in this case not to attempt to conform strictly to rule but to allow all to vote. Pastor Thomas, when closely pushed, took the ground that the action of the Council which reorganized this church was not only exceptional but also irregular and ought to be revised; and, when asked whether any church existed here, he replied "I shall not answer that question." When therefore, after two hours' patient effort, it was found, by the express avowal of the minority leaders, that there remained no hope of *church action* at all, except in the way proposed, that is, the opposition minority were forcing the alternative of ruling in the church or else seeking to invalidate the very existence of the church by seeking to nullify the action of the Council which reorganized it; we invited all present who recognized as valid the action of the Council which reorganized the church and now desired to proceed in an orderly way to transact church business, to go with us, to the house of one of our own number. When met there, there was found present a clear majority of the church, which proceded regularly to business, examined its roll, elected a clerk and a standing committee,—work that had been neglected and laid over from the beginning of the year,—recognized the missionaries present as charged temporarily with the pastoral care of the church, and voted to ask of Pastor Parsegh a resignation of his office; and all this with unanimous consent.

That action like this on the part of the church, taken under one guidance, was bold, and uncompromising we very well knew. The contingency which would likely make it necessary was anticipated, considered, consulted over and prayed over for many days previous; it was therefore not rash; we were not infringing on the liberty of the church as charged by some; on the contrary we were, in the face of a terrible storm of calumny, throwing ourselves into the breach to rescue the liberty, nay, the very life and existence of the church, which was drifting into utter extinction through the persistent purpose of a few men to rule it or destroy its existence as a separate church.

We believed, and we still believe, that our course was orderly and wise; we felt, and we still feel, that we were walking, not unattended by the Master, in the stern and solemn path of duty; of fidelity to a distracted, imperiled and suffering church, and to our and her common Head and Lord. But this action roused all the sleeping bitterness among those Protestants of Constantinople, who have distrusted, belied, and opposed us for the past twelve years; the violation of official promise and the trespass upon our right of property of April 4th, followed by that of April 6th, which are detailed elsewhere, was the result.

The Council of April 16th, 17th, & 19th.

When, in consequence of the persistent opposition of Hagop Effendi, the civil Head of the Protestant Community, the Police declined to restore us, on April 8th, to immediate possession of our property, it was agreed between the Assistant Minister of Police, Hagop Effendi, and Mr. Brown of our Legation that, for one week all formal and official proceedings should be in abeyance, in hope of some amicable arrangement. The missionaries strictly observed this agreement; was it observed by the Armenian Protestants? 1. On Wednesday, the 14th of April, delegates to the Council *arrived* here from two days distance, and we know that Dr. Van Lennep, recently discharged from the service of the Board because his avowed and persistent opposition to their missionary policy was no longer tolerable, was summoned by telegram.

2. On the day before the Council met overtures looking toward an amicable settlement of all questions in dispute were presented to the missionaries by Dr. Long*, with the

(*) Copy of the overtures.

1. The ownership of the Vlanga (Stamboul) Chapel building by the "American Board of Commissioners for Foreign Mis-ions" and their right to control the same through their accredited agents, the missionaries, shall be formally and distinctly acknowledged by the Protestant Community.

2. The missionaries shall agree to rent to the Vlanga Church, the use of the school-room through the week and of the Chapel-room half the day on the Sabbath, a contract being made out in legal form and rent accepted for a definite term, say one year from the date of this agreement.

3. The missionaries acknowledge the right of the Church to choose its pastor and preacher, but in case the Vlanga Church, in the exercise of this right, select as their pastor or preacher one against whom the missionaries formally protest, the Church agree that such person not officiate in either capacity until the choice be approved by

statement that, in substance, they had been assented to by Mr. Minasian, who, without consultation with the missionaries, committed himself in the early winter, by promise of large pecuniary aid, to a scheme vitally affecting the entire missionary work in this city and in this Empire ; and who has gradually advanced to the declared opposition which shrinks not at charging our oldest missionaries with falsehood through the public press.* These overtures were considered, in good faith, by the missionaries and accepted, all official action meanwhile being stayed. But as soon as we had accepted them, Mr. Minasian dis-avowed all responsibility in the matter, and allowed the Council to consider a point covered by his own overtures, now accepted by us, without a word of remonstrance. Moreover, the evening before Dr. Long presented those overtures to us, Mr. Minasian told him that he did not wish a Council to meet now. But he—the same Mr. Minasian,—had, the day still previous, telegraphed to a pastor in a neighbouring city to come to the said Council. When our official representation did reach the Porte we found that the Protestant Community had already had audience and had filled the ear of a Government Minister with their story. These overtures had answered their end ! The Council was composed of the Pera Church, Pastor Simon ; the Hasskeuy Church, a delegate ; the Rodosto Church, Pastor Abraham and a delegate ; the Nicomedia Church, the preacher and delegate ; the Adabazar Church, Pastor Alexander and a delegate ; Pastor Avedis of Marash ; Pastor Tomas of Diarbekir, now four years absent from his Church ; and Dr. H. J. Van Lennep. As declared in their note to us they were called to decide whether or not Pastor Stepan was legally elected pastor of the Stamboul Church ! They sat three days, gave the missionaries no chance to be heard which was possible for them to accept, as they explained to the Council,† and came to a decision without hearing from those claiming to be a majority of the Church‡.

In fact, for bitter partisanship, for partial and onesided judgment, for inconsequent proceedings, for unjust and foregone conclusions, this Council is a worthy, though feeble echo, of that Council famous in Church History, which met at Ephesus in A.D.449. There was but one member of the Council found to oppose its hasty, partial and unjust action, Pastor Avedis of Marash. The action of the Council and the effort of a portion the Protestant Community to gain unjust possession of the Board's property was powerfully influenced by Dr. Van Lennep, whose, tongue, out of the Council as well as in it, was busy retailing to those gathered in public places, slanderous stories, not only of the "younger missionaries," but of his own cotemporaries, not even sparing the dead.

Ownership and Control of the Chapel Building.

The following document (accompanying the deeds of the property,) which, though long, we have thought best to give entire, will show the ground on which the missionaries claim the sole right to the control of the Stamboul Chapel premises. This document is confirmed by the account books of the mission. The money with which the building was purchased was paid out of the Board's general Treasury, and *not*, as has been claimed, collected for this specific purpose, and the Board, a regularly organized Corporation, recognizes its missionaries as the Trustees of its property abroad. Such property cannot pass out of the ownership and control of the Board, except in a regular and formal manner, in accordance with the expressed will of the Board itself, by its accredited agents. The missionaries may allow others to use such property conjointly with, or separately from, their own use of the same ; but no shadow of right of ownership or control can in this way be acquired by those who thus share the Board's bounty. As well might Pastor Simon's (Pera) Church claim ownership in and control over the Prussian Embassy Chapel, or the Evangelical Union Church of Pera seize upon the Dutch Embassy Chapel because they have been allowed for years to worship there free of rent.

"I the undersigned *Sukias Shishmanyan* do hereby make known and declare to all whom it may concern, that the House and Lot in this city, in the quarter called *Yeni-kapoo*, and in the street called Sepetgee Sokhakh, purchased of Kaspar Khachadorian, and as described in four Hojets or

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a suitable council of the neighboring Churches, regularly called for that purpose.

4. In consideration of the grave dispute now existing in that Church as to the question who is their acting pastor, the Church agree to set aside the action in reference to Pastor Stepan and declare anew who shall be their acting pastor ; it being understood that only those shall be considered members of the Church whose claim is undoubted, while any others, claiming to be members, of course have the right to refer their case to a regular Ecclesiastical Council.

* See *Levant Herald* of May 5th.

† "To the Council of Churches sitting in Stamboul, greeting !

In reply to the letter sent by you and received by us last evening we would say that we cannot at present attend your meeting for the following reasons. 1., The building in which you are assembled, having been violently opened and unjustly seized by the very persons at whose invitation you are assembled, our going thither might be construed as an acknowledgment of their right to do what they did. 2. Before your Council was convened yesterday certain overtures were presented to us by Dr. Long and Mr. Minasian, looking to an amicable settlement of the existing difficulties and disputes, and we, after carefully considering and accepting them, stayed official proceedings at the very threshold of the Sublime Porte. It seems to us unsuitable that your Council should proceed to the consideration of a question included in these overtures before they are considered and discussed and either accepted or rejected. In case these reasons for our not attending are removed, viz : by a decision in reference to the overtures, and the assembling of the Council in a different locality, we are ready to appear and furnish you with important information."

On behalf of the missionaries,
truly yours
(Signed) G. F. HERRICK.

‡ In their brief reply the Council disregarded both the points we made, and close with the following sentence. "Wherefore as you do not consent to come and state the matter to the Council, we think it proper to continue and complete our work."

Deeds of the same, dated 1270, Shaban 21st, was purchased entirely and exclusively with the money of the "American Board of Commissioners for Foreign Missions," furnished by the Rev. Nathan Benjamin, missionary and Treasurer of said Society, and that all which appertains to the said House and Lot, was paid for by the same, and that the Turkish Hojets, or Deeds of this property are written and recorded as above described in my name, only because the laws of this Empire prohibit foreigners from holding Real Estate in their own name, and in conformity with the well known and acknowledged expedient resorted to by multitudes of natives and foreigners in like circumstances.

Therefore, I the undersigned, do hereby declare that as I have paid from my own funds or property, no part of the price of said house and premises, so neither I nor my children nor heirs have any right of property or possession therein nor can we ever claim the smallest share or portion of said property, and I do hereby solemnly bind myself, children and heirs to furnish the necessary *Takrir* to the proper authorities whenever the said Rev. Nathan Benjamin, or any other duly authorized Agent of the American Board of Commissioners for Foreign Missions, shall desire to effect a sale of said property or any part of it, in default of which I promise that the amount agreed upon at the time for the sale of said property, shall be paid in full to the said Rev. Nathan Benjamin, or any other duly authorized agent of said Board, within thirty days after the *Takrir* is demanded, and refused by myself, children or heirs as the case may be.

And furthermore, to prevent the possibility of any interference of mine, my children or my heirs, in the aforesaid property, I, the undersigned have placed the Hojets thereof in the hands of the said Rev. Nathan Benjamin, as Agent of the said Board of Missions, and also with my own hand have signed this Declaration in presence of the Dragoman of the American Legation.

(Signed) SUKIAS SHSHN.
(In Armenian characters.)

Constantinople June 23, 1854.

Legation of the U. S. of America,
Constantinople, (Turkey.)

I hereby certify under my hand, and seal of the Legation, that the above writing with Armenian character, is the signature and name of Sukias Shishmanian, made in my presence and by his own hand, he having a perfect knowledge of the contents of the Declaration above, and he being well known to me, as the person making this Declaration.

John P. BROWN,
(Seal of U.S. Legation.) for the Minister Resident.

Pera, June 23, 1854.

A true copy,
Attest, H. O. DWIGHT.

Nearly eight years ago, the claim to control this same Chapel was brought forward by the Pera Church, but, after the matter was explained by the missionaries, that claim was withdrawn. It was not renewed till Feb. 19, 1869. To this demand we then immediately replied, both to the delegation from the Church and to Pastor Stepan, that, while recognizing the competence and right of a Church to select its own Pastor and preacher, without consulting us, when paying his salary and worshipping in a Chapel of its own, we could not allow Pastor Stepan, or any one else, to preach in our Chapel, *demanding it as a right*, and that he must not come. He did come, however, the following Sabbath, but did not preach, when we met him in the court under the Chapel with our emphatic and repeated protest. After his violent and defiant attitude in the Chapel on the Thursday evening following (referred to above), we officially informed Hagop Effendi that Stepan's coming to our Chapel would be regarded by us as a trespass, and calculated to introduce an element of strife. We did, however, still tolerate his presence, on two subsequent occasions, but he did not preach, and we were officially informed by Hagop Effendi that he would not do so against our protest.

The first overt act of trespass upon the mission property was when Pastor Stepan possessed himself of the pulpit early on Sunday morning, April 4th, and preached, against the protest of the missionaries then and there distinctly repeated. An excited crowd of outsiders, in sympathy with him, was present.

In consequence of this act of his, and by the unanimous advice of the *Committee ad Interim* of this mission, on the following Tuesday, we went to the Chapel, quietly directed the school and teacher's quarters to be immediately removed to unoccupied rooms in the wooden house (also mission property) adjoining the Chapel house, and communicating with it by iron doors. Thus they were provided for on our own premises, and were treated without violence or discourtesy. The school was dismissed by the teacher for the day, at our suggestion. We did not enter any room where there was any person said to be sick and did not witness the removal of any such person. The Chapel building was then closed and securely fastened. We designed to open it for Divine service, as usual, on the Sabbath. Our object in closing the Chapel during the week was for the sole purpose of having it under our own control, opening it at the proper time on the Sabbath, and preventing the recurrence of the scene of the previous Sabbath morning. The same day, after consultation, as we certainly know, with Mr. Minasian, Hagop Effendi and others, the door of the Chapel was forced, the premises entered, the lock broken off, and the door barred from inside. Till that time, Hagop Effendi, Mr. Minasian, Pastor Simon and other prominent Protestant Armenians of Constantinople, had, to the missionaries, often and distinctly acknowledged the ownership of the Stamboul Chapel by the Board, and the sole right of control over it by the missionaries. Had these men disowned and condemned the violent action of forcing the doors and taking unlawful possession of mission property by a faction, excited and led on by a few bad men, instead of making the cause and acts of those men, when at the point of most manifest and passionate disregard of right and justice, their own cause, and holding themselves responsible

for the whole proceeding, the sad illustration of human depravity since exhibited might have been prevented.

Complaints of this violation of our right of property were, of course, made to the Police, April 7th, when, as mentioned above, official proceedings were stayed, in the hope of an amicable settlement.

From what has been already said, it is evident also, that every effort, on our part has been made, consistent with our duty to the Board, to prevent the necessity of a resort to legal proceedings, and that, when this resort was at last had, one simple and sole demand was made by us, viz: the unconditional restoration to our control of property of which we are the Trustees, and of which the possession had been violently usurped, by parties who have no show of title or just claim.

Constantinople May 4th, 1869.

(*Signed*) G. F. Herrick.
N. A. Schauffler.
H. A. Baldwin.

Approved by the Committee *ad Interim* of the mission,
I. F. Pettibone *Secr.*

Schauffler v. Baldwin.

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THE AMERICAN MISSIONARIES.

The following, in reply to some statements of the *Manzoumeï Efkiar*, appears in the *Avedaper*, an Armeno-Turkish paper published by the American missionaries:—

Inaccurate statements having been published in certain papers of this city concerning recent events relating to the Yenikapoo Protestant place of worship, we give the following brief account of the matter:—The Protestant place of worship and school is in a house bought and held by the American missionaries as trustees for the American Board of Missions. The missionaries have granted the use of portions of this building, free of rent, to the local Protestant community, for purposes of school and chapel, themselves paying nearly all expenses of teacher and preacher from the first till now, and often preaching, and always worshipping with the native community themselves. Some of their number have sometimes

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this individual

EDNESDAY, APRIL 14, 1869.

resided in the building. Their owuership and right of control have been repeatedly acknowledged by the community. Eight weeks ago a small and irregular meeting of the local church abruptly and indecorously demanded to put into the pulpit as preacher, a man whom they knew to be unacceptable to the missionaries, and were warned, as was this preacher himself, and the civil head of the Protestant community also, that his attempting to preach there would be regarded as a trespass, and the missionaries were assured officially that he would not preach against their permission in their chapel. But when the party supporting this preacher saw that a clear majority of the church had pronounced against them, and for co-operation with the missionaries, they became desperate, and, in violation of promise, and directly against the consent of the missionaries, put the above-mentioned preacher into the pulpit on Sabbath morning the 4th inst. The following Tuesday the missionaries went to the house, gave notice to the teacher of the school that she must immediately remove the school into an unoccupied room in the wooden part of the house, and remove her own room there also. The empty part of the building, within the stone walls, was securely closed and locked. The statements that violence was used are utterly false. The missionaries designed to open the place as usual for public worship on the Sabbath, and they left those occupying the other portion of their property (the wooden house) with the school undisturbed for the present. But toward evening of the same day, the lock was broken in and the premises forcibly seized and held by certain lawless persons. Complaints of this violation of their property was of course made to the authorities by the missionaries. Upon this, persons were sent to Yenikapoo to make inquiries into the facts in the case, and the head of the Protestant community was asked for information concerning the affair. Having done thus much without coming to any decision in regard to the merits of the case, official action was deferred for one week, in the hope of some mutually satisfactory arrangement being made. The statement that the missionaries cited a priest and the leading members of the community before the police is utterly false.

THE PROTESTANT MEETING-HOUSE, STAMBOUL.

TO THE EDITOR OF THE "LEVANT TIMES AND SHIPPING GAZETTE."

SIR,—In answer to the statements concerning the "Protestant Meeting House in Stamboul," made by "One of the People" in your issue of yesterday, I beg leave to say—

1st. The house is the sole property of the American Mission. They bought it, paid for it, and hold a clear title to it. Their ownership has been frequently acknowledged by the church and congregation who have been permitted to worship there free of charge.

2nd. Some time since a discontented minority of the local church attempted to take the control of the pulpit out of our hands, and to place it in the hands of a native preacher violently opposed to us. As the result of conferences we were assured by the Head of the Protestant Armenian Community that said preacher would not occupy our pulpit without our consent. But when the violent faction saw that a clear majority of the local church was against them, they determined to do by force what they could not do in an orderly way. Accordingly, a week ago last Sabbath, before we could reach it, the pulpit was occupied by said native preacher, with whom came a large number of outsiders to protect him, in his seizure of the pulpit. We, of course, demanded the pulpit, and when it was refused, retired. To prevent the recurrence of such a scene, we went to the building on Tuesday, requested the teacher (who also occupies our premises rent free, as does the school) to remove her effects and the school to another part of the same premises, (separated from the chapel part by iron doors), where there were good empty rooms at her disposal, also rent free. The removal effected, we closed the chapel-part of our premises, intending to open them as usual on Sunday. We used no violence to any one. On the afternoon of the same day certain individuals broke into the building, and seized a house belonging exclusively to us, and to the control of which they have no right whatsoever. The contest is between a perfectly clear title and no title at all, between undoubted owners and a body of usurpers, who claim that because we have allowed them to worship there free of rent, they have acquired the right to break into our property forcibly and hold it against us.

ONE OF THE AMERICAN MISSIONARIES.

Constantinople, April 13, 1869. H. Schauffler

THE PROTESTANT MEETING-HOUSE, STAMBOUL.

TO THE EDITOR OF THE "LEVANT TIMES AND SHIPPING GAZETTE."

SIR,—Some time since a question arose between the American missionaries and the congregation of the Protestant church at Stamboul, as to whether, in view of the former paying the largest part of the salary of the pastor over that church, the latter, after making a choice of a person to fill that office temporarily, should give up their choice because the missionaries objected to him on the ground (not of moral or religious character) of usefulness, and advised them to give him up. On the congregation deciding that they would rather forego the aid than give up their choice, the missionaries took upon themselves the responsibility of forcibly shutting up the Protestant Meeting-house of Stamboul on last Tuesday, the 6th inst., turned the children out of the school room into the street, and also gave in custody a Protestant who happened to be in the chapel at the time of this violent action.

We regret very much to see the missionaries enter into such a contest, because, whatever its merits in other respects may be, it is an outrageously unequal one. It is between the humble, poor and unlearned on one side and the influential and learned on the other; and we fear that its effect might be that the missionaries may lose their influence for good on a class of people over whom we desire to exert Christian influence, and for whom we have all been long and arduously labouring to induce them to receive our evangelical faith.

ONE OF THE PEOPLE.

Constantinople, April 10, 1869.

Rec'd Rev. Mr. Magoun Ack May 7, 1869.

INTRODUCTORY STATEMENT.

The Armenian Protestant Churches in the vicinity of Constantinople were invited by the "COMMITTEE AD INTERIM" of the Western Turkey Mission of the A. B. C. F. M. to take part, through their pastors and delegates, in an informal Conference or Convention with the missionaries. The object of this Conference, as expressed in the letter of invitation, was, by means of a free and brotherly expression of opinion to effect if possible the removal of existing difficulties and misunderstandings, and to agree upon a common basis of principles upon which they might in the future cooperate.

In compliance with this invitation a convention met in Pera Aug. 19, 1869. The following churches were represented by pastor, preacher or delegate, viz.; Pera, Hasskeuy, Vlanga, Adabazar, Aidin, Broosa, Nicomedia, Muradtchai, Rodosto and Adrianople. The missionaries of Constantinople, Broosa and Nicomedia were present; also several other persons native and foreign who were invited to take part in the deliberations.

During the progress of these deliberations it became apparent that one of the objects of the meeting could not be attained without an impartial investigation of certain very grave charges and complaints made by the different parties. Accordingly a mixed committee was appointed to nominate for that purpose a commission of six persons, three Armenian and three foreign, with power to choose a seventh.

As the result the following persons were elected as members of that commission; viz.;

Pastor Serope of Broosa,
Preacher Alexander of Muradtchai,
Mr. A. H. Boyadjian of Pera,
Rev. Benj. Schneider D.D. of Broosa,
" Alexander Thomson D.D. Agent of B. & F. Bible Soc.
" Geo. Washburn Prof. of Mental and Moral Philosophy in Robert College.

These gentlemen with the full approval of the convention chose as their seventh member and chairman Rev. A. L. Long D.D. of the Methodist Bulgarian Mission.

The Commission thus organized appointed Messrs. Washburn and Serope secretaries and announced for the approval of the meeting that they should hold their sessions each day from 9 1/2 A.M. until 1 1/2 P.M. that the parties entering complaints should present specifications in writing, and that it should be understood that in so doing they agreed to accept the decision of the Commission as final.

These preliminary requirements having been formally assented to by the Convention, the Commission began its public sessions on Thursday Aug. 26. The proceedings were conducted in the Turkish language and were fully attended each day by members of the Convention and by some others interested in the matters under consideration.

After six days public hearing of testimony and pleadings, and two days and a half spent in private session deliberating upon and collating the evidence presented upon both sides the result was obtained which is presented in the following pages.

SUMMARY OF FACTS.

The Commission appointed to report upon the difficulties in connection with the Vlanga Church, after listening for six days to the statements of the different parties concerned, are satisfied that there has been much of misapprehension and consequent misstatement of facts in reference to these troubles.

They deem it proper therefore to state briefly the facts of the case as they have been brought out during the present investigation. It should be said however that they have not had before them the records of the Vlanga Church as the parties holding them have refused to produce them, but the facts stated rest upon the testimony of the representatives of the Mission, the native Pastors and both branches of the Vlanga Church.

It appears that some 9 years ago the Vlanga Church, with the approval of the missionaries, was united with the Church in Pera. Some members of the church however objected and refused to recognize the union.

In 1861 the Missionaries, being dissatisfied with the course of the Pera Church, at the request of some of these brethren called a council of the neighboring churches, which reorganized the Church in Vlanga. The Pera Church was not represented in this council and protested against its action. Five persons, who were not present and not recognized by this council, claim now to be members of the church and it appears that their claims had been recognized as valid by Pastor Parsegh and the church although no evidence has been presented to us for or against the justice of these claims.

For some years after this reorganization the church was supplied with preaching by the missionaries.

In 1865 Rev. Parsegh Varteugian was chosen pastor and ordained over the church.

In May 1868 he obtained leave from his church to go to America and arrange for the emigration of a number of Armenian families to that country. He has remained there and his family has gone to join him.

The present number of voting Church members is 19 according to the views of one party and 24 in the opinion of the other.

From May until Oct. 1868 the pulpit was supplied by the church committee with considerable irregularity. During the summer Mr. Trowbridge and Dr. Riggs advised the members of the church to find some temporary pastor but nothing was done until the last of Oct. when the Church committee proposed to

Messrs. Herrick, Schauffler and Baldwin, then resident in that quarter, that they should take charge of the pulpit.

This proposition was agreed to, but it does not appear that any one of them was present at any Church meeting until Febr. 1869.

The missionaries informed the Church at the same time that, if they were to supply the pulpit, the people must support the school.

It was found difficult to raise money for this object as many of the Congregation were bekiars (temporary residents without families in the city) who would give to a pastor but not to a school. The people therefore were again desirous of finding some native pastor or preacher. In Dec. 1868 three meetings of the church were held to consider this question and it was decided to invite Rev. Stepan Eutigian to take the place: how fully these meetings were attended does not appear. The missionaries believed them to be somewhat irregular and partially attended.

When the Missionaries were informed of this result they replied to the Church at first verbally and afterward, Dec. 25, by letter that they could not consent to enter into any relation, direct or indirect, with Pastor Stepan or aid the church in his support, because long experience of constantly recurring difficulties had shown it to be unwise and impracticable for them to attempt to cooperate with him and because his labors did not promise to be productive of good. They would continue to supply the pulpit until the church should select some temporary pastor agreeable to both the missionaries and the church.

This reply excited much unpleasant feeling in the church and resulted in an arrangement between Mr. Sarkis M. Minasian and the church by which he agreed to relieve the church from all pecuniary dependence upon the Mission.

During the month of January, before this arrangement was made there was more or less discussion between the missionaries and the members of the church as to their selecting some other person than Stepan for temporary pastor. The person who was named in the letter of Dec. 25. was unacceptable but the Church made an unsuccessful effort to secure the services of Baron Hagopos of Robert College, who would have been acceptable to the missionaries.

February 18. a meeting of the Church was held which gave a formal call to Pastor Stepan and chose a committee to inform the missionaries that they would take the supply of the pulpit into their own hands at once. One party claim that this meeting was irregular. The evidence on this point is conflicting.

The Committee chosen, waited upon Mr. Herrick and informed him of the action of the Church. He felt that this notice was not a *request* but a *demand;* especially in view of his letter of Dec.

25. He therefore informed the committee that the missionnaries could not consent to give up the pulpit to Pastor Stepan and begged them to withdraw their invitation. He also wrote to Pastor Stepan, February 20. that the Vlanga chapel was the property of the American Board, that no man had a right to preach there without the consent of the Missionaries and that they would not consent to his preaching there. He therefore hoped that he would not attempt it.

February 21, Pastor Stepan felt it to be his duty to come to the chapel at Vlanga in accordance with the invitation of the Church Com. He came, but found the missionaries already there. They protested against his preaching, and he made no attempt to do so but remained in the congregation. Mr. Pettibone preached and at his request Dr. Riggs gave a notice to the congregation similar to that of Mr. Herrick to Pastor Stepan.

At noon, after the morning service, 17 persons came together in the church and Pastor Stepan held up the letter of invitation which he had received and demanded of them whether they had sent it, whether it expressed their views and whether they still wished him to preach. He says that they all declared most earnestly that these things were so. They wished him to preach.

The evidence on this point however is conflicting. Three persons present testified to the truth of this statement, but one person testified that he objected and left the meeting.

Of these 17 persons it is acknowledged by all that 9 were members of the Vlanga Church and that 3 were not. In regard to the other 5 the two parties differ in opinion. It is also claimed by one party and denied by the other that some of these persons understood Pastor Stepan's question to refer only to his preaching that afternoon.

Pastor Stepan however felt that this was a full confirmation of the action of the meeting held February 18.

An effort was made by a person now opposed to Pastor Stepan to induce the missionaries to allow him to preach that afternoon but they declined to do so.

February 25. another meeting of the church was held in accordance with notice given in the chapel. It was a full meeting and Pastor Stepan was present, at the request of some members of the church. Mr. Herrick, Mr. Baldwin and Dr. Riggs were present and Mr. Herrick opened the meeting with prayer. He then commenced making some statement in reference to late events, when Pastor Stepan claimed the right to preside as temporary pastor. A scene of confusion followed which ended in the dissolution of the meeting before any business had been transacted.

The next day Mr. Herrick addressed a note to Hagope Ef-

fendi, Civil Head of the Protestant Community, informing him that Pastor Stepan's coming to the chapel would be regarded as a trespass and calculated to introduce an element of strife, and requesting him to see that he do not come again.

Hagope Effendi on consultation with some of the leading men of the Community proposed to the missionaries, that to prevent unseemly disturbance, on the following Sabbath some one should preach who was not connected with this difficulty. The missionaries agreed on condition that Pastor Stepan should not come into the chapel to the service. Baron Hagopos of Robert College was engaged and came to preach, but as Pastor Stepan was present in the audience he was not allowed to do so, and one of the missionaries preached.

The following Sunday Pastor Stepan was again present but did not preach. The missionaries testify that they had a pledge from Hagope Effendi that Pastor Stepan would not attempt to preach in the chapel without their consent.

At this time a paper was circulated among the members of the church which protested against the meeting that called Pastor Stepan and declared against his coming as temporary Pastor of Vlanga Church. This paper was signed by 15 persons, 12 of whom were members of the Church. It is claimed by one party and denied by the other, that the missionaries used their personal influence with individuals to obtain signatures to this paper.

During the month of March, efforts were made by Mr. Minasian and others to bring about some amicable settlement of this difficulty by referring it to a Council or in some other way. March 25. a meeting of the church was called to arrange for such a Council but the party opposed to Pastor Stepan refused to attend and no meeting was held.

April 1st. a full meeting of the church was held by mutual consent. The missionaries were present and also Pastor Simon of Pera and Pastor Thomas of Diarbekir, the two latter coming by invitation of members of the church.

Mr. Herrick opened the meeting and proposed to act as temporary chairman until it could, first of all, be decided who were members of the church having a right to vote. The Church records were not produced and he proposed to decide this question by calling on each man to say whether he had been received into the church by letter, or by profession of faith or whether he was a member recognized by the Council of 1861 which reorganized the Church. All others would be excluded from voting. This plan would have cut off the five persons referred to at the commencement of the narrative, and it was objected to by the pastors present and by some members of the church. Mr. Herrick's right to

decide the question was also denied. An excited discussion of abont two hours followed.

At the end of this time Mr. Herrick according to his statement invited all those present who recognized the action of the Council of 1861 and desired to transact business in an orderly way to proceed to the house of Mr. Schauffler and hold their meeting there: on the other hand it was testified that Mr. Herrick's invitation was to all those who were of the same mind with himself. Nine persons left with the missionaries. Those who remained after a few moments conversation went away without attempting to transact any business. It appears that four more of these persons must have gone then to the house of Mr. Schauffler as the missionaries testify that 13 persons were present at this meeting, two of whom were not recognized as church members. Those who went with the missionaries proceeded to examine the roll of the church on the principles laid down by Mr. Herrick, elected a clerk and a standing committee, voted to request Pastor Parsegh to resign and requested the missionaries to undertake the pastoral care of the church.

April 4. Pastor Stepan, in accordance with the wishes of his friends came to the chapel at Vlanga at an early hour and took possession of the pulpit. The chapel was full and the excitement considerable.

Mr. Pettibone arrived soon after to preach and asked Pastor Stepan, in a low voice, if he was there by the permission of the missionaries. He said no! Mr. Pettibone expressed his great regret at the step he was taking and sat down. Soon after, Mr. Baldwin entered the room walked to the pulpit and said to Pastor Stepan, *kalk* (get up). Pastor Stepan says that he laid his hand on his arm when he said this. Mr. Pettibone thinks he did not. Mr. Baldwin denies that he did. Pastor Stepan rose at once and commenced his prayer. Mr. Baldwin stood by his side until it was over and then quietly left the room with his wife. Three other persons from the congregation followed him. Mr. Pettibone remained in his seat through the service.

April 6. Messrs. Herrick, Schauffler and Baldwin went to the chapel with a locksmith and carpenter and took possession of the building. The locks on the doors were changed or repaired and the building closed up. One room in the second story was occupied by the school teacher and her family; the school room was below. The teacher was directed to dismiss the school for the day and to commence it the following day in the other part of the double house. She was also directed to move her own family and effects into a room in the same house. She objected to this, but it was insisted upon and she complied. There was a sick person in her room, but the

missionaries were not present when she was removed. They did however assist in moving the furniture of the room. Pastor Stepan came to the building and protested against the action of the missionaries. It appears that an altercation took place between him and Mr. Schauffler, when the latter was closing up one of the doors, and Pastor Stepan says he left the building from a fear that he should be given over to a zaptieh for whom be thought the missionaries had sent. A zaptieh was sent for and stationed at the door. He took into custody for a short time Baron Andronig, but the missionaries declare that he did so without their knowledge or request. They did not follow the zaptieh to enter any complaint against him and the brother was at once set at liberty. They assert that the zaptieh was brought simply as a matter of precaution that there might be no disturbance of any kind. He did not enter the building.

It was their intention thus to secure the control of the building and the occupancy of the pulpit when the house was opened for service on the Sabbath.

The afternoon of the same day Pastor Stepan and Gabriel the deacon, Hohaness Akhtarian and Baron Sukias took a locksmith, opened the doors of the building and reinstated the school and the teacher in their former rooms.

The missionaries, on hearing of this act, made complaint the same evening at the nearest Police Station, but the officers there declined to take any steps in the case until morning.

April 7. The missionaries went in the morning to the Bab-i-Zaptieh (central police court) and made complaint that their house at Vlanga had been forcibly entered and taken possession of. They requested that it might be at once restored to them. They were asked *who* had broken into their building and replied that they did not know. It was for the authorities to send and find who were in possession. It would be they who had violated their property. The mudir then inquired as to their title to this house. They replied that if the title was questioned they must refer the whole case to the American Minister, and begged him to take no action in the matter until be heard from the Embassy.

They then left and went to Pera stopping at the Book Store and having some conversation with Hagope Effendi and Ghazaros Effendi on their way who asked the missionaries to defer action for 24 hours, which they declined.

It appears that after their departure the authorities sent an officer to investigate the matter. He found Pastor Stepan at the chapel and ordered him to go to the Bab-i-Zaptieh. It is stated that he came to the house and said: "A Mr. Herrick's house in this quarter has been entered by burglars. Is this it?„ He also

found that this was not a common dwelling house but a chapel, and on reporting this, the Pasha also summoned Hagope Effendi.

When the missionaries returned from Pera with Mr. Brown, dragoman of the Embassy, they found Hagope Effendi and other brethren already at the court.

There was a partial investigation of the case and then it was agreed between the Pasha, Mr. Brown and Hagope Effendi that for one week all legal proceeding should be stayed in hope of some amicable arrangement. The chapel was in Hagope Effendi's hands and on Sunday he sent Pastor Thomas of Diarbekir to preach there.

Several conferences took place between the parties but no agreement was come to during this week. The friends of Pastor Stepan decided to call an *ex parte* council to consider the case and did so.

Mr. Minasian, through Dr. Long, made some propositions for a settlement to the missionaries April 15. and on the strength of these they postponed further legal action until April 19. when it was found that these propositions had been withdrawn by Mr. Minasian, although they had been accepted by the missionaries. It appears that Mr. Minasian did not communicate these propositions to the native brethren but withdrew them himself and substituted others.

April 16. The Council called by the friends of Pastor Stepan met at Vlanga. With the official acts of this Council this Commission has nothing to do except to state the historical facts in relation to it. We do not pass any judgment upon any one of them.

The Council was composed of Pera, Nicomedia, Rodosto and Adabazar Churches, Pastor Avedis of Marash, Pastor Thomas of Diarbekir and Dr. Van Lennep of Smyrna, formerly a missionary of the Board.

Its session occupied 3 days. It decided that Stepan was properly chosen temporary pastor of Vlanga Church, issued a general circular in reference to the difficulties there and sent a letter to the American Board in Boston condemning the action of the missionaries and bringing various charges against them. These documents have been published in a pamphlet by Pastor Simon.

At the close of the first day's session of the Council they sent an invitation to the missionaries to attend. Mr. Herrick replied on behalf of the missionaries that as the meeting was held in Vlanga chapel, which had been violently seized and was now held by the persons who had called the Council, the missionaries could not appear there without recognizing the legality of this act, also that before the council convened the missionaries had accepted a plan of settlement proposed by Mr. Minasian. But if the council would sit elsewhere and await the final decision of Mr. Minasian's

plan they would be very glad to attend its meeting and state their case.

The Council replied that as the missionaries did not consent to come and state their case, they deemed it proper to proceed without them.

Thy did so and the missionaries were not heard in the Council.

April 24. Mr. Minasian, dropping the propositions made by him April 15, made other propositions somewhat different in substance. His propositions of April 15. are given in the circular of the missionaries and those of April 24. in the pamphlet of Pastor Simon.

April 24. Mr. Schauffler in behalf of the missionaries wrote a note to Mr. Minasian declining to take these proposals into consideration.

The case brought before the Sublime Porte was taken up again on April 19. the day of the adjournment of the Council and proceeded until a commission was appointed under the presidency of Munif Effendi to examine and decide the case.

In accordance with the decision of the commission the chapel buildings were ordered to be restored to the missionaries as the rightful owners of the property May 18.

The missionaries proposed to take the chapel at once and to give some time for the vacating of the dwelling-house. This was opposed at the Porte by the native brethren, who demanded time to find another place of worship.

The authorities after considerable delay finally ordered the immediate delivery of the whole premises to the American Minister. The native brethren then offered to give up the chapel at once but asked for the family occupying the house, a delay of eight days that they might find another residence. It was proposed by Mr. Brown to accord this delay, but it was refused by the missionaries, as they believed for good reasons, and the whole property came into their hands June 18.

It was opened for service on the following Sabbath, but that part of the Church and Congregation favorable to Pastor Stepau met for worship in another place and this division still continues.

OPINION OF THE COMMISSION.

In passing judgment upon some of the facts narrated above we do not wish to be understood as impugning the motives of any of the actors, who appear to have done what, at the time, appeared to them right and best, nor do we forget that it requires much less wisdom to pass judgment upon accomplished facts than to decide in the midst of excitement and with a partial knowledge of the circumstances what ought to be done.

We wish also to express our thanks to the God of all grace for the calmness and brotherly courtesy with which the statements on both sides have been made on topics so calculated to stir the feelings, and we hope that the same mutual forbearance may henceforth distinguish all the members of the native and foreign Protestant Community of Constantinople.

The Commission has UNANIMOUSLY adopted the following expressions of opinion:

I.

It is our opinion that, while it was the right and duty of the missionaries to use their moral influence with the Vlanga Church to persuade them not to employ any man whom they considered unfit for the place, yet their refusal Dec. 25. to aid the church to support Pastor Stepan was an inexpedient step which naturally led to the complications which followed.

II.

It is our opinion that in forcibly opening the locks and taking possession of the buildings at Vlanga, the native brethren were guilty of a clear and unjustifiable trespass, and that by attempting to enforce by violence the moral claim which their Christian profession and their long connection with the mission gave them to the use of the building, they actually, though unconsciously, destroyed that claim, as moral rights can only be secured by moral influence.

III.

It is our opinion that, while the missionaries were bound to strive to secure the property of the Board, yet their action in carrying the case of the Vlanga Church before the Turkish authorities, April sixth and seventh, without giving those who had committed the trespass any time for deliberation or any notice of their intention of carrying it before the Porte, was hasty and opposed to the spirit of the Apostolic injunction in 1 Cor. 6th chap. and their final action in ejecting the family from the house adjoining the chapel was pressed with unnecessary severity.

IV.

It is our opinion that the act of Pastor Simon in publishing to the world as facts the charges made against the missionaries by the *ex-parte* Council held April 16,

17 and 19. in their letter to the Prudential Committee in Boston, after these charges had been denied by the missionaries, was an offence against justice and Christian courtesy, and we find that he has failed to prove before this Commission the specific charges mentioned in the complaint of Messrs. Herrick, Schauffier and Baldwin. The facts and circumstances which gave rise to these charges and how far they justified them will be seen from the accompanying historical statement.

RECOMMENDATIONS.

I.

In view of the present state of the Vlanga Church, we recommend to all the members of that Church to unite in calling a Council, of Churches not represented in the late *ex-parte* Council, to consider the difficulties in the Church and to decide what shall be done.

II.

We also take the liberty, most respectfully, to recommend to the American Board to send to Turkey a special deputation to visit the Churches, confer personally with the brethren, examine the present state of the work and fix upon the principles upon which the missionaries and the churches are to labor together in the present advanced state of the work in this Empire.

Shuold such a deputation be sent from America it would appear to us desirable that due notice of it be given to the churches that they might be prepared individually or collectively to confer with it.

III.

We recommend that a few copies of this Report with a translation into Turkish be printed under the superintendence of Messrs. Boyajian and Washburn for private circulation.

IV.

Several new complaints have been presented to the Commission since the close of our public hearing. As it is impossible for us, on account of the indisposition of some of our members and pressing private business, to have any more sessions, we suggest that the persons who presented them either call another commission or refer them to two of the members of the present, the Chairman and Mr. Boyajian, who will hear them privately and if possible bring about an understanding between the parties.

CONSTANTINOPLE, Sept. 4. 1869,

(Signed) ALBERT L. LONG (Chairman)
GEORGE WASHBURN Sec.
SEROPE DIONIAN "
B. SCHNEIDER
A. H. BOYAJIAN
ALEXANDER THOMSON
ALEXANDER PESHTEMALJIAN.

Mixed Commission, Statement and Opinions —

Constantinople Aug. 19. 1869.

Rec'd Sep. 28.

ath Nr. 3

Copy of Committee's reply to the Council.

Pastor Kerope
Chairman of the Cuisple Dec. Council
Dear Brother

We desire hereby to state to you officially that we accept the decision on ~~the~~ our ecclesiastic acts, of the Council of which you was chairman. Though we were formally invited by a majority (as is proved by a reference to the church roll as revised by the Council) of the Olanga church, to take upon ourselves the pastoral care of the church, still we are ready cheerfully to lay down this charge just so soon as the two parties of the church unite and call as temporary pastor, an impartial man, acceptable to both sides.

The question of our Mify connection with the church belongs to a body, of which we are only a part, to decide, and they will doubtless act upon it at the proper time

We remain Yours
With respect and esteem

Geo. F. Herrick
H. A. Schauffler.
T. A. Baldwin.

(Signed)

(N.) Birthdaily we said all this to the council, & waited after it adjourned, for the ch. to act & also for a com. ad hoc, if it should come.
G.F.H.

Commissioners report to the
Council of Dec. 1869 IV

Rec'd March 15. 1870.

Ack^d Apr. 15.

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A NORMAL SCHOOL FOR GIRLS IN STAMBOUL.

Fr. Levant Herald May 2.

On Tuesday last, a work of beneficence was inaugurated in Stamboul, which cannot fail to be regarded with sympathy and good wishes by all who are interested in the permanent progress of Turkish women,—we allude to the opening of a normal school for girls by Savfet Pasha, Minister of Public Instruction, accompanied by Munif Effendi, President of the Council, and some of its members, together with some mollahs and imams.

The school is held in a house situated in the Yéré-Batan quarter, close to the mosque of St. Sophia, a board over the door with its name in large Turkish characters being the only distinguishing mark between it and other houses in the neighbourhood. Instruction is given gratuitously, chiefly with a view to prepare a certain number of young girls to become in their turn instructors in Turkish houses, though education will be freely granted to all who desire to enjoy its advantages. The school already numbers forty pupils. It has been decided, in accordance with the wise and enlightened judgment and advice of Savfet Pasha and Munif Effendi, to impart to the pupils for the present only the purest elementary instruction, by grounding them in their own language, which, however, will necessitate the study of Arabic and Persian. There will also be classes for instruction in Turkish writing, ornamental writing, geography, arithmetic, drawing, needle-work, and the use of the sewing-machine, to which, in course of time, will be added classes for teaching the piano and French. The class-rooms are neatly and modestly fitted up all around with divans of striped cloth, with black wooden desks before each, and a chair, slightly elevated, for the Professor, with a table before it; the principal room, containing a large and handsome map of European Turkey, and a terrestrial globe.

On the day the school was opened the pupils began to assemble at mid-day, the rooms by two o'clock P.M. being filled with ladies, all of whom were veiled, the young girls being accompanied by their mothers, or other aged relations. The simply ceremony of the day begun by Savfet Pasha calling upon Munif Effendi to read the names of the pupils; after which the minister delivered a speech, which was listened to by all present with the greatest attention. This was followed by a short discourse, which was read by the venerable Effendi, who will undertake the duties of superintending the establishment as its director; after which prayers for the Sultan and the success of the undertaking were made amidst many cries of "Amin." Each pupil was then presented with a small packet of school books, and the ceremony terminated, Savfet Pasha on his departure addressing a few words of encouragement and good-will to the audience, which afterwards dispersed into small groups, and talked over the proceedings of the day. Coffee and sherbet were afterwards served, and all took their departure highly pleased with the commencement of a great and important undertaking, which has struggled into existence through innumerable obstacles and difficulties. Doubtless the new institution will still have its troubles to encounter; the idea is a new one, and even the most zealous among its pupils may, after a time, feel their enthusiasm in the good cause grow weaker; but supported as it is by men of the highest station and merit, who ardently desire the advancement of their country by disseminating among the people the advantages derived from education, it cannot fail finally to succeed.

Rec'd from Rev. Geo. F. Herrick

May 30. 1870

Normal School

ack^d June 2.

Rec'd from Rev. Geo. F. Herrick

SUGGESTED EMENDATIONS.

GENESIS.

COMMON VERSION.	EMENDATION.
1 : 16, two great lights	the two great lights[1]
2 : 18, 22, 25, the man	Adam
3 : 12, 22, 24, the man	Adam
4 : 13, My punishment is greater than I can bear.	My iniquity is too great to be forgiven.[2] (*marg.*)
4 : 15, upon Cain	for Cain (*retaining* upon *in the marg.*)
4 : 17, builded	was building
4 : 21, organ	pipe
6 : 3, strive	continue (*marg.*, *Heb.* rule)

[1] The Heb. has the article, q. d. the two well-known great lights — the sun and moon.

[2] Every student of Hebrew is aware that עָוֹן primarily and usually signifies *iniquity*, and secondarily and much less frequently *punishment*. The verb נָשָׂא, on the other hand, primarily signifies *to bear*, and secondarily to *take away* or *forgive*. The connection here compels us to choose between the primary meaning of the noun with the secondary meaning of the verb, and the secondary meaning of the noun with the primary meaning of the verb. In either case there does not appear in Cain any true penitence, but simply a despairing view of the *consequences* of his sin.

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COMMON VERSION.	EMENDATION.
6 : 5, God	the Lord (*or* Jehovah)
6 : 14, gopher	resinous (*marg.*, *or* cypress)
8 : 21, for	though (*marg.*, *or* for)
10 : 21, the brother of Japheth the elder	the elder brother of Japheth[3]
14 : 1, nations	Goim
14 : 15 left	north (*marg.*, *Heb.* left)
15 : 1 I am thy shield *and* thy exceeding great reward.	I am thy shield: thy reward shall be exceeding great.
15 : 11 fowls	birds of prey.
16 : 13 Thou God seest me.	Thou art the God of my vision.
16 : 13 Have I also here looked after him that seeth me?	Do I now here see after my vision?[4]

[3] I prefer this rendering for the following reasons: 1. With such a noun as אַח or בֵּן the adjective הַגָּדוֹל naturally signifies *the* elder, but is never found with this signification when joined simply to a proper name, unless this be an instance. 2. In the various instances in which the sons of Noah are mentioned, Shem is uniformly mentioned first. 3. If Japheth were the elder, I can conceive of no reason why the fact should here be referred to; whereas if Shem be the elder brother, it is natural that this fact should be stated, because (for the sake of its immediate connection with the following history of his descendants) his genealogy is placed last.

[4] I know not in what sense the translators used the phrase *looked after*. It seems plain that רָאָה אַחֲרֵי can have no such meaning as the phrase now usually bears.

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[4] I know not in what sense the translators used the phrase *looked after*. It seems plain that רָאָה אַחֲרֵי can have no such meaning as the phrase now usually bears.

ROBERT COLLEGE OF CONSTANTINOPLE

In the year 1860, C. R. Robert, of New York, proposed to subscribe $10,000 in order to inaugurate an effort to obtain the funds needed to establish a College at Constantinople. A piece of ground was purchased on the Bosphorus, and Dr. Hamlin having consented, with the approbation of the American Board, to devote himself to this enterprise, came to New York during the winter of 1860-61 to prosecute it. The Rebellion prevented his success, and Mr. Robert added $30,000, to enable Dr. Hamlin to commence the building. On returning to Constantinople he was interdicted from using the site, and another was purchased, one of unequaled beauty and salubrity; with official leave previously obtained to erect the building. This also was interdicted, and remained for seven years in debate.

It was then resolved to open the College in the buildings formerly used by the Armenian Seminary of the American Board, Mr. Robert advancing funds to repair and furnish it.

Many names were proposed for the new institution, but all objected to as opposite or fitted to awaken some local jealousy or dislike. At length, Robert College was proposed (without Mr. Robert's knowledge, and when he was against his remonstrance), as having no local meaning and awakening no possible jealousies.

The College was opened in the old building in 1863, with four students, and steadily grew till it became entirely self-supporting.

Leave having been at length obtained to build on our favorite and beautiful site, the corner-stone was laid July 4th, 1869, by Hon. E. Joy Morris, the American Minister Resident, and the building was finished and occupied in 1871. The old building had been crowded with students for two years, and the College had become fully self-supporting when it was transferred to its new building, a view of which is at the head of this sheet.

Notwithstanding the Cholera panic keeping back new applicants and taking away matriculated students, eighty new scholars were received in less than a month from the beginning of the College year, making the number at that time, one hundred and seventy. Ninety new students being the limit for this year, it is evident the number must have already (Dec. 1) been exceeded. And as the spring always brings large accessions, many applicants will then be rejected, or the places reserved for the following year will be occupied.

In planning the new building for 250 students and their teachers, it was believed that it would be sufficient for at least five years, and that perhaps that would be the maximum to which it would ever attain. But it is now evident that it will be filled during the first year of its occupation.

In view of this steady and rapid increase in numbers, coming not from the Capital only, but from distant parts of the Empire, the President and Trustees, after mature deliberation, have decided that the College should be placed upon a footing to receive five hundred students, and also to keep, against all opposition, the pre-eminence it now holds as an Educational Institution.

SUMMARY OF RESULTS.

The College is now in the ninth year of its active existence.

It has become self-supporting from the regular income, derived from students who pay £40 sterling, about $200 gold, per annum for board and tuition.

Gratuitous instruction has been given on the principle of remitting to missionaries, clergymen, especially native pastors, and in some cases to other indigent students, one-half of the price of board and tuition. The sums thus remitted have amounted to about $10,000, of which $4,300 were paid by private benevolence in England and America, and about $6,000 by the College.

The building, erected for 250 students and their teachers, cost $78,215.08 currency, which is $10,000 less than the lowest estimate [this is regarded by competent judges as less than one-half the cost of such a building here], notwithstanding additions were made to the original plan, costing $5,000.

The site on which the building stands cost $8,964.10, making, for building and site, $87,179.18 currency.

More than $30,000 have been expended for the first and unused site, for the early expenses of the College, for apparatus, furniture, etc., and about $30,000 remain in the treasury at New York, out of which a new purchase of land at $15,000 is to be paid, making the College site 18½ acres. The whole amount expended and on hand is $149,647.25 currency, of which all but $6,000 has been furnished by Mr. Roberts.

The College has been conducted on sound financial principles from the first. There is a Board of six Trustees resident in New York, incorporated by the Legislature, all of whom must be members of Evangelical Churches. A regular set of books is kept, and all the accounts of receipts and payments are transmitted monthly to this city from Constantinople.

The students come from all parts of the empire, and from all its varied races and nationalities, the most numerous representatives being from the Greek, Armenian and Slavonic races.

The Christian populations of the Empire, amount to about sixteen millions, and the Mahommedan populations, exclusive of the Arab element, to sixteen millions more.

These populations are not worn out and effete. They are strong and vigorous. It is their old civilization, customs and habits that are effete and passing away. The Orient is destined to awake and resume its place in the history of the world. But especially do these peoples desire a better education. Whoever can supply this great want honestly, solidly, satisfactorily, will secure their confidence.

The College, then, having such an immense area to draw from, cannot easily be limited in the number of its students. If suitable provision be made for five hundred, it will have them; and if for a thousand, it will have them in due time.

PLAN FOR THE FUTURE.

We propose, without loss of time, to enlarge the College so as to receive five hundred students, to endow four professorships, and to provide a chapel for 1,000 persons, a library hall for 60,000 volumes, and four professors' houses, with other necessary addenda, as follows:

The main Hall for 250 students, with rooms for ten tutors, Library Hall, Chapel	$100,000, gold.
Three Professors' houses	40,000
Presidency and three Professorships	125,000
To supply the Library, Laboratory, etc.	35,000
Total	£60,000 Sterling—$300,000, gold.

There are some considerations which appeal peculiarly to Americans on behalf of this enterprise.

No such beautiful, prominent and historic position has ever been granted by the Government to any other people.

It occupies those heights near the old European fortress where the Bosphorus bends toward the north, so that to all ascending or descending those celebrated straits, the College buildings attract every eye. The commerce and travel of large portions of Asia Minor, Persia, South Russia, and all the countries along the Danube sweep by it. Thirty thousand sailing vessels and countless steamers pass it every year, and the Stars and Stripes waving from its tower are often saluted by the flags of various nations. This point of the Bosphorus has been the scene of great historic events. Darius, with his 700,000, crossed here; Xenophon, with his immortal 10,000, encamped in the valleys opposite. The Crusaders crossed at this spot, and Mehmet II. erected this fortress to command the Bosphorus, preliminary to his victorious siege. The Greek Empire then fell, but its learned men, fleeing to other lands, gave new life to the learning of Europe. And now this land, then unknown, carries back the blessings it has received.

It is an object of noble and legitimate desire for any man to perpetuate his name on such a spot—which, it is believed, has no parallel on earth—in a massive and imposing structure, which we propose so to build that it cannot be affected by fire or time, and which shall scatter beneficent influences upon the surrounding nations.

Again, the peoples of the East have a friendly feeling toward America. We have no political interest whatever in the Eastern world. We have nothing to involve us in any quarrel, or in any intrigue, and our only possible mission is one of love and good will. No other nation that can do the work has this peculiar position for doing it.

Now is the time for doing it. The College, properly enlarged and provided for, may be left to develop itself. Its income from students will always leave a balance in the treasury which will provide for its future growth.

In conclusion, the College has accomplished far more than its founders anticipated, and they have finished the work they attempted to do. But, in view of the remarkable desire for a higher education, so widely evinced throughout the Empire, the Trustees deem it their duty to invite to thei those who appreciate such institutions. Many gentlemen of intellige German, English and American, have visited the College and expres their high estimation of it as an honor to our country, and have declare to be one of the grandest opportunities that ever existed to perpetuat American institution where it must, for generations, exert a powerful i ence over those vast Oriental regions and give a form to the learning, c ization and Christianity of the future.

C. HAMLIN, *President of Facul*

WM. A. BOOTH,
DAVID HOADLEY,
WM. G. LAMBERT, } *Trustee*
C. R. ROBERT,
DAVID B. COE,

New York, December 1, 1871.

TO A CONDENSED STATEMENT IN SUBSTANCE AS THE ABOVE, FOLLOWING WAS APPENDED:

In view of the foregoing statement, we would cordially commend the Dr. Cyrus Hamlin to the confidence and consideration of our citizens, i appeal which he is making for the further endowment and enlargeme the Robert College at Constantinople. The success which has atte that Institution thus far, opens a field that is wide, and most promising seems to demand urgently the increased facilities which Dr. Hamlin an College Trustees are asking for it.

Signed,

WM. ADAMS,
S. IRENÆUS PRIME,
JNO. P. CROSBY,
MARSHALL S. BIDWELL,
JOSEPH P. THOMPSON,
ROBERT RUSSELL BO
A. R. WETMORE,
GEO. W. LANE,
HENRY M. FIELD,
THOS. S. HASTINGS.
John Hall

New York, Nov. 23d, 1871.